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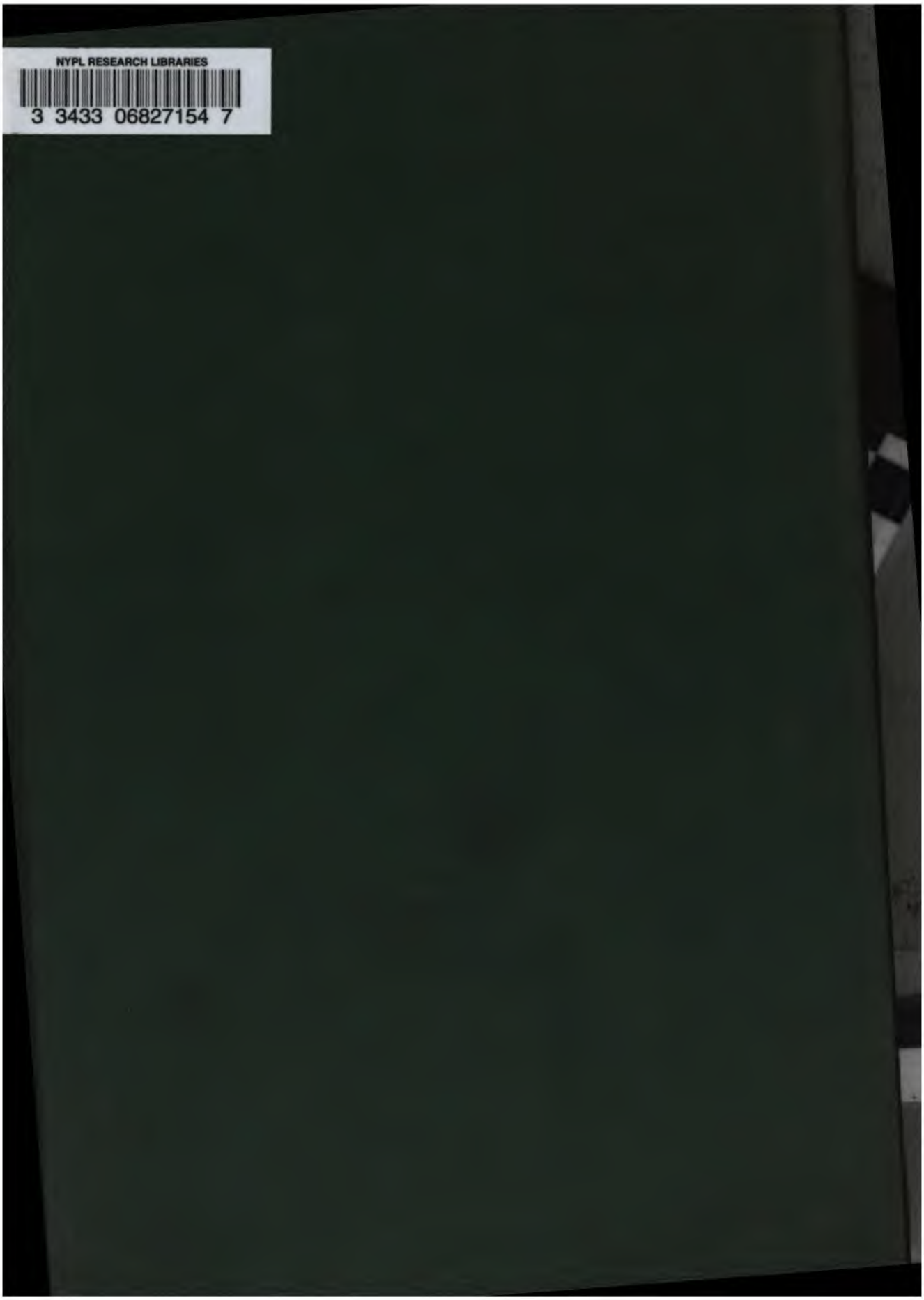
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THE

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MISSIONARY MAGAZINE

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AMERICAN BAPTIST MISSIONARY UNION

VOLUME LXXVII

BOSTON
MISSIONARY ROOMS
1897

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THE

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EDITORIAL.

THIS NUMBER OF THE MAGAZINE is largely devoted to Japan, and the articles, original and selected, will give a comprehensive view of the present conditions and prospects of Christian missions in that interesting country. We trust the suggestion that the missionary concert for January be devoted to Japan will be generally followed. Ample material for an interesting and inspiring meeting will be found in the following pages.

THE FEBRUARY NUMBER of this MAGAZINE will give special attention to the subjects of the Monthly Concert of Prayer for Missions, Christian Stewardship and Systematic Beneficence. There are in hand several excellent articles on the Missionary Concert and excerpts from addresses at the Conferences on Systematic Beneficence in Boston and New York will also be used. In justice to the broad fields of our missions it does not seem advisable to devote any issue of the MAGAZINE wholly to one subject or field, but it is proposed in the number for March, 1897, to give special prominence to the Missions in Burma: in April, China will be the chief subject, and in May, the Telugu Mission in South India. Subsequently numbers will give special attention to other fields as suitable and interesting material may be gathered. Missionaries and others are invited to send to the Editorial Secretary, articles which may be used in these special numbers, and pastors will find it of advantage to devote the missionary concerts to the subjects to which special attention is given each month.

NOTES. — To travelers needing to use a general cable code we recommend "The Adams Cable Codex," published by F. O. Houghton & Co., Boston, Mass., at 25 cents in paper, or 50 cents in cloth. It is very full and satisfactory. —— In connection with this number of the MAGAZINE devoted specially to Japan our readers are referred to the MAGAZINE of last September page 495, where will be found a group containing most of the missionaries in Japan, with their names. The location of the missionaries may be found from the Hand-

book of the Missionary Union, which can be had *free* from the Mission Rooms, Tremont Temple, Boston, Mass., and brief personal sketches of all the missionaries were printed in the numbers of *The Kingdom* from February to June 1896 inclusive. —— We are specially happy to publish in this number of the MAGAZINE an article from Rev. Henry Hinckley, pastor of the Baptist church at Roslindale, Boston, Mass. Mr. and Mrs. Hinckley had the privilege last summer of visiting their daughter, Mrs. Dearing, wife of the President of the Theological Seminary at Yokohama. Mr. Hinckley's observations come to us as the word of a pastor fresh from a personal visit to the mission field and deserve careful attention.

AN EVIDENCE OF PROGRESS IN JAPAN is the increasing consideration which is granted to woman. It has been well said that the position of woman in any nation is the criterion of its civilization. It therefore is encouraging to know that by recent decision of the Emperor, honorary decorations are to be conferred upon women as well as upon men for like meritorious services. Last year at the Imperial educational meeting at Tokyo there were many and earnest speeches favoring the higher education of women. One speaker voiced the



BAPTIST MISSION GIRLS' SCHOOL, CHOFU, SHIMONOSEKI, JAPAN.

sentiments of the assembly and of the most advanced educators of Japan in making these four important points. "First, woman should be educated according to cosmopolitan ideas. Second, woman should be convinced that she constitutes half of the nation. Third, the home is the destined place for

the activity of woman, but at the same time she ought to know her duty as a member of society. Fourth, when a woman is taking care of her children she should bear in mind she has the responsibility of bringing up good and useful citizens." If the educational development of Japan follows out these lines for woman there is the most promising future for the civilization and well-being of that Empire.

AFTER THE FLOOD.—The district swept by the tidal wave in northeastern Japan is still suffering from the terrible disaster. All along the coast the shore is covered with wreckage. The people are practically in a houseless condition. From the broken lumber, the wreckage of their former houses, they have constructed themselves temporary buildings, but these will be of little use in the cold of winter. The work of charity is still continued, and must be enlarged if there is not to be great suffering in the coming winter. Rev. E. H. Jones, of Sendai, writes that the sweeping disaster has had a good effect upon the people religiously. They seem to have lost all faith in their former gods, which did not help them in their extremity. They now look hopefully to the foreign religion to find something that will help them. They are ready to hear the gospel and there is great encouragement to think that large results will be gathered in from Christian work among this people, and many chosen souls may be brought to the Lord by faithful and vigorous missionary labors at this time.

THE CONGREGATIONALIST MISSION IN JAPAN instructed all its members teaching in any department of the Doshisha University to resign at once. They have done so, and the whole conduct of this institution established by Nessima now rests upon the Japanese trustees. The mission also laid down the conditions which in their opinion it will be necessary for the trustees of the Doshisha to accept as a basis for further coöperation. First, that the American Board and the mission be officially represented in the management of the school. Second, that no one be allowed on the board of trustees or faculty of the University who is not in general sympathy with the Christian missionary work. Third, that the board of Japanese trustees be so reorganized as to be more truly national. These reasonable conditions have not yet been accepted by the management of the Doshisha. We notice that the University has reopened, but it is so much crippled in its resources and its faculty that the scientific department is not in operation and the number of students in the theological department is very small. We repeat that we hope the Japanese trustees of the University will realize the wrong which they are doing to the American board, to the cause of Christianity and to their own people by their present action and will soon accept the overtures of the mission for the resumption of coöperation.



JOSEPH HARDY NEESIMA, D. D.
Founder of Doshisha University, Kyoto, Japan.

THE CONFERENCE ON SYSTEMATIC BENEFICENCE held at the First Baptist Church, Boston, November 17 and 18, was one of the strongest and most helpful meetings we ever attended. The idea of Christian Stewardship was the chief thought of the sessions, and in the papers and addresses was presented in many phases. The attendance throughout was good and at some of the sessions large, and was composed of the best elements of the Baptist churches of New England. It was an inspiration to mingle with such a body of Christians. The next number of the MAGAZINE will contain extracts and abbreviated reports of some of the papers. The New York conference will be held before this number of the MAGAZINE reaches its readers, and we trust it may be attended with as much inspiration, instruction and blessing as the Boston conference. Remember the conference in Philadelphia in January. Those who are able to be present should not fail to arrange to attend. A similiar conference will be held in Chicago in February.

PERSONAL. — Rev. W. H. Beeby and wife, of Hanámakonda, India, reached Boston, November 5. Rev. J. S. Timpany, M.D., and wife, of Secunderabad, remove to Hanamakonda to take charge of the work. —— Mr. J. H. Eaton, spoken of in the MAGAZINE for April, 1895, as having been baptized by Dr. Judson at Moulmein, recently passed away. So far as known, the only person now living in this country, baptized by Dr. Judson is Miss Annable, a member of the First Baptist church, Philadelphia. —— Miss E. R. Church has returned to Japan. —— Mrs. E. W. Kelly of Rangoon, Burma, reached New York November 7. —— Mrs. W. H. Roberts of Bhamo, Burma, has returned to America for her health.

SIMULTANEOUS MISSIONARY MEETINGS.

AT the meeting of Missionary officials in New York last winter arrangements were made for the holding of simultaneous meetings in the interest of missions at some time to be arranged by a committee of which Rev. E. E. Chivers, D. D., the District Secretary of the Missionary Union for New York, is Secretary. That committee have now announced the "Plan of Campaign" which includes:

1. A sermon on Missions from every evangelical pulpit on Sabbath, January 10, 1897. The Evangelical Alliance has designated this day on its Programme for Week of Prayer for preaching upon the Great Commission. Matthew 28: 18–20.

2. A mid-week prayer meeting for Missions. It is earnestly desired that the prayer meeting following the Sabbath sermon be devoted to prayer for enlargement and blessing in the work of Foreign Missions.

3. District Missionary Rallies in the larger cities on Thursday evening, January 14th. For this meeting let the city be divided into districts, and a Local Committee appointed in each district to make all necessary arrangements.

4. An Interdenominational Mass Meeting in the interests of Missions, on Friday evening, January 15th, unless some other evening be better suited to local convenience, to be held in the largest hall or church in every town in the United States and Canada.

This movement has been approved by the Executive Committee of the Amer-

ican Baptist Missionary Union. Literature regarding it will be sent to every pastor on the home field of the Union, and we trust that the Plan of Campaign will be taken up at once and vigorously by every pastor, that the members of the churches will most cordially coöperate, that the dates mentioned will be set apart for this purpose and that everything possible will be done to make this movement a grand missionary and spiritual success.

MISSIONARIES OF THE AMERICAN BAPTIST MISSIONARY UNION.

WITH POST-OFFICE ADDRESSES.

*Supported by the Woman's Baptist Foreign Missionary Society (Boston). †Supported by the Woman's Baptist Foreign Missionary Society of the West (Chicago). ‡Supported by the Woman's Baptist Missionary Society of Oregon. §Supported by the Woman's Society of California. ‖Independent Mission supported by Mrs. Carpenter.

The first date to each name is the date of appointment; the second, where there is one, of last return to field. Postage is 5 cents a half ounce or fraction thereof. Postage should be fully prepaid.

Rev. J. S. Adams and wife, Hanyang, China, 1883, 1893.
Rev. Thomas Adams, Leopoldville, Congo, West Africa, *via* Antwerp, 1892.
Rev. H. Adamsen, M. D., New See Kak, Bangkok, Siam, 1896.
†Miss Johanna Anderson, Toungoo, Burma, 1888.
Rev. C. B. Antisdel and wife, 2073 Lydia Place, Jefferson Park, Chicago, Ill., 1892.
Rev. W. F. Armstrong, Rangoon, Burma, 1884, 1893.
Mrs. W. F. Armstrong, care Chancellor Wallace, Toronto, Ont.
Rev. William Ashmore, D. D., and wife, Swatow, China, 1850, 1895.
Rev. William Ashmore, Jr., and wife, Swatow, China, 1879, 1891.
†Miss Flora E. Ayres, La Porte, Ind., 1893.
Edward Bailey, M. D., and wife, Swatow, China, 1893.
Rev. A. L. Bain and wife, Banza Manteke, Congo, West Africa, *via* Antwerp, 1893.
Rev. J. M. Baker and wife, Ongole, Madras Presidency, India, 1895.
Rev. B. A. Baldwin and wife, Thayetmyo, Burma, 1895.
Rev. C. B. Banks and wife, Equatorville, Congo, West Africa, *via* Antwerp, 1882, 1895.
†Miss M. E. Barchet, St. Margarets, Anne Arundel Co., Md., 1893.
S. P. Barchet, M. D., and wife, Kinhwa *via* Ningpo, China, 1875, 1893.
*Miss D. D. Barlow, 47 Shimotera machi, Himeji, Japan, 1894.
*Miss Sarah B. Barrows, Thatôn, Burma, 1872, 1887.
Mr. W. F. Beaman and wife, Kiating, care the local post, Hankow, China, 1893.
Rev. W. H. Beeby and wife, Fidelity, Ill., 1891.
Rev. A. A. Bennett and wife, 67b Bluff, Yokohama, Japan, 1879, 1892.
†Miss E. A. Bergman, Vinukonda, Madras Presidency, India, 1891.
Rev. Philipp Bickel, D. D., 98 Mittelweg Borgfelde, Hamburg, Germany.
Rev. A. Billington and wife, Bwemba, Congo, West Africa, *via* Antwerp, 1881, 1893.
†Miss J. M. Bixby, M. D., Swatow, China, 1894.
†Miss Lilian Blair, 1896.
†Miss Olive M. Blunt, 168 Innai, Chofu, Yamaguchi ken, Japan, 1890.
Rev. Wheeler Boggess and wife, Kundakur, Madras Presidency, India, 1892.
Rev. S. A. D. Boggs, Tura, Assam, India, 1891.
Mrs. S. A. D. Boggs, Akron, Iowa.
Rev. W. B. Boggs, D. D., and wife, Secunderabad, Deccan, India, 1878, 1895.
Mr. W. E. Boggs and wife, Sattanapalli, Madras Presidency, India, 1890.
*Miss L. H. Booker, Bapatla, Madras Presidency, India, 1892.
†Miss E. M. Boynton, Ningpo, China, 1894.
Rev. F. J. Bradshaw, care the local post, Hankow, China, 1893.
Rev. J. C. Brand and wife, 9a Tsukiji, Tokyo, Japan, 1890.
Rev. D. L. Brayton, Rangoon, Burma, 1837, 1872.
*Mrs. L. M. Breed, M. D., Nalgonda, Deccan, India, 1895.
Rev. K. O. Broady, D. D., Bethel Seminary, Stockholm, Sweden.
Rev. George H. Brock and wife, Kanigiri, Nellore District, India, 1891.
Rev. Aug. Broholm, Kristuskapellet, Baggensgade, Copenhagen, N. Denmark.
Mrs. M. R. Bronson, 1266 Curtis Avenue, Cleveland, O., 1872.
†Miss H. M. Browne, Haskell, Kan., 1886.
Rev. Edwin Bullard and wife, Kavali, Nellore District, India, 1870, 1896.

Rev. Alonzo Bunker, D. D., Toungoo, Burma, 1865, 1893.
Mrs. Alonzo Bunker, 58 Willow Street, Providence, R. I.
*Miss Zillah A. Bunn, Zigon, Burma, 1882, 1892.
Rev. C. E. Burdette and wife, Gauhati, Assam, India, 1883, 1894.
Mr. J. S. Burns, 1893.
Rev. Walter Bushell and wife, Moulmein, Burma, 1878, 1895.
†Miss A. S. Buzzell, 27 Nakajima cho, Sendai, Japan, 1892.
Rev. William Carey Calder, Moulmein, Burma, 1886, 1892.
†Miss Elia Campbell, Swatow, China, 1890.
Rev. George Campbell and wife, Swatow, China, 1887, 1895.
Rev. J. W. Carlin, D. D., and wife, Swatow, China, 1889.
Mrs. H. E. Carpenter, Nemuro, Hokkaido, Japan, 1862, 1895.
Miss M. M. Carpenter, Nemuro, Hokkaido, Japan, 1895.
*Miss Melissa Carr, Sandoway, Burma, 1890.
*Miss M. Elizbeth Carr, Moulmein, Burma, 1890.
Rev. A. E. Carson and wife, Gibbon, Neb., 1886.
Rev. J. M. Carvell and wife, Nowgong, Assam, India, 1894.
Rev. John E. Case and wife, Myingyan, Burma, 1882.
*Miss Ella L. Chapman, Kemendine Girls' School, Rangoon, Burma, 1896.
*Miss Ella R. Church, 47 Shimotera machi, Himeji, Japan, 1888, 1896.
Mr. A. Christopher, Bwemba, Congo, W. Africa, 1896.
Rev. Elbert Chute and wife, Newton Centre, Mass., 1882.
*Miss Annie M. Clagett, 10 Fukuro machi, Surugadai, Tokyo, Japan, 1887, 1894.
Rev. E. W. Clark and wife, Molung, Amguri P. O., Assam, India, 1868, 1886.
Rev. Joseph Clark and wife, Ikoko, Congo, West Africa, *via* Antwerp, 1880, 1892.
Prof. E. W. Clement and wife, 43 Tsukiji, Tokyo, Japan, 1894.
Rev. J. E. Clough, D. D., and wife, Ongole, Madras Presidency, India, 1864, 1892.
Rev. H. P. Cochrane and wife, Potter Valley, California, 1888.
Rev. W. W. Cochrane and wife, Namkham, Northern Shan States, *via* Bhamo, Burma, 1890.
*Miss F. A. Cole, Banza Manteke, Congo, W. Africa, 1892, 1896.
*Miss Clara A. Converse, 34 Bluff, Yokohama, Japan, 1889.
Mr. Alfred Copp and wife, Shaohing, *via* Ningpo, China, 1891.
†Miss H. L. Corbin, Ningpo, China, 1888, 1894.
E. S. Corson, M. D. and wife, 1896.
Rev. W. H. Cossum, Ningpo, China, 1890.
Mrs. W. H. Cossum, De Ruyter, N. Y.
†Miss Marie M. Côtè, M. D., Rangoon, Burma, 1888, 1892.
*Miss Julia G. Craft, Kemendine Girls' School, Rangoon, Burma, 1896.
Rev. F. D. Crawley and wife, Moulmein, Burma, 1895.
*Mrs. Laura Crawley, Henzada, Burma, 1853, 1893.
Rev. L. W. Cronkhite and wife, Bassein, Burma, 1881.
Rev. B. P. Cross, Bassein, Burma, 1872, 1896.
Mrs. B. P. Cross, Westfield, Mass.
Rev. E. B. Cross, D. D., and wife, Toungoo, Burma, 1844, 1869.
Rev. A. V. B. Crumb and wife, Toungoo, Burma, 1876, 1896.
†Miss E. L. Cummings, 1889.
Rev. J. E. Cummings, Henzada, Burma, 1887, 1896.
Rev. A. H. Curtis and wife, 2 Cook's Road, Perambore, Madras, India, 1892.
Rev. J. N. Cushing, D. D., Rangoon, Burma, 1866, 1886.
Mrs. J. N. Cushing, 762 South Tenth Street, Philadelphia, Penn.
†Miss Lolie Daniels, Nowgong, Assam, India, 1896.
*Miss K. Darmstadt, Nellore, Madras Presidency, India, 1894.
*Miss Mary M. Day, Tondiarpetta, Madras, India, 1878, 1891.
Rev. C. L. Davenport and wife, Sandoway, Burma, 1895.
Rev. W. S. Davis and wife, Allur, Madras Presidency, India, 1892.
Rev. J. L. Dearing and wife, 67a Bluff, Yokohama, Japan, 1889.
†Miss Amelia E. Dessa, Ongole, Madras Presidency, India, 1891.
Rev. Alexandre Dez, 22 Ave. de Bellevue, Sevres, Seine et Oisè, Paris, France.
*Miss M. A. Dowling, Upsall and Morton Sts., Germantown, Philadelphia, Pa., 1893
Rev. David Downie, D. D., and wife, Nellore, Madras Presidency, India, 1873, 1893.
Rev. A. Drake, D. D., Bethel Seminary, Stockholm, Sweden.
Rev. William Dring and wife, Tura, Assam, India, 1890.
Rev. T. P. Dudley, Jr., and wife, Vepery, Madras, India. 1892.
†Miss F. A. Duffield, 26 Concession, Osaka, Japan, 1892.
Rev. John Dussman and wife, Gurzalla, Madras Presidency, India, 1891.

*Miss L. M. Dyer, Moulmein, Burma, 1893.
Miss H. N. Eastman, Rangoon, Burma, 1872, 1895.
*Miss Etta F. Edgerton, Nalgonda, Deccan, India, 1896.
*Miss J. S. Edmunds, Mukimveka, Congo, W. Africa, 1895.
*Mrs. C. H. R. Elwell, Holyoke, Mass., care A. J. Rand, 1872.
†Miss Christine Ericson (under appointment), 1893.
*Miss Kate F. Evans, Thongze, Burma, 1871, 1893.
Rev. F. H. Eveleth and wife, Insein, Burma, 1873, 1890.
*Miss Ellen E. Fay, 3203 Spencer Terrace, Philadelphia, Pa., 1889.
*Miss Mary D. Faye, Nellore, Madras Presidency, India, 1892.
Rev. W. L. Ferguson and wife, Ramapatam, Madras Presidency, India, 1895.
Rev. J. G. Fetzer, Baptist Theological Seminary, Rennbahn Str. Horn, Hamburg, Germany.
*Miss Nellie E. Fife, 30 Tsukiji, Tokyo, Japan, 1887, 1895.
Rev. C. H. Finch, M. D., and wife, Suifu, care the local post, Hankow, China, 1891.
Rev. John Firth and wife, North Lakhimpur, Assam, India, 1893.
Rev. C. H. D. Fisher and wife, 30b Tsukiji, Tokyo, Japan, 1882, 1891.
*Miss L. C. Fleming, M. D., Irebu, Congo, W. Africa, *via* Antwerp, 1887, 1895.
Rev. M. E. Fletcher and wife, Maubin, Burma, 1893.
*Miss Alice L. Ford, Moulmein, Burma, 1893.
Rev. John M. Foster and wife, Burton, Wash., 1887.
†Miss Mary C. Fowler, M. D., Bassein, Burma, 1890.
†Miss A. E. Frederickson, Mandalay, Burma, 1892.
Rev. P. Frederickson and wife, Kifwa, *via* Lukunga, Congo, West Africa, *via* Antwerp, 1881, 1891.
Rev. A. Friesen and wife, Nalgonda, Deccan, India, 1889.
Rev. A. C. Fuller, Podili, Nellore District, India, 1892.
†Miss Naomi Garton, M D., 523 E. Locust St., Des Moines, Iowa, 1881.
Rev. George J. Geis and wife, Myitkyina, Burma, 1892.
Rev. D. C. Gilmore and wife, 31 Park Ave., Rochester, N. Y., 1890.
Rev. C. B. Glenesk and wife, Bwemba, Congo, West Africa, *via* Antwerp, 1884, 1894.
Rev. J. R. Goddard and wife, Ningpo, China, 1867, 1894.
*Miss O. W. Gould, M. D., East Douglass, Mass., 1893.
J. S. Grant, M. D., and wife, Calais, Me., 1889.
Rev. W. F. Gray and wife, Hanyang, China, 1892.
Rev. Ernest Grigg and wife, Chatham, Ont., 1892.
Wm. C. Griggs, M. D., and wife, Bhamo, Burma, 1890, 1894.
Rev. A. K. Gurney and wife, Sibsagor, Assam, India, 1874, 1894.
Rev. F. P. Haggard and wife, Impur, Assam, India, 1892.
Rev. H. W. Hale and wife, Tavoy, Burma, 1874, 1894.
Rev. Wm. A. Hall and wife, Irebu, Congo, West Africa, *via* Antwerp, 1888, 1893.
Rev. R. L. Halsey, 187 Kogawa cho, Osaka, Japan, 1887, 1895.
Mrs. R. L. Halsey, 5359 Jackson Ave., Chicago, Ill.
Rev. S. W. Hamblen and wife, 49 Nizaka-dori, Sendai, Japan, 1889.
†Mrs. H. W. Hancock, Mandalay, Burma, 1874, 1896.
Rev. I. S. Hankins and wife, Atmakur, Nellore District, India, 1892.
Rev. Ola Hanson and wife, Bhamo, Burma, 1890.
Rev. C. K. Harrington, 2 Bluff, Yokohama, Japan, 1886, 1895.
Mrs. C. K. Harrington, Sydney, Cape Breton, Nova Scotia.
Rev. F. G. Harrington and wife, 135A Bluff, Yokohama, Japan, 1887, 1895.
Rev. E. N. Harris and wife, Shwegyin, Burma, 1893.
Mrs. N. Harris, 1858.
Rev. C. H. Harvey, Palabala, Congo, West Africa, *via* Antwerp, 1880, 1896.
Miss Susie E. Haswell, Amherst, Burma, 1867, 1881.
*Miss H. E. Hawkes, Shwegyin, Burma, 1888.
*Miss M. A. Hawley, 34 Bluff, Yokohama, Japan, 1895.
Rev. J. Heinrichs and wife, Ramapatam, Nellore District, India, 1888.
A. H. Henderson, M. D., and wife, Monè, Southern Shan States, Burma, 1893.
Mr. C. H. Heptonstall, Toungoo, Burma, 1893.
Prof. L. E. Hicks and wife, Baptist College, Rangoon, Burma, 1894.
†Miss S. J. Higby, Tharrawaddy, Burma, 1876, 1887.
Rev. G. W. Hill and wife, 168 Innai, Chofu, Yamaguchi ken, Japan, 1893.
Mr. Thomas Hill and wife, Ntumba, Congo, West Africa, *via* Antwerp, 1892, 1896.
Rev. T. D. Holmes and wife, Kinwha, *via* Ningpo, China, 1893.
*Miss Annie Hopkins, Moulmein, Burma, 1891.
Rev. W. E. Hopkins and wife, Palmur, Janumpett P. O., Deccan, India, 1892.

Rev. T. H. Hoste, 23 Sussex Square, Brighton, Eng., 1884.
*Miss Clara A. Howard, Spelman Seminary, Atlanta, Ga., 1889.
*Miss Lisbeth B. Hughes, Moulmein, Burma, 1896.
Mrs. M. B. Ingalls, Thongze, Burma, 1851, 1891.
†Miss Emma Inveen, care the local post, Hankow, China, 1879.
Rev. E. Jansson, Wasa, Petalax, Finland.
Rev. H. Jenkins and wife, Shaohing, P. O. Ningpo, China, 1859, 1886.
Rev. Lyman Jewett, D. D., and wife, 24 Hartwell Street, Fitchburg, Mass., 1848.
Rev. Truman Johnson, M. D., and wife, 43 Susan Street Providence R. I., 1886.
Rev. E. H. Jones and wife, 27 Nakajima cho, Sendai, Japan, 1884, 1895.
†Mrs. Ellen M. Kelly, Ongole, Madras Presidency, India, 1887.
†Miss Sarah Kelly, Ongole, Madras Presidency, India, 1890.
Rev. E. W. Kelly, Rangoon, Burma, 1882, 1893.
Mrs. E. W. Kelly, Clifton Springs, N. Y.
Rev. H. A. Kemp and wife, Swatow, China, 1893.
*Miss Anna H. Kidder, 10 Fukuro machi, Suruga dai, Tokyo, Japan, 1875, 1889.
Rev. C. D. King, Gauhati, Assam, India, 1878, 1892.
Mrs. C. D. King, Box 1107 Travers City, Mich.
Rev. M. B. Kirkpatrick, M. D., Namkham, No. Shan States, *via* Bhamo, Burma, 1888, 1896.
Mrs. M. B. Kirkpatrick, 1735 No. 33d St., Philadelphia, Pa.
*Miss Kate Knight, Shwegyin, Burma, 1891.
*Mrs. L. A. Knowlton, Mt. Carroll, Ill., 1853.
†Miss L. B. Kuhlen, Ongole, Madras Presidency, India, 1893.
Rev. Frank Kurtz and wife, Vinukonda, Madras Presidency, India, 1892.
*Miss S. I. Kurtz, Tondiarpetta, Madras, India, 1892.
Rev. M. Larsen, Griffenfeldtsgade 20.4, Copenhagen, N. Denmark.
†Miss M. M. Larsh, Henzada, Burma, 1894.
*Miss Elizabeth Lawrence, 1506 W. Fayette St., Baltimore, Md., 1873.
Rev. Joseph Lehmann, Horn Seminary, Hamburg, Germany.
*Miss Annie M. Lemon, Sandoway, Burma, 1893.
W. H. Leslie, M. D., and wife, London West, Ontario, 1893.
Rev. F. H. Levering and wife, Nellore, Madras Presidency, India, 1892.
Rev. E. Lund, Calle Ancha 10, San Gervasio, Barcelona, Spain.
F. P. Lynch, M. D., and wife, Mukimvika, *via* Banana, Congo, West Africa, 1893.
†Miss M. E. Magee, Box 313, Redlands, Cal. 1894.
F. B. Malcolm, M. D., 8 Seward Road, Shanghai, China, 1893.
Rev. W. R. Manley and wife, Udayagiri, Madras Presidency, India, 1879, 1890.
Rev. M. C. Marin and wife, Calle Ancha 10, San Gervasio, Barcelona, Spain.
Rev. C. R. Marsh and wife, Markapur, Madras Presidency, India, 1892.
Prof. L. E. Martin and wife, Ongole, Madras Presidency, India, 1890.
Rev. G. L. Mason and wife, Huchau, care 8 Seward Road, Shanghai, China, 1880, 1892.
Rev. M. C. Mason and wife, Tura, Assam, India, 1874, 1896.
*Miss Stella H. Mason, Clifton Springs, N. Y., 1888.
*Miss E. F. McAllister, Rangoon, Burma, 1877, 1891.
Rev. John McGuire, Mandalay, Burma, 1891.
Mrs. J. McGuire, Goshen, Ind.
Rev. W. K. McKibben and wife, Swatow, China, 1875, 1895.
Rev. John McLaurin, D. D., and wife, 7 Primrose Road, Bangalore, Madras Presidency, India, 1869, 1891.
†Miss Lavinia Mead, 27 Nakajima-Cho, Sendai, Japan, 1887, 1890.
*Miss G. Milne, Ikoko, Congo, West Africa, *via* Antwerp, 1893.
Mr. R. R. Milne, Ikoko, Congo, West Africa, *via* Antwerp, 1894.
*Miss Ellen E. Mitchell, M. D., Moulmein, Burma, 1879, 1890.
*Mrs. H. W. Mix, Monè, Southern Shan States, Burma, 1879, 1891.
Rev. Thomas Moody and wife, Irebu, Congo, W. Africa, *via* Antwerp, 1890, 1895.
Rev. P. H. Moore and wife, Nowgong, Assam, India, 1879, 1890.
Rev. P. E. Moore and wife, Nowgong, Assam, India, 1890.
*Miss Henrietta F. Morgan, Gauhati, Assam, India, 1895.
Rev. Horatio Morrow, Tavoy, Burma, 1876, 1889.
Mrs. Horatio Morrow, Rochester, Vt.
Rev. L. H. Mosier and wife, Prome, Burma, 1890.
Rev. I. E. Munger, Tura, Assam, India, 1896.
Rev. Christian Nelson, Kifwa, *via* Lukunga, Congo, West Africa, *via* Antwerp, 1892.
Mrs. Christian Nelson, 368 Station Street, Kankakee, Ill.
Rev. John Newcomb and wife, Cumbum, Madras Presidency, India, 1884, 1893.

*Miss H. D. Newcomb, Nursaravapetta, Madras Presidency, India, 1891.
Rev. C. A. Nichols and wife, Bassein, Burma, 1879, 1893.
Mr. H. J. Openshaw, Yachau, care the local post, Hankow, China, 1893.
Rev. Wm. C. Owen and wife, Bapatla, Madras Presidency, India, 1891.
Rev. John Packer, D. D., and wife, Meiktila, Burma, 1872, 1889.
†Miss F. E. Palmer, Spencerport, N. Y., 1880.
†Miss Emily A. Parker, St. Clair, Mich., 1890.
†Miss Julia A. Parrott, Toungoo, Burma, 1895.
Rev. W. B. Parshley and wife, 34 Bluff, Yokohama, Japan, 1890.
Rev. S. B. Partridge, D. D., and wife, Potsdam, N. Y., 1868.
Rev. Joseph Paul and wife, North Lakhimpur, Assam, India, 1894.
*Miss E. H. Payne, Pegu, Burma, 1876, 1893.
†Mrs. L. P. Pearce, Ootacamund, Madras Presidency, India, 1871, 1888.
Rev. S. A. Perrine and wife, Impur, Assam, India, 1892.
Rev. C. E. Petrick and wife, Sibsagor, Assam, India, 1889, 1896.
Rev. Wm. Pettigrew, Ukrul, Manipur, Assam, India, 1889, 1896.
Rev. E. G. Phillips and wife, Tura, Assam, India, 1874, 1893.
Mr. F. D. Phinney, Baptist Mission Press, Rangoon, Burma, 1881, 1895.
*Miss Hattie Phinney, Rangoon, Burma, 1885, 1892.
†Miss R. E. Pinney, Secunderabad, Deccan, India, 1893.
Rev. William E. Powell and wife, Nursaravapetta, Madras Presidency, India, 1886, 1894.
Rev. W. I. Price and wife, Henzada, Burma, 1879, 1893.
*Miss Carrie E. Putnam, Mayville, N. Y., 1886.
*Miss Ruth W. Ranney, Rangoon, Burma, 1884, 1892.
Rev. Neil D. Reid, Henzada, Burma, 1893.
Rev. H. H. Rhees, D. D., and wife, 5 Hill, Kobe, Japan, 1878, 1891.
Rev. H. Richards and wife, Banza Manteke, Congo, West Africa, *via* Antwerp, 1879, 1891.
G. H. Richardson, M. D., and wife, Toungoo, Burma, 1895.
*Miss C. E. Righter, Kinhwa, *via* Ningpo, China, 1888, 1894.
Rev. S. W. Rivenburg and wife, Kohima, Assam, India, 1883, 1894.
Prof. E. B. Roach and wife, Baptist College, Rangoon, Burma, 1887, 1896.
Rev. W. H. Roberts, Bhamo, Burma, 1878, 1892.
Mrs. W. H. Roberts, care H. R. Buel, Jacksonville, Ill.
*Miss Eva L. Rolman, 30a Tsukiji, Tokyo, Japan, 1885, 1894.
*Miss A. J. Rood, Tura, Assam, India, 1894.
Mrs. A. T. Rose, Rangoon, Burma, 1853.
Rev. R. Saillens, 4 Rue Angot, Bourg la Reine, Seine, Paris, France.
Rev. C. A. Salquist, care the local post, Hankow, China, 1893.
†Mrs. A. K. Scott, M. D., Swatow, China, 1862, 1889.
†Miss Mary K. Scott, Swatow, China, 1890.
§Rev. J. H. Scott and wife, Bangai 59, Kogawa cho, Osaka, Japan, 1892.
Rev. A. E. Seagrave and wife, Rangoon, Burma, 1888.
Rev. W. A. Sharp and wife, Moulmein, Burma, 1893.
*Miss Martha Sheldon, Moulmein, Burma, 1876, 1892.
†Miss E. R. Simons, Toungoo, Burma, 1887.
Rev. A. Sims, M. D., Leopoldville, Congo, West Africa, *via* Antwerp, 1882, 1886.
Rev. E. V. Sjoblom, Equatorville, Congo, West Africa, *via* Antwerp, 1892.
‡Miss Ida A. Skinner, 1891.
*Miss Sarah R. Slater, 34 No. 40th St., Philadelphia, Pa., 1889.
Rev. D. A. W. Smith, D. D., and wife, Insein, Burma, 1863, 1888.
*Miss Jenny V. Smith, Hornby, N. Y., 1891.
*Miss L. A. Snowden, Shaohing, P. O. Ningpo, China, 1893.
Rev. Jacob Speicher and wife, Swatow, China, 1895.
†Miss H. E. St. John, Swatow, China, 1895.
Rev. W. A. Stanton and wife, Kurnool, Madras Presidency, India, 1892.
*Miss E. C. Stark, Mission Rooms, Tremont Temple, Boston, Mass., 1884.
Rev. A. E. Stephen and wife, Goalpara, Assam, India, 1893.
Mrs. E. L. Stevens, Rangoon, Burma, 1837, 1876.
Rev. E. O. Stevens, Moulmein, Burma, 1864, 1889.
Mrs. E. O. Stevens, Waterville, Maine.
†Miss Elizabeth Stewart, Ningpo, China, 1886, 1895.
Rev. William E. Story and wife, 68 Innai, Chofu, Yamaguchi ken, Japan, 1891.
†Miss Alberta Sumner, Nowgong, Assam, India, 1896.
Rev. F. P. Sutherland, M. D., and wife, Sagaing, Burma, 1886, 1895.
Rev. O. L. Swanson and wife, No. Lakhimpur, Assam, India, 1893.

Rev. W. S. Sweet and wife, Shaohing, P. O., Ningpo, China, 1893.
Rev. G. W. Taft and wife, 20 Yamamoto dori, Kobe, Japan, 1889.
†Miss E. J. Taylor, Moulmein, Burma, 1888.
Rev. W. F. Thomas and wife, Harrison St., Roslindale, Mass., 1880.
†Miss Thora M. Thompson, Toungoo, Burma, 1894.
Rev. R. A. Thomson and wife, 48 Naka Yamate-dori, San-chome, Kobe, Japan, 1888, 1894.
Rev. H. H. Tilbe and wife, Baptist College, Rangoon, Burma, 1887, 1896.
Rev. J. S. Timpany, M. D., and wife, care Station Master, Kazipett, N. G. S. Ry., Deccan, India, 1892.
Prof. Henry Topping and wife, 30a Tsukiji Tokyo, Japan, 1895.
Rev. E. Tribolet, Bassein, Burma, 1888.
Mrs. E. Tribolet, Pitcher, N. Y.
Rev. T. Truvè, Gothenburg, Sweden.
†Miss Louise E. Tschirch, Bassein, Burma, 1884, 1892.
Rev. William M. Upcraft, Yachau, care the local post, Hankow, China, 1889, 1893.
Rev. W. O. Valentine, Baptist College, Rangoon, Burma, 1894.
Rev. C. F. Viking and wife, Ningpo, China, 1893.
Rev. J. Vincent, Denain (Nird), France.
Mrs. J. H. Vinton, Rangoon, Burma, 1861, 1889.
§Miss Mattie Walton, Bangai 59, Kogawa cho, Osaka, Japan, 1893.
Mr. George Warner and wife, 340 No. 3d Ave., Canton, Ill., 1889.
*Miss Isabel Watson, Bassein, Burma, 1867, 1892.
*Miss J. E. Wayte, Nellore, Madras Presidency, India, 1884, 1895.
Rev. Robert Wellwood and wife, Suifu, care the local post, Hankow, China, 1891.
Rev. E. T. Welles and wife, 1896.
†Miss Dorcas Whitaker, 1896.
Rev. G. E. Whitman, Swatow, China, 1892.
*Miss M. A. Whitman, 10 Fukuro machi, Suruga dai, Tokyo, Japan, 1883, 1890.
Rev. R. R. Williams, D. D., and wife, Eureka, Kan., 1873.
*Miss Isabella Wilson, Gauhati, Assam, India, 1895.
*Miss H. M. Witherbee, 34 Bluff, Yokohama, Japan, 1895.
Rev. William Wynd and wife, 187 Kogawa cho, Osaka, Japan, 1891.
†Miss Nora M. Yates, 214 So. 6th Street, Goshen, Ind., 1891.
Mr. Andrew Young, Lukunga, Congo, W. Africa, *via* Antwerp, 1895.
*Miss A. S. Young, Kinhwa, *via* Ningpo, China, 1888.
Rev. W. M. Young and wife, Thibaw, *via* Mandalay, Burma, 1892.

MISSIONARY CONCERT PROGRAMME.

SUBJECT—JAPAN.

[The references are to this number of the MAGAZINE.]

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ARTICLES.

ENCOURAGEMENTS AND DISCOURAGEMENTS IN THE JAPAN FIELD.

BY REV. HENRY HINCKLEY, ROSLINDALE, MASS.

EVERY missionary field has its causes for disappointments, and every missionary must be more or less inclined to discouragement, for disheartening circumstances are not novelties in the life of any servant of the Master, and this must be especially true of those who live under the shadow of heathenism and are so completely separated from the cheerful influences of home and the homeland.

A recent visit among the workers in Japan and a brief survey of the missions in that country have not only intensified the desire to see greater effort and expenditure of time and money in advancing the kingdom of Christ in that empire of darkness, but have enlarged and quickened my own personal sympathies for those tried and trembling messengers of God.

One of their peculiar trials is the apparently trembling hold that the churches at home have upon the rope by which they are upheld and sustained. Doubtless there has been a slipping of hands and a fainting of hearts among all the rope-holders of our land. Several cords and weakened strands of supply have disturbed their confidence and shaken their trust. When they have called for help and there has been no answer; when they have plead for increased appropriations and have met with reductions; when they have prayed for more men and have been called to come home themselves, because there were no means at hand for advance, but a pressing necessity for retrenchment; such discouragements have been the results as could have come from no other cause. The weight of the Union's debt and of the failure of the churches is felt much more severely in Japan, for the reason that the present is a crisis in the history of that people. The question of the hour with them is, whether infidelity is to control the movements of this wonderfully progressive nation, or whether Christianity is to lead it out and up into higher conditions of growth and grander development of moral and spiritual power.

Another cause of discouragement is the superior equipment of the other denominations, the encouraged energy of their missionaries, and their enlarged opportunities for success as compared with the restricted and feebly-supported appointments of our own denomination. We hold very much the same position in these matters that our nation does in the social and commercial world of Japan. America stands fourth or fifth with reference to trade and national influence as compared with England, Germany, France and others. There was a shadow of shame on my countenance at the constant recognition of this fact. Especially was this true in the limited demonstration on the "Glorious Fourth," though we flung to the breeze on that morning a beautiful, large flag that we had brought with us as a present to our patriotic son and daughter.

Still another discouragement is found in the peculiarities of the people themselves. Generations of encouraged immoralities, centuries of heathen debasement and cruelties, do not produce the best materials for immediate regeneration. An acquired self-sufficiency, an encouraged feeling of independence, a growing and apparent recognition by themselves of their abilities; all these elements make them severely impervious to the humbling truths of Christianity. Above all, their natural fickleness of character, as compared with other more conservative nations, produces a feeling of uncertainty bordering on discouragement in the minds of those who are toiling and suffering for their immediate salvation and perfection.

The silver lining to this cloud is, however, very easily discovered when one mingles

with the true and faithful of the native Christians, whose faith and piety have been tried as the silver is tried, many of them in the fires of persecution and in the fining pot of sorrow and many more amid the discouragements of unsuccessful effort for their fellows. Most of the young men in the Theological Seminary could secure places of emolument at once, but only a very few have been tempted above that they have been able to bear. Better salaries are offered by other denominations yet they remain true to the truth. There is many an ingot of pure gold in these converts to Christianity and these adherents to Baptist faith because it is Bible truth. There is much less of instability among the members of our churches than in any other for the above reason.

A second element of encouragement is in the conservative character of all our missionaries, concerning whom I know not an exception; conservative in their adherence to the doctrine of the inspiration of the Word of God, concerning the fundamental doctrine of the atonement, and the all-essential position that the Bible, the whole Bible and nothing but the Bible is to be the basis of Christian faith and practice. There is as far as I know an absolute freedom from that liberality of religious thought that has led others into a condition of irreligion or of philosophy as a subsitute, and has undermined their splendid institutions and sorely affected their spiritual power.

These, together with the sure, safe, possibly slow but evident proofs of continual and continuing progress, afford sources of encouragement upon which we as a denomination may look with feelings of profound gratitude, and with increasing hope for a larger and mightier work in the future.

Let us stay up the hands of the faithful. Let us give the means and men needed for this true advancement of Christ's kingdom, else while we are busy here and there and elsewhere Japan may be gone.

DISASTERS IN JAPAN.

REV. E. H. JONES, SENDAI.

THE TIDAL WAVE.

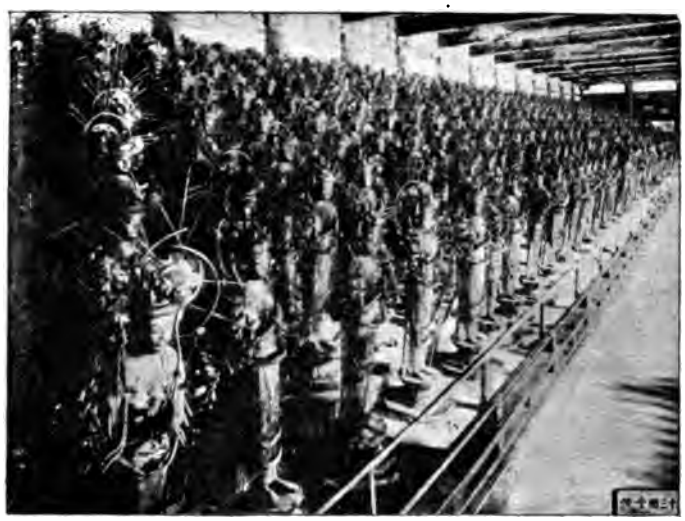
OUR north Japan field has been visited by a great tidal wave disaster, as you have already been informed by the newspapers. The like of this disaster has not taken place, even in this country of great natural convulsions, for many decades. I was myself working in the district, our society being the only Protestant body doing anything in the devastated region, and was staying in Kisennuma, which was saved by the peculiar formation of the coast there. Had I been at one of the more exposed places my next report in all probability would have been made directly to the Head Manager of our Society's work and I would have been transferred to a higher department. This was the case—let us devoutly hope—with a self-sacrificing Roman Catholic missionary working on the field a few miles north from where I was. He had walked from early morning, not knowing it was the last stage of his life's journey. He had arrived at Kamaishi at about 7.30 o'clock just about dark. He had exchanged his travel-stained garments and had just sat down upon the matted floor to rest when the wave overwhelmed the room and he found himself struggling for life. It was a pitiful sight; strong physically, and a good swimmer, he battled nobly with the eddying and swirling currents. But being much fatigued with his forty-mile walk in this mountainous region, he finally was sucked under to rise no more in this life.

The coast from a point near Sendai northeast for about one hundred and fifty miles, was swept by a series of great waves. It took place on the night of June 15, at about 8 o'clock. The waves were forced up at some places by the converging shore lines to the tremendous height of eighty feet; with an average of twenty or twenty-five feet. They were preceded by many shocks of earthquakes, and by a

roar as of some terrible wild beast about to spring upon its prey. Then came—so say survivors—the crash of houses, boats and fallen trees as they were suddenly lifted from the earth, and after being crushed and mixed together they were taken out by the receding wave. Houses, boats, horses, people and uprooted trees were so churned together that the people who were washed up again were so dreadfully bruised that they are lying by hundreds languishing in the Red Cross hospitals promptly established after the disaster. The mortality is large among the survivors. Probably the loss will be 30,000. The number of houses washed away is given at 8,313; people killed outright, 27,076; people wounded, 5,463. Total loss of property—houses, boats, nets, fields, and standing crops—will amount to many millions. Among the worst places was Taro, 360 houses all swept away. The 1,300 people at home at the time were all drowned. Fishermen to the number of fifty-three, away on the sea at their toil, were the only ones left. Kamaishi, 6,500 people, 1,800 left, and out of these 500 were dreadfully wounded. Only forty-three houses left out of the 1,230, formerly in the town. At Toni, out of 1,206 people but 103 were rescued and eighty-two of these badly injured.

CIVILIZATION.

The people displayed by their ready response to the cry for help that they had a solidarity as a nation and an assimilation of the best spirit of European civilization that showed them up favorably. Such an exhibition of national feeling would be impossible in China for instance. There is there lacking both the patriotism and the humane spirit of this people. Some have thought that only when the innate military instinct was aroused would Japan act like a western nation. But they now show another side of their character to those who doubt that their civilization is more than skin deep. The Emperor at once contributed 14,000 yen (1 yen=52c.). The government appropriated Y. 500,000. The people gave by subscriptions, public and private, Y. 500,000. One native newspaper boomed a list of Y. 30,000 with subscriptions running down to a few cents. The native press vied with one another to get up the largest list. Foreigners vied with natives in forgetting themselves in noble deeds of generosity. Clothes old and new were sent in till the prefectural offices were unable to give them out fast enough to



SANJUSENDO TEMPLE, JAPAN.

prevent the overrunning of their storing capacity.

THE RELIGIOUS OUTLOOK.

The people so afflicted by this tidal wave have lost faith in their gods and seek in Christianity a more reliable deity. That this motive is not the best that might be wished is really acknowledged. That we thus have a good opportunity to preach freely to them we are thankful. Our believers are much encouraged by this desire to hear. In one farming district, near the devastated region, where we have a church of about twenty members, all illiterate farmers, the brethren organized a crusade to conquer the territory for Christ. They printed a cross on a banner and went forward carrying it and preaching as they went. They carried their food and other necessaries with them, as entertainment was not to be had in the ruined villages. We are glad that thus will they be hardened for the home campaign, where they will have to do without the incitement of public enthusiasm and will have more often ridicule than welcome.

TENRIKYO.

Within a few years we have had a number of splits off from the inert mass of Buddhism. Among these are two called Remmonkyo and Tenrikyo. *Ten* means heaven; *Ri* means reason or way; *Kyo* is religion. Tenrikyo may then be freely translated The Heavenly Way. This cult has prevailed considerably in the devastated districts. It is a sort of a Buddhist faith cure. It is a revolt also against the solitary, ascetic teachings of pure Buddhism. It thinks it sees that the free association of its members, their meetings, singing and praying together, their mutual efforts for one another's benefit, have been the reasons for the success of Christianity. Also the interest taken in the physical as well as the spiritual benefit of the individual member has added to the hold the new religion from the West has gained on the people. So it has in imitation of Christianity organized meetings where the members of both sexes come together. This is quite a revolutionary practice in Japan, where only in the lowest society is such a thing practised. They sing, go through a sort of "cake walk," and repeat together some formulæ supposed to have power to drive away evil spirits and cure diseases. As these meetings are often run late into the night, and being unaccompanied by any moral restraints, as is natural, they are often accompanied by immorality. The police are watching their meetings, and the government is inclined to forbid them. After the tidal wave, to furbish up their tarnished reputation resulting from police surveillance, they in one place added the claim of the gift of prophecy to that of healing. Unfortunately for them they had not the wisdom to work their wonders only in a region where denial of their power is difficult, such as in nervous maladies where the imagination of the patient has such wonderful power to make better or worse. The Tenrikyo people foretold that there would be another tidal wave. Many people in that place got away to the hills with as much of their stuff as they could conveniently and quickly move. A very uncomfortable night was spent in the open. The tidal wave did not come. There was a pretty sharp fall in the stocks of the new religion.

THE DOSHISHA.

The change of the Doshisha, founded at Kyoto, by the celebrated Christian hero, Neesima, to a non Christian basis, is a disaster that marks the year in the religious world. The transfer will be the climax of the injury done by it of late years to the Christian community. Its first students and finally its leading native professors, drawn as they were from Captain Janes' famous Kumamoto Band, probably came to the institution with the ultra-liberal bias of their first teacher. As long as Doctor Neesima lived he kept their destructive views in check by his preponderating personal influence. When he was taken away the college quickly deteriorated and soon became a hotbed of radicalism. The management restricted more and more the wholesome influence of the prominent mis-

sionaries on its teaching staff, and gave more and more freedom to the ultra liberals on the native staff. Then they took advantage of the inability of foreigners to hold property and appropriated not only the property of the Board in the college outfit but also the mission houses and other property in other parts of the interior. The commission sent out last year to arrange this and other matters was not able to better matters but rather brought them to an open breach. The funds hitherto given to the college by the American Board have been withdrawn. The missionaries have resigned, and the prestige of the whole Christian community in Japan suffers. A Shinto organ in a late issue upbraids the Japanese management for ingratitude and unchristian conduct. But generally it is recognized that our religion is influencing more and more the national life.

ESSAYS ON ETHICS.

An event in the national life, of interest, is the series of papers on morals, written by Fukuzawa Jukichi, whom we may call the most prominent educator in the empire. These papers were written in response to a request by the Education Department of the government for treatises on the subject from which might be selected material for the preparation of a course of ethics for the public schools. Mr. Fukuzawa's essays, while not giving the source, are clearly drawn from Christianity. They are acknowledged by the native press to be by far the best that have been offered. Monogamy and other Christian practices are taught in these essays. The family life as we see it only under Christianity is portrayed in glowing colors. Altogether though we are making fewer converts in these days, owing chiefly to the unwillingless of the native Christians to coöperate cordially with the missionary, we may say there are to-day signs of much substantial progress.

OTHER DISASTERS.

We have had many disasters this year in Japan. By heavy rains in July a flood was caused which in several provinces destroyed millions of yens' worth of crops and other property. Fortunately but few lives were lost at that time. Again lately there has been a storm in which houses have been thrown down to the number of 4,300; partially wrecked, 4,800; deaths, 23. Crops in Gifu Province, which suffered so dreadfully from an earthquake in 1892, are destroyed to the extent of fifty per cent. And still more recently an earthquake, having its centre on the west coast, occurred in which hundreds of lives have been lost; houses in a large district tumbled down; great fissures scores of miles long and hundreds of yards wide have been opened; river embankments destroyed; and prosperous villages almost blotted out of existence. I was working in a district not so very far from this afflicted region and had a very strong impression made upon my nerves by the shake. My Japanese fellow worker—we were making house-to-house visits, distributing tracts, and inviting people to the evening preaching meeting—reeled with dizziness caused by the motion and would have fallen had not a friendly post been within hand reach. The people all clattered out into the streets and I thought perhaps my long furlough time had come. And this was at least a good hundred and fifty miles or more from the earthquake centre.

Surely the country has been passing through a series of national disasters from the loss of the fruits of their victory in the late war by having to relinquish the Laotung Peninsula at the dictation of Russia, France and Germany last year, down to the late earthquake. The effect should be the toning down of the naturally increasing pride of this people. There has also been the humiliating fiasco in Korea, causing their almost complete loss of prestige when the queen was murdered with the connivance, if not at the instigation, of the hare-brained representative whom Japan unwisely appointed to represent her at the Korean court. By the result of the war Japan was an easy first in Korea and had earned her right to renovate and modernize the government of the "far Eastern sick man." This was being done admirably under her truly able statesman, Coun-

Inouye. When Inouye resigned or was recalled the above event took place and now Russia has vaulted into Japan's place and Korean independence is more threatened by Russia than it ever was by China. The King even resides within the precincts of the Russian legation. May we not hope that next year will be a more prosperous one for this plucky little empire of the far East.

THE TIDAL WAVE IN JAPAN.

REV. ALBERT ARNOLD BENNETT, YOKOHAMA.

THE great tidal wave which visited Japan on the evening of the 15th of June, will long be remembered in the afflicted district. Since then the earthquake of August and the floods of September have by their new claims diverted public sympathy, but the terrible disaster of June has left effects from which it will take years to recover.

Unheralded, with all the swiftness of a bird of prey, and with the force of accumulated avalanches, that fatal wave swept along the coast, in a single hour demolishing more than eight thousand houses, killing more than twenty-seven thousand people, and wounding nearly three thousand more.

Having been requested by foreigners in Yokohama to investigate, in company with two other missionaries, the harm done, and distribute aid, I spent about a month in the devastated district, and give some gleanings from my experience, which may be of interest.

An hour's car-ride took me from Yokohama to Tokyo, where I spent the night, and twelve hours more brought me to Sendai. In this city we consulted with missionaries and with the officers of the prefecture, and then resumed our journey, partly by cars, partly jinriksha and partly on foot, reaching a place called Shizugawa by night of the same day. This was the first coast village we reached, and the first affected by the tidal wave. The damage done here seemed great enough, but comparatively speaking it was slight.

From this point we went northward along the coast through the province of Miyagi and some distance into that of Iwate. Later I visited a second time some of the places already visited in this latter province, and went to others to which the committee as a whole were unable to go. I also visited the province beyond, called Aomori. The damage caused by the tidal wave was confined almost exclusively to these three provinces.

We have a little band of believers in Shizugawa, but none of them were hurt. One of the members lost quite a number of relatives, and probably all who had household goods had them damaged. We visited the hospital here opened on account of the tidal wave. It had at first ninety-two patients, but only sixty-four were still there at the time of our visit, June 27. As we went northward by the shore road, we found some villages and hamlets almost entirely swept away. For instance one of the first entries in my diary speaks of a place with originally seventy-seven houses of which sixty were destroyed. The soldiers and coolies were still at work when we passed through, clearing the roads, searching for the dead, and burning refuse that might breed disease. At a place called Osawa, we saw evidences of the wave washing thirty feet above the sea-level. Here a temple situated about a hundred yards from the sea was ruined, as was also a bridge far up a rocky stream. Shortly after leaving here, we met five men coming over the bank of the road. One of them was carrying some burning incense on a board, and the four who followed bore a wooden box containing a corpse that had probably just been discovered. On the road near a place called Oya, we met Miss Mead of our mission on her way to hospital work there. She was acting the good Samaritan in conjunction with the Red Cross Society. She afterwards called on us in a place called

Kisennuma where there was another hospital in which she was also doing service for the souls and bodies of the wounded. She told us that the relief work in this province (Miyagi) was well organized; that from fifty to eighty thousand dollars had already been contributed by the Japanese; that the authorities were able to tell, from their minute registration, what persons had relatives elsewhere able to help; that according to an old government custom ten dollars would be given to each householder who has lost his home, toward the erection of a new one; and that by a special regulation, government would supply the distressed with rice for a month.

In a place called Takata, we met one young man who lost fourteen of his relatives in the wave, the bodies of only four of whom were recovered. In this same place we were persistently waited upon by a man eager to raise money for an orphanage for children bereft by the disaster. We had reason to think later that even should he secure his money and his orphanage, he would not secure his orphans, for throughout the whole district survivors seemed determined that the children of the dead should not leave their own towns. In almost all the places we visited, the saddening effect of the scene was deepened by large, smoking fires burning the thatch of old roofs and other refuse still wet from the wave, and often at the same time burning bodies that were too much decomposed for recognition or even removal. Every once in a while we would hear of some case that seemed to us peculiarly sad. We saw one poor fellow putting up a hovel where his home had been, who, on being interrogated, said that he had lost his house, his horse, his wife, his father, and his daughter, and there were left to him only three children and his mother. In this same town we saw little knots or groups of people standing on the shore, and watching the water to see the dead bodies rise to the surface, in the hope of recovering the remains of relatives. We were told by one of our Christians of a young man who was on an eminence near his village when the wave came. The wave was really threefold, its second washing being the most destructive, and as the young man peered seaward in the darkness, he could see the lanterns and other lights of those who had climbed to their roofs when the first wave came, but when the second came the lights all went out, and the voices were hushed forever. We met a blind man on one of the steepest and highest mountain-passes of that district, groping his way alone along a journey of over a hundred miles, hoping to reach again the home of his childhood, as the wave had taken everything he had. We were able to help him much in keeping to the path, and had long and interesting conversations with him about the narrow path to the upper Country, the loving Savior who wanted to guide him and to open his spiritual eyes, and the glories of that heaven where there can be no tidal wave—where there shall be no more sea.

Most of the sufferers are fishermen, and their greatest financial loss is probably in boats, next in nets and other fishing apparatus. We were surprised to see how expensive some of these fishing nets were, two varieties costing two thousand dollars each. At a place called Yoshinama, we saw signs of the wave sixty feet high. A little further on, at Toni, where we were kindly entertained over night, by officials, in a temple—almost all large buildings had been destroyed—we were told that 1,800 people had perished and only 500 were left. The wave is said to have reached the height of one hundred feet here. We were told later by an official in another place, a man who had himself traversed much of the devastated district that the report of the wave having washed some points a hundred and fifty feet above the level of the sea, was no longer regarded as an exaggeration. In a place called Kamaishi, which, by the way, was later shaken by the earthquake of August, there were still from fifteen to twenty-five bodies washed up daily, when we were there, more than two weeks after the wave.

Large boats, many of them, were washed well ashore, one at least a quarter of a

mile inland. The *torii* of the temple here was made of stone and stood fifteen feet high. A *torii* or "bird-rest," the common symbol of a Shinto temple, is a portal consisting of a crosspiece made of wood, stone or metal supported on two uprights like the old Roman *jugum*. The columns of this *torii* were monoliths fifteen inches in diameter and fifteen feet high. The crosspiece at the top was made of two stones deftly fitted together, each stone about seven and a half feet long, a foot and a half square, but so shaped that the ends projecting beyond the pillars should curve upwards while the rest should be horizontal. The wave struck this *torii* with such force that one of these massive top-stones was carried a distance of nearly 360 feet from the spot over which it had previously been supported. The other stones were broken and found in different places between it and the temple entrance, their original position. The head of the post and telegraph office of this town gave us a vivid description of his personal experience at the time of the wave, and of the terror that everywhere prevailed. There had been a heavy fog in the morning and a drenching rain from about four or half past four in the afternoon. At about eight o'clock in the evening, there was an earthquake, but not a very severe one. This was soon followed by a strange roaring sound which, in the storm and darkness of the evening, was understood by few. Then came the first wave, followed speedily by a second and stronger, and this again by a third one, not so severe. The roar of the waters, the crash of buildings, the shrieks of those who were themselves dying or knew that members of their households were being engulfed in the mad waters, made the darkness of the night awful. The man who spoke to us said that he wanted to die at the time; and believed that many gladly took water into their lungs, to put an end to their miseries. He himself had just finished building a clapboard house, which being made largely of wood, not only floated, but was the means of saving a number of people, who were rescued from the water through its upper windows. We talked about Christ, and urged him to become such a Christian that others assisted by his faith might have their souls rescued from an even more terrible destruction. He seemed much impressed and asked us to pray for him. On a visit some weeks later to this same town, I learned



ENOSHIMA, JAPAN.

of a relief which the people had felt in the death, by this tidal wave, of a wealthy and oppressive official residing there. He was both feared and hated. He had just built himself a handsome house, and put up some iron gates—wonderful things in that part of the country—when "the flood came and destroyed them all." My second visit to Kamaishi was a month and a day after the wave, but as I sailed out of the harbor I saw, even at this late date, three dead bodies that had recently risen to the surface of the water and were becoming food for the assembled sea-gulls.

The fishermen have their own explanation of the wave. They say that the cold stream from the north usually gives place to the warm stream from the south near the end of the third month. They have long observed this, because the warm streams brings them the *maguro*, or tunny-fish. This year these large fish did not come till about the time of the tidal wave. "Therefore," say they, "the warm stream must have come with a rush, and meeting with a cold counter-stream, piled up the water till it overflowed the land." At one place which I visited, it was estimated that out of thirty-five of the population thirty-four had perished. In one of the hospitals to which I took condensed milk, the surgeon called my attention to a poor fellow whose leg had been amputated, and told me he was the only one of all his village who had not perished in the wave.

The other members of the committee being obliged to return during the first fortnight, it devolved upon me to carry out plans adopted, and secure and distribute things needed. The total amount of money passing through my hands, was about forty-eight hundred dollars and was largely used in the purchase of fishing-boats, but about five hundred and fifty dollars of it was devoted to the purchase of quilts for old people. Quilts constitute the only bed and bedding which most of the Japanese use. Condensed milk for the hospitals and hemp for net-making were secured from Yokohama and distributed to the best of my ability. Including their cost, the amount raised was more than five thousand dollars. There was not much opportunity for religious meetings. I had and utilized many an opportunity for private religious conversation, and found that at times those who had lost everything on earth were willing to listen to the glorious gospel and its hopes of heaven, and that at other times Satan's grip was still strong. It seemed to me that I had never before so fully understood the story of the deluge in the Old Testament, and the forcible way in which our Lord uses it as an illustration in the New. All along the coast they had been buying and selling, had been eating and drinking, and in one town at least, had been making great preparations for merry-making on account of an unusually large amount of fish, "and they knew not till the flood came, and took them all away." "Watch, therefore, for ye know not what hour your Lord doth come."

COMMERCIAL CHANGES IN JAPAN.

REV. J. H. SCOTT, OSAKA.

MANY changes are taking place in Japan at the present time. The war with China was the cause of many of these changes. Homes were broken up by the death of father, brother or son. The returning soldiers had new aspirations and more money perhaps than had ever been in the family before. Formosa came into the possession of the Japanese, and large numbers are going there and entering business. The Japanese are building, under the treaty rights secured from China, large manufactories in Shanghai and other Chinese cities, but more largely in Japan itself. The great number of tall smokestacks now going up in Osaka are witnesses to the great changes going on about us.

These changes effect our mission work. There is much moving about, and we have lost very many of our church members re-

cently. Since the middle of this month three young men, two of them members of our church, and a regular attendant, have decided to go to other places. One of them goes to Formosa.

The alarming increase in the expense of living is driving many out of the easy-going life of the past into something else. The large salaries now offered to clerks for working in Japan, Formosa and China, especially if they have a little knowledge of English, are tempting many from Christian work into business. These conditions must greatly affect our work.



HARBOR OF NAGASAKI, JAPAN.

Showing the Island of Pappenberg where thousands of Christians perished in the seventeenth century by being thrown from the cliffs.

Along with these changes there are many social problems of intense interest to the Christian sociologist. The efforts of the Oriental to adjust himself to these new things are often intensely amusing and always interesting. A late United States Consular Report says:

"The Japanese carries into the workshop or field, or any ordinary undertaking requiring the expenditure of physical force, Oriental customs which seem to be a part of his nature. They are so habituated to the practice of resting at frequent intervals, to smoke, chat or drink tea, that when what is called a day's work is summed up, the production as compared with the ordinary output of an American workman who gives ten long hours to his labor under almost perfect factory discipline is found to be woefully less. It is no exaggeration, nor is it in any way intended to belittle the Japanese workman who is simply continuing the independence ingrafted into his being, and I believe necessary to sustain his well-being, to say that the American laborer produces more in three hours than his Japanese fellow-workman does in what is called a day's work. . . . The Japanese are essentially children of nature, working when nature smiles, idling when nature frowns. . . . Their workshops have been for centuries within the walls of their habitations of which they were lord and master, where they have slept, ate, rested, smoked, chatted, drank tea, and worked at their own sweet will."

To take such a people, who for centuries have been accustomed to rest upon the

flimsiest pretext, and prescribe for them long hours of incessant toil as is being done now in the large manufactories, to take the little children of a people for centuries under the easy-going conditions above mentioned and put them into the tedious, exhausting labor of the factories, calls forth the sympathy of every one with a kindly feeling toward the oppressed.

In Osaka there are eighteen large cotton factories, besides many other large manufactories, with capitals from $250,000 to $2,000,000 and employing thousands of men, women and children. In Sakai there is one large cotton factory and many manufactories of rugs and carpets, large quantities of which are sent to America and to other foreign countries. In Kishiwada there is one cotton factory with a capital of $250,000 and running over 11,000 spindles. Very often does the longing assert itself that the joy of the Gospel might be brought into the dark lives of the work people, and that the hearts of the employers might be touched with sympathy toward those under their employ. Almost no Christian work has as yet been done among the employees of these factories. Kishiwada is on the line of a new railroad and will doubtless become a place of considerable importance. The roadway from Osaka to Kishiwada via Sakai is crowded continually with vehicles of various kinds carrying the products of the manufactories. Indeed the business now done is immense and will be greatly increased when the railroad is completed, and we rejoice in being able to open work for Christ in a place of so much promise.

I have recently secured a few statistics that may be of interest. There are in all Japan Buddhist temples to the number of 73,000 and Buddhist priests to the number of 100,000. For every square mile there are an average of three temples and four priests, and for every 540 people there is one temple and for every 400 people there is one priest. There is contributed to these temples each year for the support of the priests and the maintenance of the temples yen 22,500,000, or about $12,000,000 United States money. These figures apply to Buddhism alone and do not include any items of Shintoism or other religions. How dense the darkness.

A DAY AT MAKABE.

REV. JOHN L. DEARING, YOKOHAMA, JAPAN.



REV. J. L. DEARING.
President of Baptist Theological Seminary, Yokohama, Japan.

IT seems but a few years ago that a missionary journey suggested to my boyish mind nothing but heathen jungles, and said jungles were pictured according to descriptions that I had read of the Dismal Swamp with a few lions, tigers, elephants and vipers thrown in to vary the picture and add interest to the excitement of the story of the poor missionary whose life was in constant danger. Alas, how this glowing picture of self-sacrifice and physical danger was destined to be shattered when in after years under the name of missionary I was to enter the cars and, at a rate of only about twenty miles an hour to be sure, be taken off into the country for a Sunday of mission work much in the same way as I had been accustomed in Newton to leave the Seminary for a Sunday supply.

There were a few differences, however, and of these I will speak, though warning the reader that the worst danger from wild beasts was the annoyance of the rats in the native hotel—it was too cold for the fleas—and the chief discomfort arose from the failure of my baggage to turn up, thus necessitating the doing without the usual articles taken with one for a couple of nights away from home.

We left Yokohama at nine o'clock in the morning and with the slow trains and the waiting at three stations where we changed cars we reached the last station, about eighty-five miles away, a little before three

o'clock. The usual delay and bantering with the Jinriksha men finally resulted in a bargain with them to take us to Makabe, ten miles further on, for thirty sen each or about fifteen cents. The fields were alive with workers as we passed along. Here a farmer and his wife were busy cutting with care the golden rice, there in a farmyard were a group of women and girls separating the heads of rice from the straw by striking the stalks against a row of iron teeth like a big comb and pulling the straw towards them, when the heads fell to the ground. In another field the rice had been taken away and the ground was being prepared for the next crop, while here and there were to be seen heavily-laden men and horses almost hidden under the load of rice straw which they were bearing to the little shelter that they called their home.

About sunset we reach the town of Makabe and are taken to the inn of the city. For three years an evangelist has been sent to this place to work in the summer during the vacation of the Theological Seminary. Miss Kidder has also sent one of her Bible women to work among the women and children for some months. There have been occasional visits of the missionary, and Miss Whitman has been here several times for a stay of a week to teach the people the Way of Life. The different workers have been well received and from the beginning there has been some encouragement. In May the first fruits were gathered in the baptism of four, three women and one young man, and the present visit is made because of the report of there being more who wish for baptism.

On Sunday morning we gather in the little native house where the meetings are usually held to examine the candidates for baptism. The house has been for many years the home of priests and as we enter the yard there is to be seen the little temple where worship has so many times been carried on by the deceased husband of the present occupant, who with her daughter were among the first to receive baptism in May. Thus this house, which for so many years has been the home of priests and the scene of the worship of false gods, is now the first of all the houses in Makabe to become a Christian home and is the preaching place of the little band of believers. The old god-shelf is filled with other objects, and the hymn books and Testaments lying around make it seem very unsuggestive of Shinto.

Five candidates presented themselves for examination. One is an official in the employ of the government and had become a friend of the preacher during the past summer and had been led to accept the Gospel through his teaching. He is a young man, and on his decision to follow Christ had broken with companions who were living fast lives. He had just secured a fine limp-covered Bible which was the envy of all the other believers. His examination was simple and straightforward. Another was a young farmer who had been led into the light by his relative who was the young man baptized in May. That young man had shown great earnestness in his Christian life and it was said that he had changed remarkably since becoming a Christian. His farmer cousin had been much impressed by the change and had begun to investigate with the result that he had become a believer too. The third man had walked in ten miles across the country that morning in order to receive baptism. He lives in the little village of Oguri where three years before a young man in poor health had spent a few months preaching some and living a Christian life before the people. At that time two were baptized and this man was much interested but could not decide to acknowledge Christ publicly. For two years no work has been done there, but this summer the same young man, now a Theological student, was sent to visit Oguri and see if any of the seed sown had taken root. This man was found strong in his faith in Christ. He had been reading the Bible much since the young man had left three years before and wished to be baptized and unite with the church. A visit to Oguri being difficult he came across the country to Makabe to be baptized there. He was especially strong in his determination to do all in his power to lead his family to Christ and to hold up the truth before his

neighbors. The other two were granddaughters of the woman in whose house we met. One a young woman recently married and her younger sister of about fourteen. Their faith seemed clear and strong. The older one expressed her determination to do all she could to lead her husband to Christ and to maintain a Christian influence in her home while the younger realized the opposition that she was likely to meet from her young friends and their sneers and laughter, but seemed determined to meet them in such a way as to recommend Christianity to them.

In the afternoon we went out to a little river half a mile from the town where the solemn ordinance of baptism was quietly administered. Here and there over the plain were the busy farmers. Along the road were passing the loads of freight drawn by coolies. There was nothing in the surroundings to mark it as the holy Sabbath, but we could not refrain from the prayer that this baptismal scene which was the first that had ever taken place in this stream, might be so many times repeated here that the marks of Sabbath desecration might pass away, the temples whose distant bells we heard ringing might be forgotten, and this country town and all the surrounding country become Christian. Was it too much to ask? Did it try our faith to think of such a thing and to look at this little band as the nucleus from which such a grand work was to spring?

There had gone out with us to the riverside two others beside the candidates for baptism and these now returned with us to the hotel for conversation. One had received a Testament many years ago. He had read it often and had soon after beginning to read it given up the worship of idols. He saw the uselessness of that, but he had not come to understand the Way of Life till the coming of the evangelist to the town had enabled him to hear the truth explained. He had from the first been regular in attendance at the meetings and sympathized in the work. He was ready to meet any opposition on account of his association with the Christians, but had not been ready to unite with the Church. What was the reason? He is a merchant and deals in tobacco and he does not believe that this business is proper for a Christian. Although almost everyone in Japan uses tobacco, men, women, and children, yet he has decided not only that a Christian should not use it, but, a little in advance of some of his American brethren, he believes that a Christian man should not sell it. He is arranging to dispose of his business and as soon as he has done so wishes to be baptized, but does not wish to set the example of a Christian selling tobacco before his friends and neighbors. The people here do not yet understand very well about Christianity, he says, and he does not want them to get a false impression. He hopes by the time the missionary next visits the place he will have done with the business and can unite openly with the church, but till then he will try to lead his friends to investigate Christianity and will tell to others as he is able how important he regards this teaching to be. Accordingly he has with him today a friend who has come in about five miles at his request to learn what he can from us. Tracts have been read and a little light has been received. A very profitable conversation takes place at the hotel where many questions are answered and much truth is broken up very fine for this genuine inquirer. May he soon find the way!

In the evening we gather for the observance of the Lord's Supper. All are seated on the floor in a circle around the room. The missionary first welcomes to church fellowship those who had been baptized in the afternoon,—not by the right hand of fellowship, for in the opinion of the missionary that would mean but very little to a people who never shake hands and to whom the warm grasp of the hand means nothing beyond a curious foreign custom. We, therefore, are seated on the mats facing each other and after a profound bow, a few earnest words of personal counsel and welcome are spoken to each one in turn and followed by the deep bow so natural to this people. Then from the little Japanese table scarcely a foot high the emblems are passed after earnest prayer by the evangelist and a few words as to the meaning of the ordi-

nance and the blessing that it should bring to us. Think you that the blessing was any the less because the bread was passed in a common earthenware plate, or the wine in an ordinary glass? It was a precious season and we all felt that the Lord was there.

The next morning we rose from our bed of *futons* early to eat a hasty breakfast and be wheeled away across the country to catch the early train back to our duties in Yokohama. As we passed along the streets of the town before many of the inhabitants were astir and as the morning sun was just beginning to dawn we saw here and there some old and gray-headed man who had just arisen from his bed offering his morning prayer to the sun and other gods of earth and sky as the first service of the new day. How we yearned for the time to stop and teach them of the true God in whom a few of their townspeople have already found peace in believing and who alone could hear and answer their prayers. The laborers are few, however, and we must hasten back to other tasks and meanwhile many of these aged ones will doubtless live and die and never know of him who died to save.

RELIGIOUS OUTLOOK IN JAPAN.

BY REV. D. C. GREENE, D. D.

THE question of self support on the part of the Japanese churches has never been lost sight of, either by the churches or by the missionaries. There has been at times some sharp difference of opinion as to the prominence which should be given to the subject, but there are few mission fields where, on the whole, so advanced a position has been taken. For two or three years past, however, it has been evident that the time was drawing near when the Kumi-ai churches, certainly, should take a long step forward in the direction of financial independence. Both the Japanese Christians and the missionaries agree in this conviction, and yet the churches have felt very keenly the prevailing financial depression, and have had no small difficulty in raising the money for local needs. Attention has been diverted from the churches by the recent political changes, and the attendance on the Sabbath services has suffered sadly all over the land. Still the desire for independence has been growing.

The causes of this growth have been various. First of all must be placed the rapid development of the national consciousness, and especially to the events of the past year resulting in the admission of Japan to an unlooked-for position in the family of nations. With the new consciousness of strength there has arisen a dread of foreign interference so intense that the ordinary methods of coöperation have become a fertile source of irritation. Happily the questions at issue were rarely personal, so that the relations of the missionaries to their Japanese associates have, with few exceptions, remained unimpaired.

The second great cause of the movement toward independence is to be found in the extreme liberalism of a number of the leading Japanese pastors and teachers. They have felt that the missionaries were unduly conservative in their theological opinions—not at all abreast with the best scholarship of America, not to say Germany—and that coöperation with the mission must involve large sacrifice of their convictions. These leading men have felt, some of them very strongly, that in spite of confessed disadvantages Japanese scholars possess, on the whole, a very great advantage in the study of Christian theology, in that they bring to their task minds free from the prejudice growing out of Christian traditions, and hence that they have important contributions to make to Christian theology. They feel that to yield to the missionaries so large a place as they have hitherto held in guiding the development of Christian thought in Japan would be to shirk a responsibility which Providence has assigned to them—a loss not merely to Japan but to the world. Liberalism as now current in

seems to take its start from Ritschm, or, to speak more specifically, from Kaftan's "Die Wahrheit der Christ- Religion." It is, however, much modby the peculiar attitude of the Japan- eliminates from his definition of God all that we of the West prize in the idea of personality. A Japanese friend, well read in English theology, describes this new liberalism as not Christianity at all, but



RMER 'HOUSE OF WORSHIP OF THE FIRST BAPTIST CHURCH, YOKOHAMA, JAPAN.

ind, the product of their Confucian ıg. There is, in the case of some at a strongly pantheistic cast to the new es, which leaves little room for a per- God, and no room at all for an ob- revelation. One recent writer, h still clinging to the name of theist, simply the Confucianism of olden times. So far as can be judged by their preaching, most of the pastors and evangelists are within the limits of a reasonable orthodoxy, but with almost perfect unanimity they stand for freedom of thought.

LETTERS.

JAPAN.

Prof. E. W. Clement.

TOKYO, Nov. 5, 1896.

Baptist Academy.—In the first place glad that the school has even so small ome as 500 yen a year, and I hope that will increase annually. Next please notice that we have been able to get along economically as far as faculty was concerned. This was due to the fact that the number of students is comparatively small, and they could be conveniently and satisfactorily arranged in a small number of classes.

If you compare the amount received from the chickens and the garden for eggs and vegetables, with the expense of taking care of the chickens and the garden, as represented in the item of "current" expenses you will see a loss of about 25 yen (I am, of course, taking no account of capital invested, because we have the chickens as assets with no liabilities)! But this loss of 25 yen represents the net loss on one boy all the year, and two boys part of the year. I don't consider that a very expensive manner of educating a boy or two, do you? I hope, however, that another year this work will attain more nearly to complete self-support; but I also know that there are many risks to encounter.

You will also observe that, after making allowance for tuition-fees, the boarding department is practically self-supporting. I am holding as strictly as possible to that important principle.

Finally, please take notice that we have been able to save over 300 yen on the appropriation. This is not much; but, at this crisis in the financial affairs of the Missionary Union, I presume that "every little helps." I must acknowledge that I take a sort of child-like delight in having been able to effect the saving; and I must ask that the Executive Committee will kindly cancel this amount, as I have already put it to the credit of the Union on the account for the current year. I don't know that we shall ever be so fortunate again; but I shall always strive to manage the school in as economical a way as will not injure the efficiency of our work.

Rev. John L. Dearing.

YOKOHAMA, Oct. 7, 1896.

The Seminary has opened with the teachers all in place, but with a small number of students. This seems to be an off year everywhere in Japan. The floods and general disasters that the country has suffered, as well as the hard times which we are experiencing, doubtless has something to do with it. I am opposed to seeking students for the seminary as I would for any other school. I want men called of God and not those who are called of men alone. I do not think that we shall have more than three new men in the entering class. We have also had the great sorrow of expelling one man, who has been with us for three years and would have graduated next spring, for adultery during the summer while employed in evangelistic work. It is hard to lose men in this way, but perhaps the lesson as to the purity of the ministry will not be lost. The students vigorously supported me in the action that had to be taken. The men have come back with a spirit of deep earnestness, and the reports of the evangelistic work of the summer is good. On the whole good work has been done. The evangelistic spirit is growing.

Much evangelistic work has been done by the teachers of the school during the summer. I say this with the thought that there may be some who may be inclined to criticise the employment of so many missionaries in the work of the seminary. Mr. C. K. Harrington's three months in evangelistic tours, Mr. Parshley's four months in the Hokkaido in evangelistic work, Mr. Bennett's tours to Liu Chiu and to Formosa and his work in the relief of the sufferers by the Seismic wave in the north, as well as his weekly visits to some of the out-stations around Yokohama, should all be remembered in making an estimate of the work.

The great reduction that the Board found it necessary to make in the seminary over what I received last year and what I asked for this year, will make it impossible for us to have a course of lectures by any prominent Japanese this year. I have asked Mr. F. G. Harrington to give us a course that he prepared some years ago when he was teaching in the school. It was a series of lectures on Old Testament Antiquities, and intended to establish the truth of the Old Testament in the light of recent discoveries and to deepen the faith in the Old Testament as the word of God—a work needed at this time when so much is said to discredit the Book. These lectures he now has, and it seemed to me that if he could give them without interrupting his other work it would be of value to the school to have the benefit of them.

Two tours in the interests of the country work under my care were made during the summer. Several were baptized, and there are now several who are awaiting baptism as

a result of work done by the students during the summer. I am sorry to say, however, that the work as a whole is deteriorating. I cannot express my sorrow at seeing it losing ground in so many ways. There is great need of some one to take charge of it and give it his constant attention. Faithful work would, I am sure, bring large results. Evangelistic work in the city of Yokohama is very encouraging. My helpers here have shown good results for their work this summer, and the students are taking hold of the work well this fall and I hope for results this year. I find that they are better students if they are good workers in evangelistic work at the same time.

Rev. W. B. Parshley.

YOKOHAMA, Sept. 22, 1896.

Work in Yokohama.—When I entered the seminary I decided that I would still do evangelistic work to the extent of opportunity and ability; but as I had no field in or near Yokohama, it was some little time before I did anything independently. However I secured a preaching place in the heart of the town and was enabled to hold two services a week in connection with a student from the seminary. Our work was confined to preaching and tract distribution, as neither the student nor myself had time for visitation. We had to give up the work when vacation came, but the congregations were so large and so orderly that I am going to hire a house for all the time and organize a permanent mission in that vicinity. My intention is to have meetings at least three times a week, besides a Sunday school and a woman's meeting. In addition to this I expect Mrs. Parshley and Mrs. Carpenter will be able to do a great deal in house to house work. Of course this is future, but I expect to put the work in operation by next month.

Work in Hokkaido.—We started north the latter part of May, but on account of bad weather were not able to reach Memuro until June 14. The work in Nemuro was in a disappointing condition. A year previously our native preacher had left, and since the fire the church had been without missionaries and without a place of meeting. But our faithful deacon, Koike San, had held services regularly in his own house and himself had grown in Christian strength. The new church had been erected, and as we took another native preacher up with us, regular work soon began. In connection with the dedication we had continuous meetings every night for two weeks, the first being preaching services, the second magic lantern lectures on the life of Christ. Congregations were very large, but as the previous winter had been a period of disorganization I found only two candidates for baptism, and only one actually received the ordinance. However the church has got together again, and as Amano San, the new preacher, is an earnest man, we expect God will bless his labors.

At Shibetsu, about thirty-seven miles from Nemuro, we have our second church, organized last autumn. Here we have no paid evangelist, but the work is under the leadership of a very faithful layman who is worth more than the average preacher. I spent several days with the brethren there and administered baptism to three adults. The work in Shibetsu is in a very promising state.

It was my intention to start to the extreme north on August 4, but on account of the fog I didn't sail until the 15th, reaching Wakkanai, our station, on the 20th. At this place we have had an evangelist for three years, but have had no baptisms until this year. I found three candidates who passed the examination satisfactorily, but at the time of administration unforeseen hindrances prevented one from coming, so that only two received the ordinance. I am in hopes that these will be the beginning of a more rapid growth.

Rev. E. H. Jones.

SENDAI, July 18, 1896.

A Gospel Wagon.—My recent accident impressed upon me more than ever the great advantage that would come from a sort of a gospel wagon for my work. When I went out last, I could get a Jinriksha only for a few miles of the way. The rest of the way I had to depend upon a Japanese pack horse, a most trying way of traveling. Even in that case I had to take a young, unused horse, because all the horses were working in the fields. If I had my own horse and wagon I would not be delayed by the lack of convey-

ance nor have to spend my time and strength walking from place to place. For instance, I walked on my last trip about twenty miles. Further, the "Riki" men have grown so in cupidity that it means a row every time to get them down to anything like a reasonable rate. We foreigners expect to be fleeced to some extent, for it is the custom in all these eastern countries to squeeze all that can be had out of those supposed to have money, but when after a good deal of dickering that ill become us as messengers of the One who did not "strive" or "lift up his voice" we get the price down to double what others pay, we go on with a feeling of regret, both at having to antagonize the "Riki" men and to pay even more than we ought to pay. Then we foreigners are all said to be rich, and the custom among rich men among the natives is to have no care about money. They submit to any extortion rather than be thought mean enough to care about saving their money. I want about 150 gold (about $300 Mexican) to get a horse and wagon. Can I get some one to make me a special object of their missionary enthusiasm? I would be able to reach a great many smaller places on my way to my principal fields if I had such a conveyance, and carry Bibles, tracts, etc., for sale or distribution which I cannot now take because of difficulty of transportation.

Rev. S. W. Hamblen.

SENDAI, Oct. 8, 1896.

In Morioka a different atmosphere prevails, though even here I would so like to see more effort put forth by the believers for unbelievers. Here, too, the evangelist is working earnestly. His work seems to lie among the young men in the school, quite a number of whom come regularly to the meetings and to his house for instruction regarding Christianity. One of them I was permitted to baptize, seemingly a promising young man. Morioka, like Hachinohei, is a conservative place, and the people are very slow to look to Christianity with anything but aversion and opposition. It thus happens that the work of all the Morioka churches advances but slowly.

While I was in Hachinohei the Morioka evangelist went to Tono. We have had some work here off and on for several years, and now the evangelist says a few wish baptism, and are prepared for it in his estimation. A Greek Church evangelist there tries to secure them for his own church, but they zealously study the Scriptures to see whether these things are so. I had planned for the Morioka evangelist and one of our young men to spend the summer in Tono, but my plans were overruled by the Master of the vineyard, for the tidal wave came and the men were needed in the distribution of aid sent the sufferers. I was much disappointed, but God knows best.

Prof. Henry Topping.

TOKYO, Sept. 2, 1896.

No discouragements have appeared in my work during the last quarter, nor in fact many incidents that call for notice. We can see that God is blessing the work and that some good is being done. We are persuaded that uneventful periods are not necessarily unimportant, and we give thanks for the progress we can see.

I record gratefully a successful surgical operation which has apparently quite freed me from a difficulty that had recently begun to cause me a daily loss of vigor. The two weeks in the hospital were so timed that none of my duties suffered serious interruption, friends kindly carrying my work on as usual. It is a source of power and of confidence to know that the best medical skill and the most scientific methods can be called in whenever needed. Mrs. Topping can also testify to the skill of Tokyo physicians. Through too much zeal she, and perhaps also myself, have been forced to rest a little, but probably we are now acclimated, and if so we congratulate ourselves upon the small amount of sickness incident thereto.

Rev. C. K. Harrington.

YOKOHAMA, Sept. 18, 1896.

The Theological School closed for the summer vacation, April 30. As soon after that as I could complete my arrangements, on May 16, I left Yokohama for the Province of Shinshu, in which is the field entrusted to my care, a part of the plain or valley of Matsumoto. Mr. Kaji, who had been laboring there for some years, had been forced at the end of March, to discontinue his work on account of sickness, and I took with me as my

helper, Mr. Kaneko, a student in the seminary. I remained on the field three months, during which time we held about seventy meetings of various kinds, most of them being evangelistic meetings, and the others specially intended for the help of the believers. We spent several weeks at each of our four stations in the valley, and had encouraging attendance and attention at our meetings both in town and village, indoors and outdoors, and found here and there a few who showed more than a passing interest.

OUTLOOK.

CHRISTIANITY IN JAPAN.—I could obtain easily the names of a dozen men who have left the ministry the past two years to go into business. I know of churches that have dropped all services, except, perhaps, one on Sunday evening, and many of whose members work nearly as hard on Sunday as during the week. All the great manufactories rest only twice a month, with occasional other holidays. Drinking habits are on the increase among Christians.

Per Contra, there are more men in the ministry to-day because called of God to be there—men who will starve in their tracks rather than yield to selfish, sordid motives—than ever before.

Christianity as a fad has had its day. As a foreign religion it is no longer welcome. The call is for a Japanese Christianity; and people at large are beginning to feel that Christianity is adapted to Japan. Christian men of earnest faith and marked personality, who are genuinely interested in annexing New Japan to the kingdom of heaven, are welcomed everywhere.

Inquirers are on the increase, semi-Nicodemuses, who exist by the hundred if not thousand among thoughtful men in the land, are coming out of their retirement. I met one such the other day, a disciple a quarter of a century ago of Thompson and Carruthers, two early Presbyterian missionaries. He told me he still kept his Bible, and read it when he had leisure. There have been more additions to the churches the past six months than during the previous year.

As I view it, the greatest hindrance to the Japanese church of to-day is, not the loose theology of some among her members nor the opposition from unbelievers, but the conduct of what may be termed the outer rim of Christian church-membership. Many of these professed disciples have denied their Lord and His Gospel by flagrant acts of unrighteousness. I can think of six places at this moment where it seems well-nigh impossible for earnest evangelists to get a hearing solely because of the disgraceful conduct of professing Christians. There was nothing askew about their theology, but their lives were frightfully so. I deplore loose thinking on vital themes; but loose living is far more disastrous to the faith of common people.—*Rev. J. H. Pettee of Okayama.*

THE RESTORATION of the power of the Mikado and of Shinto power in 1868 knocked Buddhism in Japan off its pedestal and the hundreds of thousands of priests with all their hoarded wealth will never be able to set it up as it was before that. And the rapid influx of foreign ideas has caused Shintoism to fade like a fog bank before the rising sun! Let us all pray that the great Sun of Righteousness may shine brighter and clearer upon the Sun-rise Empire (*Ni-hou-koku*), until every mist and shadow of error shall fade forever, and instead of the old heathen theocracy (Shinto) Jesus be found at the head of the true Theocracy, worshiped by the Mikado and millions of his people.—*Jonathan Goble.*

THE RED CROSS SOCIETY IN JAPAN.—The eighth general meeting of the Red Cross Society in Japan was held in Tokyo, last June. Arrangements had been made for 10,000 visitors, but the doors had to be shut against the overflow. Count Sano, the President, announced that the society has 300,000 members.

The Empress was present, and in a few words expressed her delight in the part played by the society during the war.

From the Report it appears that 64,445 war patients, Japanese, Chinese, Korean, were cared for under the auspices of the society, either among the eleven Reserve Hospitals in Japan, or on the field. Only about 7,000 of all the patients suffered from wounds. The entire staff in active service numbered 1,567 persons, of whom two physicians and twenty-three nurses, four of them women, met death in the discharge of duty.

Every camp and hospital during the war, felt the enthusiasm and example of the Empress and her court ladies. Foremost among the latter was a graduate of Vassar College, the friend of Miss Bacon (author

of "Japanese Girls"). While in America, Miss Stematz Yamakawa had studied the practical methods of training nurses. On her return to Japan she became the wife of Count Oyama, Minister of War, and when at the outbreak of the struggle he took the field with the troops, she interested herself in the welfare of his soldiers. She invited ladies to her house and taught them to make carbolized gauze.

CHRISTIANITY WE DO NEED. We need it not so much to demolish our idols of wood and stone. Those are innocent things compared with other idols worshiped in Heathendom and elsewhere. We need it to make our bad appear worse, and our good appear better. It only can convince us of sin; and, convincing us of it, can help us to rise above it, and conquer it. Heathenism I always consider as a tepid state of human existence,—it is neither very warm nor very cold. A lethargic life is a weak life. It feels pain less; hence rejoices less. *De profundis* is not of heathenism. We need Christianity to intensify us; to swear fealty to our God, and enmity toward devils. Not a butterfly-life, but an eagle-life; not the diminutive perfection of a pink rose, but the sturdy strength of an oak. Heathenism will do for our childhood, but Christianity alone for manhood. The world is growing, and we with the world. Christianity is getting to be a necessity with all of us.—*From "Diary of a Japanese Convert."*

A PAID MINISTRY is yet a much mooted question with us. Our heathen teachers used to have no stipulated pay for their services. Twice every year, their pupils brought to them whatever did lie in the power of each to bring. From ten pieces of gold to a bundle of parsnips or carrots, were gradations of such "tokens of gratitude," as they were called. They had no deacons to poke them to death for church dues and pew rents, and other such things. A teacher was expected to remain as no-teacher till he had made enough progress in his spiritual discipline as to be able to rely entirely upon heaven and his fellowmen for the support of his body. This they considered a most practical method of "natural selection," no danger thus of being imposed upon with pseudo-teachers and time-servers.—*From "Diary of a Japanese Convert."*

EXTENT OF JAPAN.—In Yezo, the Northern Island, the hilltops are the resort of the ptarmigan, identical with the bird of the Scottish Highlands; and the pine forests below are the home of the hazel hen, so familiar in the Swedish dahls. The great Central Island of Nippon (a name strangely corrupted into Japan by some of the earlier navigators) presents us with the varied produce of Northern and Central Europe, until in Kiushiu we have all the semi-tropical luxuriance of Andalusia and Southern Italy, and of even still more tropical climes. The traveler amongst the Ainu of the north may gather his bouquets of the lily of the valley and various Alpine acquaintances; whilst the wanderer amongst the villages of Satsuma in the south rests in the orange groves under the shade of the palm, lulled by the swish of the never-resting banana leaves. But as the British home possessions extend to the Shetlands northwards, and to the Channel Islands in the south, so the empire of Japan in the Kurile Islands possesses a continuation of insular territory to almost Arctic limits; while in the south the archipelago of the Liuchiu Islands connected as they are with Kiushiu by an unbroken chain of islets, and beyond these again the Majico Sima group and Formosa, bring the island empire well within the tropics.

DONATIONS.

RECEIVED IN NOVEMBER, 1896.

MAINE, $250.09.

Bangor 1st ch., 50c.; Oxford Asso., 14.28; Rumford Falls, 2.62; South Paris ch., 10; Franklin ch., 2.80; Swan's Island, 2.19; West Sullivan, 1.60; East Bluehill, 1.54; Surry, 2.80; Northeast Harbor, 6.69; Sedgwick, 6.66; Winter Harbor, 2.58; Trenton, 64c.; Gouldsboro, 1.20; Brooklin, 8.80; Lamoine, 9.67; Waterville, Mrs. E. O. Stevens, 2; Waterville 1st ch., 99.85; Skowhegan, Bethany ch., 9.57; Harrington, Y. P. S. C. E. to apply on salary of Willie L. Clark, care Rev. Jos. Clark, Congo, 12.50; Sanford Y. P. S. C. E., 2.10.

NEW HAMPSHIRE, $146.69.

Rumney ch., 2.84; Nashua 1st ch., 100; Sanbornton 1st ch., 2.54; No. Sanbornton ch., 2.25; Exeter 1st ch., 28.06; Lyme Centre ch., 11.

VERMONT, $89.25.

Chester 1st ch. S. S., 3.35; Saxton's River ch., 51.15; Chester, Y. M. Bible class to apply tow. sup. Kakany Katama, care Rev. J. Dussman, 6.25; Ludlow, A. F. Sherman, a thank offering tow. the debt, for confidence restored and ruin averted, 10; Halifax ch., 3.50; Jericho ch., 8; Johnson Y. P. S. C. E., 6; Brattleboro, "A Vermont Sister," 1.

MASSACHUSETTS, $1,659.93.

Chelsea 1st ch., Dea. Perry's Bible class for sup. of David, care Rev. Jno. Newcomb, 50; Sterling ch., 4; Salem 1st ch., 300; Whitman 1st ch., 34.75; Grafton ch., 2.06; West Somerville ch., W. L. Teele for sup. Augustine, care Rev. I. S. Hankins, 25; A friend, 10; Foxboro 1st ch., 21; Hingham ch., 12; Springfield

State st. ch., 50.15; East Boston, Central Square Y. P. S. C. E. add'l, 4.53; Mauchaug ch., 2; Marshfield 1st ch., 10.50; Sharon Y. P. S. C. E., 16; West Acton ch. S. S. in part, 25; West Acton ch., 29.42; Brockton, Warren Ave. B. Y. P. U., 1; Monterey, Mrs. Hylan Dowd and daughter, 2; Winthrop, Horace J. Soule, M. D., 2; Fall River, Temple Y. P. S. C. E., tow. sup. Bu-tha, care Rev. D. A. W. Smith, Rangoon, 10; "In memoriam," 250; Woodville ch., 5; Lynn, East, Y. P. S. C. E., tow. sup. Bible woman, care Rev. J. L. Dearing, Japan, 50; Greenfield ch., 3.90; Boston 1st ch., 165.17; Malden 1st ch. Y. P. S. C. E., tow. sup. Rev. J. E. Cummings, Burma, 25; Lynn, Mrs. John Whitmore, 5; Middlefield ch., 2.50; Worcester 1st ch., 270.68; West Boylston, Mrs. Alona A. Hinds, to constitute self an H. L. M., 100; West Boylston, 1st ch., 11.88; Lowell, Branch st. S. S., 10; Clinton 1st ch., for Solomon Venentiah, care Rev. J. E. Clough, India, 26.39; Westboro S. S., 25; Boston, Clarendon st. ch., Mrs. W. E. Witter, 15; Boston, T. C. Evans, 5; Agawam, "H. M." 25; Salem Central ch., 50; Southwick, "From a friend," 1; West Sutton ch., 2.

RHODE ISLAND, $117.50.

Quidnesset ch., 75; Providence Fourth ch. B. Y. P. U. tow. sup. H. J. Vinton, Rangoon, 12.50; Jamestown, "R. C.," 25; Warren, Mrs. S. B. Sanders, 5;

CONNECTICUT, $239.20.

Brooklyn ch., 6; Norwich, Central ch., Mrs. J. D. Herr, tow. sup. nat. pr., 10; Deep River ch., 40.21; New Haven, Rev. F. W. C. Meyer, 5; South Norwalk Y. P. S. C. E., 5.94; West Hartford 1st ch., 2; Brooklyn, Mrs E. Barrett, 2; Winsted Y. P. S. C. E.,7.55; Deep River ch., 7.50; Hartford 1st ch., 153.

NEW YORK, $3,565.59.

Oswego 1st ch. addl., 3; Meridian ch., 2; Poughkeepsie S. S., for sup. Ko Shwe Kinn, Moung Kman and Moung Che, care Rev. F. H. Eveleth, Burma, 150; Scriba, Mrs. A. E. Powers, 4.75; E. Pembroke S. S. 2; Troy, Mr. Justus Miller, tow. passage expenses to Burma of Rev. A. V. B. Crumb and wife, 500; Sherburne ch., 15.20; New York City, Alexander ave. S. S., for sup. Ko Shwe Min, care Rev. E. Grigg, Burma, 50; Amsterdam 1st ch., tow. sup. nat. pr., To-Coo, Pai Law, Shah Hai and Man Wes, care Rev. A. V. B. Crumb, 20.50; Troy, Fifth Ave ch, 131.12; Rochester, "W. A. S.", 40; Troy, Second ch., 50; Saratoga Springs 1st ch., to constitute Ranson K. Dwyer, H. L. M., 100; Bradford S. S., 9; Ludingtonville, Whaley Pond ch. and Rev. S. H. White, 30; Friendship ch., 56.30; Adams Village ch. addl., 15.03; Spencer ch. addl., 3; Buffalo, Emmanuel S. S., tow. salary of Rev. W. F. Thomas, Insein, Burma, 27.13; Brockton, 1st Portland ch., tow. salary of Revs. Robert Wellwood and Henry Richards, 7.40; Sherman, Rev. T. P. Poate, as above, 10; Cortland Asso., a friend of missions, 10; East Branch ch., 3; Windsor ch., 1.46; Cannonsville, Tompkins ch., 6; Harpursville ch., 3.55; Troy, South ch., 11; Lima S. S., 6.85; Erieville ch., 4.25; Ilion Y. P. S. C. E. addl., 5; Lockport B. Y. P. U., 14.15; Maulins ch., 10.42; Carlton Y. P. S. C. E. addl., 1; Ithaca 1st ch. in part, 55; New York City 1st ch., Afternoon Bible School for sup. nat. pr. Shwee Chee, care Rev. L. W. Cronkhite, 30; New York Twenty-Third Street ch., 69.19; First Swedish ch., for sup. nat. pr., care Rev. Jno. Newcomb, 33.35; New York, anon., a thank offering for national deliverance, 25; Yonkers, Warburton-ave. ch., 1,484.75; Tremont 1st ch., 28; Williamsbridge, Mrs. E. J. Rouzee, for nat. pr. fund, 2; Brooklyn, Emmanuel ch., 500; Marcy ave., balance, 1.27; Greene-ave "Prayer Circle," 10; Memorial ch. Y. P. S. C. E., 25.20; South Brooklyn, First German ch., 8.72.

NEW JERSEY, $848.16.

Asbury Park 1st ch., 14.23; Hoboken, Second ch., Woman's Circle, 14.10; Palermo B. Y. P. U., 5; Calvary Baptist ch., including Dennisville lecture, 13.90; Atlantic City ch., 20; Tuckahoe ch., 2.40; Ocean City, lecture, 8.75; Pleasantville ch., 8.42; Sea View ch., 2.61; Riverton and Palmyra Y. P. S. for China, 2; Atlantic City Y. P. S. C. E., for nat. pr., care Rev. I. S. Hankins, 9; Hightstown ch. addl., 1; Trenton, Central ch. Y. P. S. C. E., for nat. pr., care Rev. W. A. Stanton, 12.50; Cape May Court House B Y. P. U., for nat. pr., care Rev. M. C. Mason, 8.37; "J. C. S.," for nat pr., care Rev. Jno. Dussman, 18; Cape May City ch., 16.90; Ridgewood, Emmanuel S. S., 13; Paterson 1st ch., Miss Van Giesen's S. S. class, for nat. helpers in China, 6; Morristown 1st ch., 629.75; E. Orange "First of the Oranges" S. S., 20; E. Orange, Prospect-st. ch., 18.23; S. S., 4.

DELAWARE, $7.30.

Wilmington, North ch., 7.30.

PENNSYLVANIA, $970.11.

Shiloh ch., 1.25; Lower Dublin ch., 15.19; Philadelphia, Gethsemane ch., King's Daughters, for nat. pr., care Rev. L. W. Cronkhite ,15; New Tabernacle ch., in part, 30.19; Fourth ch., extra specific for nat. prs., care Rev. M. B. Kirkpatrick, 120; Bailigomingo ch., 7; Montgomery ch., extra and specific offering, 36.25; Second ch. ladies, for nat. prs., care Rev. D. Downie, D. D. and Rev. W. H. Cossum, 8; Messiah S. S., 6; Narberth, Ch. of the Evangel (of wh. 100 is fr. Mrs. H. S. Hopper, special for Mrs. Ingall's work), 200; Norristown 1st ch., 86; S. S., 16.50; Phoenixville ch., 125.05; S. S., 7.38; Parkerford ch., 4.62; Danville, Immanuel ch., 2; McKeesport 1st ch., 38.47; S. S., 6.74; Fifth-ave. ch., 17.17; Washington ch. in part, 20; Mahanoy City ch., 5; Bethlehem Y. P. Soc., for nat. student, care Rev. W. F. Thomas, Burma, 11; Pittston, Luzerne-ave. ch. ladies, for nat. pr. "Ting," care Rev. W. H. Cossum, 15; do, Y. P. S. C. E., for nat. pr. care Rev. C. H. D. Fisher, 18.75; North East ch., 4.65; B. Y. P. U., 5; Chester 1st ch., 22.90; S. S., 15; Philadelphia, Mrs. G. M. Conarroe, 10; Mrs. A. T. Ambler, 100.

DISTRICT OF COLUMBIA, $48.56.

Washington, "In His Name," 10; Anacostia ch. 10; Washington E-st. ch. in part, 28.56.

WEST VIRGINIA, $20.68.

Central City ch., 2; Harmony Asso., F. F. Daniel of Lucile, 2; Two Run, F. M. League, 1.83; Mt. Olivet, F. M. League, 1.30; Charlestown 1st ch., 3.55; Leon ch., 8; S. S., 2.

OHIO, $813.84.

Dayton, Mr. Edward Canby and W. D. Chamberlin, tow. salary of Rev. I. E. Munger and wife, 400; Perry Y. P. S. C. E., 8.25; Wyoming Y. P. S. C. E., 5; Bluehill, Mary A. Smith, 10; Euclid ch., 3.50; S. S., 11.20; Sugar Creek ch., 1.27; Washington C. H. ch., 3.82; Granville, First ch. balance, 1.80; Granville, Herbert Archer Clark, 15 (on life membership); Dayton, Central ch., 21.95; Sidney B. Y. P. U., 3.64; Tiffin, First ch., 35.97; Pemberton ch., 1.70; Ashland, Mrs. Eliza Thompson, 30; Marietta 1st ch., 4; Cincinnati, Ninth st. ch., 181.48; Hamilton 1st ch., 15; Canton 1st ch., 49.56; Canton, Miss Kate E. Harvey, 10; Blue Rock ch., 70c.

INDIANA, $150.10.

Blue River, 1.55; Mill Creek, 1.80; New Albany Tabernacle, 10; Freedom, 1.15; New Liberty, 1.30; Seymour, 36.71; Indianapolis, College-ave. ch., 40.85; Kimberlin, 1.15; Tea Creek, 1.33; Pleasant Valley, 65c.; Fairland, 5.30; Mt. Gilead, 5; Mt. Moriah, 5.47; Harmony, 2.90; Peru, 18; Herbert's Creek, 2.85; Westport, 14.09.

ILLINOIS, $404.31.

Aurora 1st B. Y. P. U., 5; Downer's Grove ch., 15.60; El Paso, Rev. J. F. Howard, 10; Paris Y. P., 2; Auburn Park ch., 8.35; Chicago, Calvary Y. P., tow. sup. Po Sau, care Rev. Wm. Ashmore, Jr., China, 25; Englewood Y. P., tow. sup. nat. pr., care Rev. J. S. Adams, Hankow, China, 50; Woodstock, Mrs. Page, in memory of Nellore, for Teluga mission, 1; Carbondale, E. Patten, sup. Tel. pr., 6.25; Du Quoin S. S., 18.50; Chillecothe, pastor, tow. sup. pr., care Rev. J. M. Foster, China, 5; Toulan ch., 9.50; S. S., 6.86; Y. P., 1.46; Cordova ch., 10.09; De Kalb ch., 34.60; Roseville S. S., sup. Tel. pr., 12.50; Mt. Vernon Y. P., 5; Decatur Y. P. sup nat. pr. care Rev. J. M. Foster, China, 35; Pana ch., 3.60; Chicago, First Swedish Woman's Circle, sup. Dukana, care Rev. C. E. Petrick, Assam, 35; Swedish churches per treasurer, 100; Chicago, First Danish, a friend, 4.

IOWA, $302.80.

Shenandoah S. S., 6.17; Des Moines College Students, for sup. of Titus, care Rev. J. E. Clough, 5.50; Keokuk S. S., tow. sup. Kondiah, care Rev. J. E. Clough, India, 50; Epworth B. Y. P. U., for nat. pr. India Kolioh, care Rev. Jno. Newcomb, 5; Quasqueton B. Y. P. U., for same, 4; Homer, 4.12; Fredrichsburg (of wh. 2.80 is for Rev. J. S. Adams, Hankow, China, for use at discretion), 12.22; New Hampton for do., 18.20; New Hampton, W. G. Slike, for do., 9; New Hartford, 13.75; Parkersburg, 9.60; Rock Creek, 14; West Mitchell ch., 16; B. Y. P. U., 5; Cedar Falls, 56.95; West Union, 26.92; Cresco, 15.50; Cresco Jr. B. Y. P. U., 1.50; Cresco Mission Band, 1.32 Waukon, 19.55; Stuart B. Y. P. U., 1.25; Rolfe, 4.25; Bradgate, 3.

MICHIGAN, $32.71.

Macomb, 1; Rochester, 8; Cedar Springs, 1.10; Climax Y. P. S. (of wh. 1.37 is from Jr. Union), 3.08; Marquette, 7.85; Ludington Sw. W. C., 5; Muskegon First ch., 6.68.

MINNESOTA, $97.30.

Cheney, Mrs. L. M. Garver, 10; Kennyville Y. P. S., 6.84; Worthington Sw. B. Y. P. U., 5.30; McIntosh, Chas. Johnson, 10; Kron, Johanna Flink, 3.66; Cambridge, 1.50; St. Paul, 1st Sw., 1; Birthday society for V. Paul, Bapatla, India, 15; Lake Crystal B. Y. P. U., for Gurariah, care Rev. G. H. Brock, 12; Big Stone, C. Carlson, for nat. pr., 2.50; Leroy, Fred Palmerton, for use of Rev. J. S. Adams at discretion, 15; W. F. Goss, for do., 5; D. F. McNabb, of wh. 5.00 is for Johanna Anderson, Toungoo, Burma, 10.

WISCONSIN, $26.94.

Manawa S. S. for Japan, 88c.; New Lisbon ch., 1.75; Lodi ch. and S. S., 17.31; Spring Prairie ch., 5; Marinette, memorial gift for Esther Carlson work in China, 1.

KANSAS, $108.99.

Marshall Centre, 1.87; Blue Rapids, 4.62; Marysville, 8.32; Havensville ch., 1.15; Y. P. S., 20c., Onaga, 5.05; Neodesha ch., 7; Eskridge, 1.50; Eureka ch., 6; Quenemo ch., 12; Louisburg ch., 2.05; Atchison, 5.87; Kansas City 3d Y. P. S., 4; Osage Valley, 19; South Concord Association collection, 5.53; Parsons First, 7.15; Parsons, colored, 1.55; Kansas City Swedish Y. P. S., tow. sup. nat. pr., 12.50; Ellsworth ch., 2.95; Ellsworth, M. N. Perry, 50c.

NEBRASKA, $50.15.

Fairbury S. S., 5; Y. P. S., 5; Diller, 1; Burwell ch., 50c.; Burwell, M. J. Norris, 27c.; Arnold, 2.54; Gandy ch., 1.40; R. C. Way, 50c.; Endell, 2d ch., 50c.; Custer Asso. Coll., 4.28; Wabash, 3; Lincoln East, 3.81; Central City, 11.60; Hartington, 1.85; Tilden S. S., 1.90; Springfield, 2; Sidney, 2; Bethany, 3.

COLORADO, $55.07.

Rocky Mountain Asso. Coll., 7.77; State Convention coll., 10.50; Trinidad S. S., 4.10; Y. P. S., 2.70; Canon City, 1; La Junta, Mrs. A. Russell, tow. sup. nat. pr, John, care Rev. J. Paul, Lakhimpur, Assam, 25; Midland Asso. coll., 4.

CALIFORNIA, $142.66.

Los Angeles, W. S. Chase, 1.50; Oakland 1st ch. Y. P. S., 3.50; Oakland, 23d-ave. ch., 20; Swede Y. P. S., sup. nat. pr. Shwyze Paul, care of Dr. Bunker, 25; Wheatland ch., 5; Azusa ch., 21.56; Los Angeles Swede, Rev. A. W. Backlund and W. Werner, for sup. nat. pr. Sandoway, care of Rev. E. Griggs, 12.50; Dixon ch., 9.95; Napa ch., 1.95; Escondido ch., 3.60; Palomar ch., 2; Armona, R. F. McFee, 2.50; Santa Barbara Y. P. S., sup. Rev. W. Wynd, 4; Gonzales ch., 4.65; Y. P. S., 2.30; King City ch., 2.90; Salinas, Mrs. Johnson's class, for sup. student Onamura, care of Rev. J. L. Dearing, 13; San Lucas, 3.70; Santa Cruz 1st ch, 3.05.

OREGON, $20.22.

Albany Juniors, for sup. Rev. G. W. Hill, 1.25; Halsey ch., 50c.; Adams ch., 6; S. S., 77c.; Grant's Pass ch., 50c.; Medford ch., 10c.; Merlin ch., 10c.; Portland 1st ch., 2.50; Salem ch., 1.50; Hood River ch., 7.

WASHINGTON, $31.21.

Tacoma 1st ch., 25.01; Ellensburg ch., 6.20.

SOUTH DAKOTA, $22.

Lake Preston, A. C. Lindner, 5; Aberdeen, for Tee-o, care Dr. A. Bunker, Toungoo, 17.

INDIAN TERRITORY, $6.96.

Mt. Zion, 5; Nebo, W. S. Rogers, 35c.; International Convention, 1.61.

WYOMING, $1.10.

Cheyenne ch., 35c.; Cheyenne, colored ch., 75c.

MISCELLANEOUS, $357.50.

General Miss. Soc. of German Bap. churches of North America, for the Cameroon mission, by J. A. Schultze, Texas, 357.50.

ASSAM, $100.

Tura, a friend of missions, for the debt, 100.

INDIA, $50.

Ramapatam, Rev. J. Heinrichs, for the debt, 50.

JAPAN, $578.96.

Osaka, recd. on the field for mission work of Miss M. Walton per acct. Sept. 30, 1896, 5.86 Mex.=3.16; Yokohama, recd. on the field by Miss C. A. Converse per acct. 95-6, 196.18 Mex.=105.43; Kobe, Rev. H. H. Rhees, for mission work per acct. Sept. 30, 1896, 754.40 Mex.=470.37.

SPAIN, $7.82.

Barcelona ch. per acct., Rev. M. C. Marin, Sept. 30, 1896, Rs. 192.04=7.82.

Total, $11,322.61

LEGACIES.

Concord, N. H., Wm. B. Stearns,	$877.36
Somerville, Mass., Nathaniel L. Dayton,	300.00
Southbridge, Mass., John Edwards,	27.00
Newburyport, Mass estate Mary Elwell,	27.50
Providence, R. I., inc. Henry Jackson fund,	23.44
Jamestown, N. Y., Mrs. Cynthia R. Crissey,	500.00
Brooklyn, N. Y., Horace Waters,	973.87
Holly, N. Y., James G. Wilson,	39.60
Plainfield, Ill., D. D. Greene,	200.00
	2,968.77
	$14,291.38
Donations and Legacies from April 1, 1896, to November 1, 1896,	$88,630.79
Donations and Legacies from April 1, 1896, to December 1, 1896,	$102,922.17

Donations received to December 1, 1896, $73,202.36.

Maine, $1,407.15: New Hampshire, $602.65; Vermont, $778.38; Massachusets, $9,708.17; Rhode Island, $1,564.03; Connecticut, $1,956.86; New York, $14,881.71; New Jersey, $3,759.71; Pennsylvania, $7,629.92; Delaware, $36.89; District of Columbia, $735.86; Maryland, $28; Virginia, $3.50; West Virginia, $1,055.82; Ohio, $6,223.59; Indiana, $1,329.99; Illinois, $8,038.33; Iowa, $1,613.19; Michigan, $1,161.53; Minnesota, $1,090.08; Wisconsin, $1,437.31; Missouri, $709.70; Kansas, $991.97; Nebraska, $528.25; Colorado, $251.55; California, $920.51; Oregon, $228.04; North Dakota, $63.69; South Dakota, $186.02; Washington, $377.24; Nevada, $48; Idaho, $21.53; Utah, $15.50; Wyoming, $5.30; Montana, $43.30; Arizona, $11.55; South Carolina, $35.24; Kentucky, $2; Tennessee, $10; Louisiana, $6.05; Florida, $10; Alabama, $15; British Columbia, $89.95; Indian Territory, $53.31; Oklahoma Territory, $45.70; New Mexico, $3; Canada, $1; England, $20; Spain, $7.82; Burma, $96.42; Assam, $110; India, $50; Japan, $578.96; Alaska, $3.66; Miscellaneous, $2,619.43.

THE NEW YORK
PUBLIC LIBRARY

ASTOR, LENOX AND
TILDEN FOUNDATIONS



REV. LYMAN JEWETT, D. D.,
AMERICAN BAPTIST MISSIONARY TO THE TELUGUS, INDIA.
Born at Waterford, Maine, March 9, 1813.
Died at Fitchburg, Mass., January 7, 1897.

The Baptist Missionary Magazine.

Vol. LXXVII. No. 2. FEBRUARY, 1897.

IMPORTANT ANNOUNCEMENTS

IT is generally known that for the last twenty years the BAPTIST MISSIONARY MAGAZINE has been published by Mr. Wendell G. Corthell, under contract with the American Baptist Missionary Union. At the time the contract was made the finances of the Magazine were at a low ebb, the accounts showed a deficit each year, and it was deemed advisable by the Executive Committee at that time to place the management in the hands of a single person whose object it might be to promote the interests and extend the circulation of the Magazine. During these years Mr Corthell has done much for the Magazine in this direction; improving its general appearance, enlarging its subscription list, and going even beyond the terms of his contract to his personal disadvantage in his efforts for the good of the Magazine and the missionary cause. The profits which he has received have been in lieu of the salary of a manager, which the Missionary Union would otherwise have been obliged to pay. The editing of the Magazine during these years has been under the control of the Executive Committee of the Missionary Union. It has now been thought best by the Executive Committee to resume entire control of the publishing as well as the editing of the Magazine, and in doing so they freely express their cordial satisfaction with the manner in which Mr. Corthell has carried out the terms of his contract. It however seems to be for the larger benefit of the missionary work that the Magazine should be in all respects under the control of the Missionary Union, that its size and price, as well as the literary contents should be decided upon by the Union itself.

THE MAGAZINE WILL BE ENLARGED TO AT LEAST FORTY PAGES.

For more than fifty years the BAPTIST MISSIONARY MAGAZINE has been of the same size. It has been no larger during the recent years, when the missions have been greatly expanded, than it was when the missions were one-fourth of the

present size and importance. For some time the editorial work of the Magazine has been carried on with great difficulty because of the limited space in which to publish the increased and increasing matter of value and importance which was continually coming to hand from the various mission fields. We are rejoiced to announce a substantial and important enlargement of the Magazine, which will more nearly adapt it to the need of a proper medium for presenting fully and in an interesting way the work of our missions in the more than twenty fields in which they are now carried on.

THE CLUB PRICES OF THE MAGAZINE ARE REDUCED.

Although the Magazine is enlarged to forty or more pages and greatly improved in many other ways, yet the price for single subscriptions remains the same, $1.00 a year. In the hope, however, of very largely increasing its circulation among the members of our churches the prices for clubs have been greatly reduced, as follows:

Ten copies, or in clubs equal to five per cent of the members of any church, ***65*** *cents a year.*

Thirty copies, or in clubs equal to ten per cent of the members of any church, ***50*** *cents a year.*

Before the changes were decided upon it was announced that the Magazine would be sent to all new subscribers for one year at fifty cents, but this offer will remain open only until April 1. All book premium offers are withdrawn. It is the purpose, however, of the Executive Committee to reduce the price to fifty cents a year as soon as the increased circulation of the Magazine will justify it. Please observe that the BAPTIST MISSIONARY MAGAZINE can now be had by every one for

Only 50 cents a year.

Just make a little effort in your church and you can get up a club equal to ten per cent of the members, which will entitle all your subscribers to the Magazine to receive it at this exceeding low price. It will be the effort of the Missionary Union to furnish *the best Missionary Magazine published in America*, at a very low price to clubs. The arrangement of prices according to percentage of members in any church gives small churches just as good a chance to get the Magazine for a low price as the large churches have.

THE MAGAZINE WILL BE SENT FREE

To all pastors on the home field of the Missionary Union for the months of February and March. We want all the pastors of our churches to become acquainted with the BAPTIST MISSIONARY MAGAZINE in its present enlarged and beautified form and to become acquainted with the exceedingly low rates at which it is offered for large circulation in our churches. We urge all pastors who receive these copies of the Magazine to exert themselves actively and earnestly to get up a club equal to ten per cent of the church membership at the price of *fifty cents a year* for each subscription. If the pastor is too busy to undertake this please appoint some one to do it for you. The work will not be hard. There are

thousands of people in our churches who will be glad to get such a fine misssionary magazine for such a low price.

As the Missionary Union has resumed control of the Magazine we want at once a general movement all along the line to double or treble its circulation in our churches. Let all take hold with a will, pastors and people, to meet the efforts of the Union, and this movement for the enlargement of the BAPTIST MISSIONARY MAGAZINE in size, in interest and in circulation will be a grand success.

A STATEMENT OF GREAT IMPORTANCE

THE treasury of the Missionary Union on January first shows receipts since April 1, 1896, of $143,657.60. This is a falling off of $71,646.80 from last year, but the falling off is wholly in legacies. There have been none of large amounts this year, and the donations in fact show an increase over last year. This is encouraging, and the increase should be kept up and enlarged to the close of the year, March 31. The total appropriations of the year, including the debt of last year, are $622,773.03, and there is $479,135.43 to be raised before March 31, in order to close the year without debt. The estimated receipts for these three months, on the basis of last year, are $202,892.91, which would leave a debt of $276,242.52 on April 1, 1897, *if the receipts are no larger than last year.* Our hope and expectation is that the donations from the churches and individual givers will be much larger than last year; but there is urgent need of quick and earnest efforts in order to avoid a debt which would be crushing in its effects upon the missions. There are already some movements looking towards the payment of the debts of the Missionary Union and the Home Mission Society. One very large giver, in sending a check for a generous amount, says that if there is any disposition on the part of the people to pay the debts of the two societies he will be happy to send another remittance. This means a great deal if the people will only arise and take advantage of the offer. Only two months of the financial year remain, however. The treasury closes on March 31, and, exclusive of the debt last year, there is $315,307.80 needed to pay the current expenses of the year. We strongly urge the pastors and leaders in our churches to take immediate and vigorous measures to raise at least this amount, so that from the general receipts the expenses of the year may be covered. If this is done it may be possible to make other arrangements to clear off the debt. As you wish to see your Redeemer's Kingdom triumph on the earth *act at once.*

THE TREASURER of the Missionary Union requests all missionaries to send their orders for periodicals to the offices of publication, directing that bills for the same be sent to E. P. Coleman, Treasurer, Tremont Temple, Boston, Mass. At the same time the missionaries ordering periodicals, as in the case of other orders, should notify the Treasurer to pay such bills when presented.

EDITORIAL NOTES

A BLESSING IN DISGUISE.—The Executives of the Missionary Union would have hesitated to make the large retrenchments of recent years if they had not been compelled by the lack of funds. Many of these retrenchments have been distressing and have crippled the missionary work, particularly in the failure to send out missionaries to fill vacancies where the services of an American are greatly needed. The retrenchment, however, has brought to light another fact, which in some measure offsets the distress occasioned by the reduction. A number of the missionaries have written, expressing their thankfulness that their appropriations for work have been cut down, and that they have been compelled to tell the native Christians that they had no funds from America to provide for the support of their churches. There has been brought to light in this most unexpected way a reserve of manliness, self-reliance and ability of self-support which has surprised the missionaries themselves. In response to the appeals of the missionary to provide for that which could not longer be supported by American funds, the native Christians have in many cases risen nobly to the emergencies of the situation. Scores of native churches have voluntarily assumed the support of their pastors and all their religious worship, and have developed unexpected strength in the midst of the poverty in which most of them live. The depths of their poverty have abounded unto the riches of their liberality. The ideal in the establishment of Christianity in any land is self-support and self-reliance; and through the trials which have come upon the Christians by the financial distress of the Missionary Union, this grace of liberality and self-dependence has been developed in many places like shafts of sunlight piercing the heavy clouds of financial distress.

BETWEEN BURMA AND ASSAM.—Very quietly and almost unnoticed an advance movement has been made to the south in the missions in Assam. From the earliest days of Baptist missions in this country it has been a favorite theme to talk of the time when a connection should be established between the missions in Assam and those in Burma. Hitherto this has been nothing but a dream. At last there comes a promise of realization. Rev. William Pettigrew, formerly of the Aborigines Mission of Assam, has now become a missionary of the Union and still remains in his field at Manipur in southern Assam. The Union could not furnish funds for a proper house, but he has built a little house in native style which will serve him for several years, and there he and his wife will live and carry on missionary work in the name of Christ. It is through this district that the railway between Assam and Burma will run; and so we may consider that at least one of the chain of stations is established which will at last bring into close relations our Baptist missions in Burma and Assam.

A STRONG POINT was made by Hon. Moses Giddings of Bangor, Maine, in his address at the Boston Baptist Conference on Systematic Beneficence. As a business man, he stated that our missionary societies are the peers of any business institution in financial management and that there is no question but what the work of all these societies has been eminently successful. The stock of every successful business corporation is always above par, and any prosperous business enterprise has no difficulty in obtaining all the money it needs. But our successful and well-managed missionary societies are in debt and have not the funds necessary to carry on their operations. Mr. Giddings very pertinently inquired why this should be so. Among other reasons, which he gave in explanation of this fact, was that the monthly concert of prayer for missions has largely fallen into disuse. In the early days of our missions interest in them was almost universal throughout the churches, and the monthly concert of prayer was very generally observed. Of late years it has been crowded out by other services, and only a comparatively small number of the churches still maintain every month this prayer service in the interest of our missionary cause. Mr. Giddings was undoubtedly correct in pronouncing this one of the chief causes of the lack of interest in missions and the lack of funds for the work at home and abroad. The fact that the missionary cause has largely lost its hold upon the prayers of the people is the most deplorable and the most pregnant cause of the lack of interest and giving for missions on the part of Christian people.

THE SUBJECT OF TITHES and the exact relation which the tithes required of the Hebrew people in Old Testament times bear to the question of Christian stewardship is one of perennial interest. As we look at the general requirements of the Old Testament upon the chosen people, we find that they were simply the germs of claims which God was to make upon the spiritual Israel who were to come. All the forms and ceremonies and requirements of the Hebrew ritual are simply suggestive of what is expected of the disciples of Jesus. These forms and ceremonies are universally recognized as having been superseded by the higher, more spiritual, enlarged and voluntary service and sacrifices required of Christians. Is this not true of the tithes also? In view of the circumstances there can be no question but what the proportion of a tenth of the income for the service of God was but an elementary idea, and like the sacrifices of the Jewish ritual was ordained for a rude, ignorant and spiritually uncultured people. There can be hardly a question but what the tenth of the income is the very least which even the most ignorant Christian could be expected to devote to the service of God. But to make this a standard for Christian people is no more reasonable than to claim that the disciples of Christ should offer burnt offerings and lay their sins on the head of a scapegoat. The tithe is only a suggestion. The tenth of the income, as an offering to God, is simply elementary. The giving which God requires of His people in these days of larger spiritual light and advanced Christian life should be as far in advance of the tithes as the world-wide service of the Christian church is in advance of the sacrifices and offerings of the Temple at Jerusalem. We are not under the law but under grace.

A SIGNIFICANT QUESTION was asked Dr. Hovey at the Boston Conference on Systematic Beneficence. One pastor stated that as he was urging the giving of at least a tenth, some one, who had been making some calculations on the subject and was astounded at the immense sum which would thus flow into the Lord's treasury, came to him and asked what would be done with all the money if every Christian should conform to the Christian duty of giving one tenth of his income. The very fact that such a question could be asked is a lamentable confession of ignorance among many Christians as to what might be done for the extension of Christ's kingdom in all the earth. There is a too general indifference on this subject, and perhaps the idea too largely prevails that the work of the conversion of the world to Christ has largely been done. If, however, we look at the state of religion in our own land and in other Christian lands in the countries of Europe and Asia which are under the sway of the dead and formal State Church, and if we look at the opportunities for evangelistic work for Christ in the heathen lands of Asia and Africa and the Islands of the sea, there can hardly be a question as to what could be done with the money, even if every Christian should pour into the treasury of the Lord the tithes and offerings which they have withheld. If God has required a service He will provide ample opportunities for its accomplishment.

MODERN MARTYRS OF MADAGASCAR.—The subjection of Madagascar by the French has not yet resulted in an entirely happy condition of affairs on the island. It was comparatively easy for the French forces to overcome the native Hova army, and the Queen has been reduced to subjection to the French Resident, or Governor General. But, misled by the ease of their victory, the French have withdrawn too large a portion of their army, and the native government, being overthrown or disorganized, and the native army disbanded, disorder and confusion reign throughout the island. The criminal element is in the ascendancy and have banded themselves together. An era of rebellion and riot prevails everywhere. The rebels do not represent the orderly or Christian element of the native Malagasy, but consist of the riffraff population gathered from all tribes. So far the French have been able to make but little progress in overcoming the rebellion, and the rebels are ravaging the country, showing no mercy to either natives or foreigners. The Malagasy Christians are again the subjects of the severest persecution. Once more have the caves of the earth become their hiding places; their homes are burned; their livestock driven off and slaughtered and their crops ruined. Two hundred and fifty Christian churches have been destroyed, missionaries expelled, and anew have the Christians of Madagascar been called upon to suffer martyrdom. The bloody scenes of former times are recalled, both in the sufferings and in the heroism of the Christians of the present day. Those who are captured by the rebels are always offered their lives if they will forswear their faith in Christ, but now, as formerly, they are ready to suffer martyrdom rather than deny their Lord. One man, Ratsimikotona, and his two sons were captured by the rebels and offered their lives if they would deny Christ. Ratsimikotona replied, "We will never deny our Christ, do what you will." His two sons suggested that money might be raised as

ransom. "No," said Ratsimikotona, "we will neither buy our lives nor sell our religion. Let us speak no more, but pray; it is God's will." So the three suffered martyrdom by the most horrible cruelties. And week by week, and month by month, men and women in Madagascar are showing their heroic devotion to the Lord Jesus Christ by giving up their lives for Him. The day of Christian heroes and heroines has by no means passed.

THE THEOLOGICAL SEMINARY AT INSEIN, BURMA, has recently received a valuable addition to its library by the gift of 177 volumes from the library of our lamented friend, Rev. William S. McKenzie, D. D. Doctor McKenzie was a lover of good books and tolerated only those of substantial value, and the thoughtfulness of Mrs. McKenzie in presenting these volumes will be highly appreciated. We are sure it is just what the owner would wish to have done with the books which were his chosen companions in life. The Seminary at Insein is for the training of preachers of the gospel for all the races of Burma. There are now two departments, the Karen, conducted by the President, Rev. D. A. W. Smith, D. D., and the Burman department conducted, since the coming to America of Rev. Willis F. Thomas, by Rev. F. H. Eveleth. After the return of Mr. Thomas to Burma it is proposed to open an English department under his care. The number of Biblical and exegetical helps in the languages of Burma is still small, and even those who are to preach in the vernaculars of the country are greatly benefited by access to the rich mines of knowledge opened by use of the English language.



W. S. McKenzie, D.D.

THE SIBERIAN RAILWAY will revolutionize round-the-world travel. It is to be 7,500 miles long, of which all but 2,000 miles are already finished, and the completion of the line is set for the year 1900. One can then make the trip around the world in thirty-eight days, going from New York to England in six days, to Russia in two days more, across Russia and Siberia in thirteen days, to Hakodate, Japan, in two days, to Vancouver in ten days, and across America to New York in five days. The time of several of these journeys will soon be reduced and it will not be many years before it will be possible to take a trip around the earth in a month's vacation! Jules Verne's daring fiction, "Around the World in Eighty Days," is already no longer a fiction and will soon become ancient history. Meantime England, not to be outdone by Russia, is planning another railroad route across Asia via India, Burma and China to her colony of Hongkong. The last ten years have done much to bring the ends of the earth together, but it appears as if the next ten years would be yet more remarkable for efforts to annihilate space. All these advances in facilities of travel are for the furtherance of the kingdom of Christ. We may yet realize the words of the hymn: "Fly abroad thou mighty Gospel." The Lord hasten the coming of His kingdom in all the earth.

"KNIGHTS OF THE LABARUM," by Rev. Harlan P. Beach, Educational Secretary of the Student Volunteer Movement, consists of four studies for use in mission study, classes of students or Young Peoples' Societies. The subjects chosen are Adoniram Judson, Alexander Duff, John Kenneth MacKenzie and Alexander M. MacKay. These are all lives of thrilling interest to students of missions, and the cheap compact form in which the matter is presented make it a very convenient handbook for those engaged in a systematic study of missions. It is published by the Student Volunteer Movement, 80 Institute Place, Chicago, Ill. Price 40 cents in cloth, 25 cents in paper covers. The title will stimulate curiosity, but will justify itself when we learn that the "Labarum" was the imperial standard of Constantine, the first Christian Emperor. It consisted of a cross and banner with the initials of the name Jesus Christ. This standard was adopted by Constantine after his famous vision in which he saw Christ in the heavens signaling him on to victory, and he then inscribed on his banners the motto "In this we conquer."

THE WORLD IS GROWING SMALLER. — A recent cable from F. D. Phinney, Esq., Superintendent of the Baptist Mission Press, Rangoon, Burma, came to the hands of Dr. Duncan, the Foreign Secretary of the Missionary Union in Boston in *two hours*. This is the quickest service on record between Rangoon and Boston. It is now almost startling to think that less than fifty years ago the quickest communication between missionaries in Burma and their friends in America required four months, and often when missionaries sailed from Boston it was more than a year before news came of their safe arrival at Rangoon. The first message over the electric telegraph may well have been inspired. "What hath God wrought!"

THE MISSIONARY MAP YOU NEED. — Every Church should have its Missionary Map. Dr. A. J. Gordon often said that the prayer book a Christian should have and use is a map of the world, that he may understandingly pray "Thy Kingdom come!" This map was prepared by Messrs. G. W. & C. B. Colton & Co. of New York, and is the best Missionary Map ever issued by any society in America. It is drawn on a scale of forty miles to an inch, and shows, in a graphic manner, by very distinct and beautiful coloring, on a linen groundwork ten feet by nine, the vast Asiatic Mission Fields of the American Baptist Missionary Union. The map shows the empires of India and Russia, China and Japan; Korea, Tibet and adjacent kingdoms. The map further depicts very interestingly: — The principal stations of other Baptist Missionary Societies — General Baptist Mission, Strict Baptist Mission, Free Baptist Mission, Canadian Baptist Mission, Southern Baptist Convention, Seventh Day Baptist Mission, etc. Send $5.00 to Mission Rooms, Tremont Temple, Boston, Mass., and we will send you by express, all charges prepaid, a copy of the Map. Or, if there is a strong probability of your Church buying the Map, you can have one for a few days on approval, providing, in case of its return, you will prepay the express charges. A collection taken at a prayer meeting will, in most cases, provide the $5.00 needed, and the more readily when people see the Map.

THE CONFERENCE ON SYSTEMATIC BENEFICENCE, held at the Calvary Baptist Church, New York City, December 15 and 16, was not largely attended owing to a severe snowstorm which came on the evening of the first day and raged violently throughout the second day, but it was a meeting of deep impressiveness to those who were able to attend. The papers and addresses were of a high character both in spiritual thought and in practical suggestion and the Conference will bear fruit in swelling the inflowing tide of consecration of persons and property to the service of God. The third Conference of this series is held in the Fifth Baptist Church, Philadelphia, January 26 and 27, and the fourth in the Immanuel Baptist Church, Chicago, the first week in March. Those who attend these Conferences are great gainers. Arrange to be there if you can.

REV. E. E. CHIVERS, D. D., District Secretary of the American Baptist Missionary Union for the Southern New York District, has been chosen General Secretary of the Baptist Young People's Union of America, and will assume the duties of that office on February 15. In his brief service of two years for the Missionary Union, Dr. Chivers has endeared himself to all his associates by his genial and warm-hearted courtesy, and has won deserved honor and influence by the ability and efficiency shown in the discharge of his official duties. His loss to the special service of foreign missions would be even more deeply deplored were it not for the magnificent opportunity opening before him of leading the young people of our Baptist Churches into the largest consecration and service to the cause of Christ in all the world.

PERSONAL.—Rev. A. V. B. Crumb and wife, and E. S. Corson, M. D., and wife sailed from New York for Toungoo, Burma, December 9, and Rev. B. P. Cross, for Bassein, Burma.——Mrs. H. W. Hancock and Mrs. J. McGuire reached Mandalay, Burma, October 22.——Rev. William M. Upcraft and Miss Emma Inveen were married in Shanghai, December 1. The many friends of both will wish them every joy and great usefulness in the work of the Lord in Western China.——Rev. William Pettigrew of Ukrul, Manipur, was married in Calcutta, November 13, to Miss Alice Goreham of Scotland. May the Lord bless and keep them in their isolated station among the aborigines of Assam.——Rev. George J. Geis and wife of Myitkyina, Upper Burma, arrived at New York January 2, returning on account of the failure of Mrs. Geis's health.



PRAYER MEETING HILL, ONGOLE

REV. LYMAN JEWETT, D. D.

THIS eminent and dearly beloved servant of God passed away from earth on Thursday, January 7, at the home of his daughter, Mrs. L. M. Davis of Fitchburg, Mass. For more than a year he has been very feeble, and during the few weeks preceding his death he seemed to be just on the threshold of heaven, and daily his departure was expected. At half-past ten on the evening of Wednesday, after bidding a tender farewell to Mrs. Jewett and the members of his family, the Saviour appeared to him. With eyes uplifted toward heaven he beckoned with a familiar oriental gesture, and said, "Come, Lord Jesus." Then in a moment he exclaimed with rapture, "Jesus is coming." After this he knew no more of earth, and at about a quarter past twelve on the morning of Thursday his spirit took its flight to the blissful realms of day. We are reminded of a beautiful saying of Norman E. Waterbury, his companion in missionary labors in Madras, "How glad the Saviour will be to see Dr. Jewett." His saintly life of prayer and service has closed. We think of him only as joining with the glorified throng in glad and triumphant strains in praises to Him who has redeemed us by His own precious blood that we might be joint heirs with Him to "an inheritance incorruptible, undefiled and that fadeth not away."

Like the majority of the great and devoted servants of Christ Dr. Jewett was nurtured amid the happy and healthful scenes of country life. Born in Waterford, Maine, March 9, 1813, he lived there and at Buckfield, Maine, until as a young man he came to Boston. Here he united with the Federal Street Baptist Church in July, 1833, of which he remained a member to the end of his life. The church is now known as the Clarendon Street Baptist Church, and here his funeral services were appropriately observed on Saturday, January 9. Soon after coming to Boston Mr. Jewett felt the call of the Lord to prepare himself for the preaching of the gospel, and entered Brown University, graduating in the class of 1848. He then studied

two years at Newton Theological Institution. During this time, in 1847, he was appointed a missionary of the American Baptist Missionary Union, but his ordination did not occur until October 6, 1848, just before his departure for India. He sailed from Boston October 10 of that year, in the ship Bowditch, Captain Pike, having been married on September 3, to Miss Euphemia Davis of Grand Rapids, Michigan, who has been the life-long, loving and devoted companion of his labors and services. The nature of the voyages in those slow days of sailing vessels is indicated by the fact that he did not reach Madras until February 21, 1849; but he did not at that time remain long in that city, removing to Nellore, the principal seat of his missionary labors, where he arrived April 16.

At that time Nellore was the only station of the Telugu Mission, and here Mr. and Mrs Jewett pursued their labors with that faithfulness and devotion which was characteristic of them throughout their lives.

In 1853, at the annual meeting of the Missionary Union in Albany, N. Y., the question of the abandonment of the Telugu Mission was strongly advocated, but the counsel of those who advocated the continuance of the mission prevailed. It was at this time that one of the speakers, pointing to Nellore, the only station of the Telugu Mission, gave it the name of "The Lone Star," — a phrase which fired the heart of our American patriotic poet, Samuel F. Smith, and led him to write the now historic poem of that name.

Only a few months after this critical point in the history of the mission occurred one of its most memorable scenes, from which may be dated the dawning of brighter days for the missionary work among the Telugus. On the first day of January, 1854, Mr. and Mrs. Jewett, with three Telugu Christians, Christian Nursu, Julia and Ruth, climbed to the top of a hill which overlooks the town of Ongole, that they might get a view of the surrounding country. They had been touring for some time in this section of the Telugu field, and now had their attention fixed upon the town of Ongole as a possible second centre for missionary work. As they stood there in the early morning light, looking down upon the large town with its heathen temples and its numerous outlying villages, their hearts went out in love and longing for those multitudes of people sunken in ignorance and in superstition, and all knelt and prayed that the Lord would send a missionary to Ongole. After prayer Dr. Jewett's eyes were fixed upon a spot then grown up to a dense jungle or thicket, and pointing it out to Julia he asked, "Would not that be a good spot or the house of the missionary?" In the providence of God it happened a few years later that an English official purchased this very spot and built himself a house. Several years after, when leaving the post, the house came into the hands of Dr. Jewett, who bought it on his own responsibility, not having time to consult with the authorities in Boston. This house did, in answer to the prayer and longing of these loving and pious hearts, become the home of the missionary for Ongole. This missionary, who settled in Ongole in 1866, twelve years after the now famous meeting on Prayer Meeting Hill, was John E. Clough, and the later wonderful history of the Ongole Telugu Mission is known to all the world.

In 1857, on account of the unsettled state of the country owing to the Sepoy rebellion, Mr. and Mrs. Jewett were absent from their station three months, and in 1861 they were compelled to return to America for rest and recovery of health. Here again occurred one of those Providential occasions in which Dr. Jewett was notably used of the Lord for the furtherance of the gospel among the Telugus.

At the annual meeting of the Missionary Union in Providence, in May 1862, the question of the abandonment of the Telugu Mission which up to this time had shown but little fruit, was again seriously discussed. Opinion in favor of giving up the mission seemed about to prevail when Dr. Jonah G. Warren, the Foreign Secretary, said, "Well, Mr. Jewett is soon to arrive in America; let us leave the question and see what he says." The meeting rather reluctantly agreed to this; and when Mr. Jewett came to the missionary headquarters in Boston Dr. Warren asked him if he would favor giving up the Telugu Mission. He gave a decided negative, and declared before the Executive Committee that if the Union would not send him back to Nellore he would return alone and spend his remaining days in labors for the salvation of the Telugu people. The tender heart of Dr. Warren was stirred by this heroic and devoted determination, and he said, "Well, brother Jewett, if you will return to India we must send some one with you to bury you." So the Telugu Mission was again saved. He returned to India in the autumn of 1864 and again visited the United States in 1874. Upon his second return, in 1877, Dr. and Mrs. Jewett were authorized to locate at Madras, where the remainder of their missionary life was passed. Although Madras is outside the limits of the Telugu territory, yet many thousands of Telugus are found among the population of this important city. Here Dr. Jewett engaged assiduously in all forms of missionary work and here he served faithfully his God and his generation among the people of India, until again compelled to return to America in 1885. He arrived in Boston April 23, 1886, and since that time has resided chiefly either with his daughter, Mrs. C. S. Young of Newton Centre, Mass., or in Fitchburg, which was the scene of his triumphant entrance into the eternal life.

In his missionary labors Dr. Jewett was quiet as in all else, but persistent, wise, loving, earnest and successful. He won and retained the devoted affection of his missionary associates and of the native Christians as well as of the heathen with whom he came in contact. His influence upon all was entirely and only for good. For many years he was the central figure of the Telugu Mission; and if Samuel S. Day is called the founder, and John E. Clough the apostle, Lyman Jewett may be styled the saviour of the Telugu Mission, since to his personal courage and devotion as well as to his persevering labors and care more than once was the mission indebted for the preservation of its feeble, struggling life in its early days. Aside from the usual labors of a missionary Dr. Jewett was a member of the Bible translation committee in Madras, and he translated the New Testament into Telugu in the form in which it is now used in the American Baptist Mission.

Words fail us to speak of the personal character of our departed and honored missionary in adequate terms. His simple piety, his unselfish devotion, his transpar-

ent purity, his deep spirituality, his quiet but magnificent courage in times of trial and danger, his high and genuine ability, his life of prayer, his unfailing faith and his kindly spirit have fixed his image on the hearts of thousands on both sides of the world. Some of the most beautiful traits of his personal character are brought out in the following letter written by Rev. Norman E. Waterbury, for several years his associate in missionary labors in Madras. This letter was a familiar epistle to classmates, and after these many years came providentially to the hands of Mrs. Waterbury who has kindly allowed us to publish it. Associated as Mr. Waterbury was with Dr. Jewett, living in the same house for many months, it expresses from personal knowledge what we are glad to say of this saintly man.

"I have often talked and prayed with Dr. Jewett and have counted it one of the joys of my work. His singleness of purpose, his faith, his courage and his meekness are the everyday features of a Christ-like man. If it be true that the meek shall inherit the earth then you may look for this man among the mightiest princes bye and bye with Moses and with Jesus. And if you were privileged to listen often to his child-like prayers you would be able more intelligently to trace the beginning of the great awakening in Ongole back to the little meeting on Prayer Meeting Hill on a New Year's day thirty years ago."

As one by one the links are broken which bind us to the early days of our missionary work we cling with a tender fondness and reverence to those heroic and self-sacrificing laborers to whom the later generation of Baptists are indebted for the good foundations on which has been built the glorious edifice of our Baptist foreign missions. Among the stars, of brilliant and steady shining, which adorn the sky of our earlier missionary days, Dr. Jewett holds a worthy place in the reverence of the Baptist hosts and in the records of Baptist history. His name will stand in imperishable honor with those of Judson, Boardman, Goddard and Brown, and many others equally worthy and equally honored who have gone before or who still linger among us. Let us rise up to honor the memory of those who wrought in the days when there was little to encourage and little to strengthen except their steady hope in the everlasting promises of the living God. May their virtues, their devotion and their sacrifices kindle an enthusiasm in every heart for as noble toil and sacrifice in these later days when larger success is given; and may the memory of their sainted lives and worthy deeds abide in fragrance until we like them sha be gathered to the glorious cit of God.

THE FAMINE AVERTED

WITH praise and thanksgiving to God we announce that the famine which threatened to plunge all India into an abyss of want and woe is averted, and songs of praises fill the land where wails of fear and hunger have so lately been heard. The terrors of famine in India cannot be imagined in this land of plenty. They are just hinted at in this letter from Rev. W. R. Manley of Udayagiri, written before the rains came:

"There seems no escape for the country from another famine. It already prevails throughout almost the whole of Northern India; and that fact, together with the buying up of grain at greatly advanced prices for shipment North, and the total failure of the northeast monsoon rains thus far, has produced almost a panic in this part of the country, so that already the price of everything in the way of eatables has very nearly doubled, and much of the time the grain bazaars are closed entirely and nothing can be bought. There is still a good deal of old grain in this part of the country, but there is not a middle-aged person in India who has not been through at least one famine, and they have learned by terrible suffering to hoard their grain from one harvest till the next is assured. We have had two men out for some days trying to buy a load or two of grain to feed our school children with; but we have no word from them yet, and I fear they may not succeed in buying even at prices double the usual rates.

"I have never had anything wear on me as this does, for most of our Christians here have only recently come from heathenism, and have yet to learn — what a great many American Christians never fully learn — to trust in God for daily bread; and they all come to me as though I could tell them what to do or how to get food for their families. Strange that it should be easier to trust God to save our souls from hell than to keep our bodies from starving to death, but, to judge from what one ordinarily meets, such would seem to be the case."

The burden of fear which bore so heavily on Mr. Manley's heart rested upon all our missionaries in the Telugu country. The retrenchment made necessary by the reduction of appropriations had already added to the difficulty of the mission work, and the advance in the prices of food with the suffering of the poor people on the fields increased the tension of the strain until strength and courage seemed well-nigh breaking. Rev. W. E. Hopkins of Palmur wrote:

"Starving children are now waiting for our evangelist to bring them permission to come here to us and I have sent permission although we have no money for their support. My expenses exceed my appropriation all the time, but to retrench means to take life from the starving."

And Rev. George H. Brock of Kauigiri gives a vivid picture of the distress:

"The rains due in October have failed us entirely and already the first great cry for food has been heard. My heart stands still with a great dread. I see in vision the grim monster Famine ready to stride through the land, accompanied by his companion Death. Each day people are coming to me now for aid — "We have no food; we have no food." The Government is somewhat alarmed and plans are being devised for famine relief. This week I was to have had a great meeting in which several churches were going to

take over their own pastors and so free the mission from that much. I cannot even have the meeting now. If the famine really comes, and it seems to me there is every prospect of it, our work will be hindered, at least so far as self-support is concerned, for several years. A Christian teacher has just come in from a village and says that the Sudras are requesting the Christians to come to their homes to pray, as they fear a famine. In these parts, the great famine brought the outcastes to God. Another famine may bring the caste people."



A WATER SELLER OF INDIA.

But rains have come! How great the change we do not know in our land of frequent showers. Only the sublime imagery of the Psalmist and of Isaiah can describe the blessing of rain upon the parched earth. We can join with Dr. Boggs of Secunderabad in his praises of God as he writes, November 26: —

"It is now with a very grateful heart that I report a most marked change which will bring hope to millions. Good rain has fallen within the last few days, and it has been very widespread. From far and near, north, south, east and west, we hear of bountiful showers. It is impossible to estimate the results of this. Growing crops will be revived and saved; fresh sowings will go on all through the land; pasturage will spring up and myriads of cattle be saved from starvation; water supplies will be replenished; prices of grain will fall; and hope will be regained by multitudes who were on the verge of despair as they saw gaunt famine and probable starvation staring them in the face. We praise God for this inestimable blessing. 'Sing unto the Lord with thanksgiving; who covereth the heaven with clouds, who prepared rain for the earth.' Psalm 147:8."

DR. HOVEY ON OLD TESTAMENT TITHES

AT the extremely interesting Conference on Systematic Christian Beneficence held in the First Baptist Church, Boston, November 17 and 18, the first paper, and one of the most important, was that of Dr. Hovey on "The Christian Teaching of Old Testament Offerings." It was the freshest, most careful and most satisfactory treatment of the subject we have ever known. Probably this valuable paper will be printed in some form, but we hasten to give a résumé of the conclusions for the benefit of the readers of the MISSIONARY MAGAZINE.

Dr. Hovey first stated that he used the word offerings to express any devotion of property to the service of God. He did not include under this term gifts to friends, to the poor, or the payment of taxes to the State, and he did include under "offerings" Old Testament tithes, because while in the Old Testament tithes are not usually called offerings, yet the tithe was a devotion of property to the service of God, and so came under the term as he intended to use it in this paper. After a careful review of the subject of Old Testament tithes Dr. Hovey came to the conclusion that the Word of God teaches that the Israelites gave at least one and one-half tenth of their income to the service of God, and in addition to this made other gifts to the poor, etc. After the beginning of the reign of the Davidic kings, and in accordance with the prophecy of Samuel as to the burdens which would be laid upon the people should a king be given them, it was the opinion of the speaker that not less than one-third of the income of the Jews was devoted to religion and the State. The offerings to religion were not increased, but the burdens of the State became more onerous.

In the opinion of the speaker the duty of Christians cannot be said to be less than the duty of the Jews. The Jews devoted seventy-five dollars out of every five hundred of income, or $150 out of every thousand to purposes of religion. This was given for the support of religion in their own land. Christians have larger opportunities and correspondingly larger duties. The coming of Christ did not lower the standard of Christian duty. The death of the Son of God did not weaken God's claims upon His people. And while Dr. Hovey did not hold that the law of the tithe can be said to be binding upon Christians, yet he believed that reason and obligation and love teach that a tenth of the income was the least which a Christian could rightfully devote to the service of God. This is a good and scriptural average proportion for persons in moderate circumstances. Others to whom large means have been given should give much more than this.

Dr. Hovey made a strong and impressive point that the intention of God in requiring of the Jews a tenth at least was to promote systematic giving, and observation shows that, among Christians, the giving of a tenth of the income is promotive of the highest Christian graces. Considered as stewards, Christians have no right to lay up property for themselves, but will best show their love to God and their sense of His claims upon them by giving to His service a tenth of their income.

At the conclusion of the address an opportunity was given for informal discussion, which took the form of questions to Dr. Hovey. The questions were numerous and extremely interesting, and showed great interest and thoughtfulness on this subject on the part of the large audience that was present. In reply to these questions Dr. Hovey reiterated his belief that at least one-tenth should be given solely to religious purposes, and all taxes, gifts to the poor, gifts to needy friends, as well as other secular claims should come out of the other nine-tenths of the income. In reply to a question as to the promise of worldly prosperity to those who devoted tithes to the service of God, Dr. Hovey was doubtful whether the Old Testament promises of prosperity could be literally applied to Christian times, but he had no doubt but that proportionate and systematic giving to the service of God brings large spiritual blessing, and usually large temporal blessing also. In connection with this question, Rev. M. H. Bixby of Providence gave an impressive testimony. He said that, twenty-five years ago, when his church was young and small, he impressed upon the minds of his young men the duty and privilege of giving at least a tenth of their income to the service of God, and a number of them adopted this principle and have adhered to it through all these years. All these young men have been prospered in business, and to-day nearly all are wealthy and have continued to be large and liberal givers to the church and to the cause of Christ throughout the world.

A PRAYER THAT WAS ANSWERED

AT the Boston Conference on Systematic Beneficence one of the most interesting services was the Open Parliament, in which testimonies were called for from those who had experienced the blessings of systematic and proportionate giving. Among others Hon. Chester W. Kingsley of Cambridge, Massachusetts, was called upon. Mr. Kingsley said that it had long seemed to him that the weakest point in our Christian life was the lack of systematic and proportionate giving and as a result, our great religious and missionary societies are cramped for the means necessary to carry on and extend their work. When he was a young man working for a salary of $250 a year, and with a wife and family to support, he was impressed with the needs of the cause of God in all the earth. It was difficult for him to see how he could give anything out of his small salary, and he was troubled about it, and that others who could, did not give more; and he made a prayer, "Oh, Lord, give *me* a hand to get and a heart to give." Mr. Kingsley said that he had offered this prayer, he supposed, more than a thousand times, and, as is well known, the Lord has answered the prayer in both directions, prospering his servant in business affairs and at the same time giving him a heart to provide generous things for every department of the Lord's work. This is a prayer which the Lord has been pleased to answer. It is a good prayer for young business men to adopt — "Lord, give me a hand to get and a heart to give."

ARTICLES.

THE MEANING OF THE COMMISSION

BY REV. HENRY C. MABIE, D. D., HOME SECRETARY OF THE MISSIONARY UNION



HE Commission on Systematic Christian Beneficence, formed at Asbury Park last summer, not the Commission to disciple all nations. This Commission sprang up almost spontaneously. It was the outcome of the latent conviction in many minds that coördination of kindred missionary interests was demanded; that better methods should be sought and recommended to the churches, and that a solid basis for the varied Christian giving, on which the rising membership of our churches might be trained, should be found and stated.

The essential principle of the movement is the development of Christian stewardship. From the origin of our respective general benevolent societies each has gone on in its own independent way, and apart from certain friendly arrangements in connection with the anniversaries, the methods of each society have been as independent as if no other department of work existed. With the birth of this movement the secretaries of all the societies represented upon it began to see, as they had not before, that they must more generously esteem other departments of work than their own, so as to be able to embrace all interests in their future plans.

Out of this has been begotten a new fellowship, a mutual sympathy, a holy love, which we believe is a signal token of the Holy Spirit's guidance and a presage of good things to come. Each one, beginning to study, plan and act for the interests of another's work—all departments of our Lord's one work—we have awakened to a new realization of love for the whole work, which welds us into a unity not realized before.

With this realization comes new responsibilities. By the action of our brethren we have been thrust into the van of a movement of a higher order than previously contemplated. We feel as if entrusted once more, as were the priests of old, with the Ark of the Covenant. Hence many are looking to us for the ordering of the relations between the respective interests of varied benevolent enterprises, and for specific plans whereby the churches may be advised to properly study and support all departments of work equitably; and we are especially chargeable with the presentation of a motive which shall prove fruitful of a higher spirituality. Should this ark which we bear be defiled by the touch of our garments, or should it fall into the hands of the Philistines, we fear for its effect upon the camp. If we may, by God's grace, be enabled to bear this ark aloft, following the pillar of fire and cloud, new hope and courage will be born, and great triumphs will be won. Surely we need the prayers of all who feel that they have any stake in this movement.

The task of this Commission is varied, but we conceive the following to be some of the chief directions in which its work should lie. It will be called upon to emphasize the fundamental Christian relation in which all individuals and churches stand to the various departments of the one Kingdom of our Lord. Heretofore, obligation to the "society" has been made perhaps too promiment. It needs to be shown that the Christian is fundamentally related to the many departments of the one great work. These relations are organic and constitutional to the Christian. It is impossible for any Christian to be properly related to any one of these departments, and, if intelligent, not to be correspondingly related to all the other departments of the work.

The Commission is to reassert the Christian use of money. This calls for a restudy of the Scriptures on the subject and a deeper apprehension of the spirit of Biblical teaching, both in the Old Testament and New. It would be yet premature to intimate just what the specific plans for giving, which the Commission recommends, are to be; indeed it is not yet fully known what they will be, but it will be safe to say that when they are announced, they will call not for a less but for a larger responsibility and labor on the part of pastors and the entire educative force in all our churches. No mechanical system of giving by mere percentages in one decisive act at the beginning of the year can be inadequate if we would see an increase of offerings and a corresponding growth in grace on the part of givers. Giving must be intelligent. I am sure, also, that it is the sense of the Commission that during particular periods in which a cause is under consideration in a church all parties should combine to study, labor and pray for that one department of work. This will avoid confusion and produce unity.

The chief end which the Commission will have in view will be to develop such a type of Christian giving as will result in corresponding increase of grace in the giver. The Apostle Paul pleaded not because he desired the gift, but that fruit might abound to the account of the giver. It is amazing how large sums of money may be devoted to religious purposes of one kind and another without there being necessarily any increase of spirituality or true religion. The myriad temples of India, China and Japan are in evidence of the spiritual fruitlessness of mere devotion of money superstitiously, or under false constraint. The great cathedrals of the old world, reared under the auspices of Rome, instead of resulting in a corresponding development of religion, have proven a blight and an incubus to it. In order that the devotion of money should result in grace to the giver, Christ must be seen in the object to which the gift is devoted. We are told in all these things to do, to give, in the name of Christ, for His sake. And what do we mean by this? Surely nothing less than these two things: (1) We should act and give as if we were Jesus Christ Himself, and, in the next place, we should act towards the recipient of our bounty as if he were Christ. In the account of the last Judgment in the Gospel of Matthew the principle on which the line was drawn between those on the right hand and those upon the left was this, "Inasmuch as ye did it, or did it not, unto one of the least of these my brethren, ye did it, or did it not, unto me."

DAWNING OF THE DAY IN CHINA

UNGKUNG, a city of China about sixty miles in the interior from Swatow, was opened as a mission station in 1892 by Rev. J. W. Carlin, D. D., and Mrs. Carlin. They have spent the greater part of each year in Ungkung, although compelled to go to the sea coast in the hottest months of the summer. At the first Dr. Carlin was providentially able to secure premises admirably adapted for gospel work, located near the thoroughfares of travel, and the preaching services have always been well attended. The method of labor has been purely evangelistic. Persistent, pungent and practical preaching of the good news of salvation has filled the hours and days of the missionary and his helpers. Tours into the country round about have been taken as opportunity offered. Mrs. Carlin has visited in the homes of many of the leading families of Ungkung. But the great centre of labor has been the Mission Chapel. At times it has been thronged. Thousands of residents have attended

the services. Hundreds of visitors from far and near have come in, listened and gone forth to tell of the new truths they heard at Ungkung.

The growth of the church, beginning slowly, has steadily increased. Forty-two members were reported last year. Last autumn a remarkable revival of interest in the gospel burst forth. The chapel services were thronged, and the preaching was listened to with serious attention. Forty-two were baptized in three months. Twenty-three on Oetober 4 in the presence of thousands of Chinese. The opportunities are far beyond the ability of the missionary and his preachers. He calls for help. This is good news from staid old China. Later Dr. Carlin writes:

Our opportunities still grow and new ones are coming on. I am doing the hardest preaching of my life. The hand of the Lord is with us. Three towns in a row east of Ungkung appear about ready to wholly give up their heathen customs and worship. Most of them attend Sunday worship at Ungkung and the people of one of the towns are consulting about giving us their ancestral hall, a large one, for a chapel. In this town are two sugar merchants, who also cultivate oyster beds and make salt on a large scale. They are said to be very rich. They are regular attendants here, and they have expressed their desire that we should have the ancestral hall. Should the hall be offered, I don't think that we would accept of it yet lest some of the villagers might not be altogether pleased to let us have it; and then we do not need it now, as the place is near enough for the people to attend preaching at Ungkung, and I have no spare teacher to occupy it. The movement of these three villages is astonishingly promising. On the west of Ungkung is a village where one of our members loaned us a house to preach in, of which I wrote you, I think. In this village also our opportunities continue to increase. The Bible students and I went there to preach a few days ago, and we preached three consecutive hours, and when we quit about noon, there were present 700 or 800 people eager to hear more. Many of them come to Ungkung to hear the preaching on Sundays. Ungkung Sunday congregations are overflowing, but we have most respectful, yea, solemn, attention. We preach about four hours every Sunday, and people are present all day, and are also taught privately. We cannot number our present and manifest adherents.

At a place where I thought the work was dead, the dry bones are rising up to life, and we have now about fifty regular Sunday attendants there. Cio-Khoi is fruiting, Ngo-to, in the Fokien Province, is blooming, and So-lai, where we have opened a station since my last writing, is budding—over 150 attendants there the past two Sundays, whilst thousands in and round about the town hear the gospel on week days, for there, as here and elsewhere, we daily preach out from our chapel and station. About forty of these people have expressed their intention to ally themselves with us. So-lai is ten miles to the east of Ungkung. We have had for six months six or seven attendants at Ungkung from there, one of whom is a rich man above fifty years of age, who proposed to loan me a house for a chapel if I would open permanent preaching in his town. I went to see the house, town and surrounding country. The town contains about 4,000 inhabitants, within three miles of which are thousands more. I preached morning and afternoon, and I never saw a people so ready for the gospel; hundreds heard with astonishing eagerness. The following Sunday the house was ready and we preached there, yet found the house too small to contain the audience. But a solution for the quest for more room was at hand. A Presbyterian brother, of a town four miles distant, who had bought and fitted up a house in So-lai to be used for a chapel, in which he had seats and a table for the preacher, came and *gave* us his house, which

contains two rooms side by side constituting the chapel for men and women, and two living rooms and place for kitchen. About 200 can be seated, and there is an open court in front of the chapel rooms that can be utilized for seating 100 more in case it should be found necessary to provide more room; and if permanently needed it could be covered and the partition doors removed, throwing it into the main room. This house he had bought for $350 or $400, and fitted it to present to the Presbyterian Mission, but they did not care to open a chapel there, as they said it was too close to their chapel at Cia-nâ, three and a half miles distant; so that, on hearing that we were opening there he resolved to give the house to us. A man of So-laî has just this moment gone out from me, and he informed me that people were going to the chapel every night to hear the gospel. Two heads of clans there (the man who loaned me the house is one) have attached themselves to us, and this man tells me that 40 or 50 persons of their kinship will follow them at once, among whom he is one. I shall go there on Sunday, the 22d inst., to preach. Mrs. Carlin will go along to view, and inquire into the situation with the intention of opening Bible woman's work there. It is important that I should be at Ungkung every Sunday to instruct the large crowds that assemble, and which I have preached to alone four hours each for several Sundays. Yet it appears that I should also be at So-laî on Sundays to manipulate and instruct that large untrained audience, for I have only a Bible student there at present. I am sorely pressed for assistant preachers. I am on double duty myself, which I would gladly perform if possible, and which I am trying to perform by making myself as ubiquitous as possible. Students for preachers and Bible women must be taught, as the latter are pressingly needed, and yet I am distressingly needed everywhere in the open field for direct preaching. We have for three years been preaching all about here, and praying that God would open out a broad way for us. He has done it before we were ready for it. We never thought of His putting us "on a boom." I teach in the forenoon and at night, and go out with the Bible students to preach in the afternoon; but I long to get out farther, about the other chapels and their communities, where my superintendence and preaching are greatly needed.

I want to open a station in a town of 10,000 inhabitants. My meager appropriation will not cover these extras, but I am going to include them if I have to scratch for the money myself, for I cannot let God's opportunities pass by, for what would He think of me? But for my own conscience' sake, they shall not pass by if I can prevent it; and for my own heart's sake I take these opportunities, whatever the cost to myself, for I love to lead the benighted heathen into the light of God's great salvation. Only send me a missionary, and I have no more to ask at present. You say you cannot. I know you cannot, but "all things are possible to him that believes." When Christ would revolutionize and transform the world He sent out but twelve or thirteen men who were not superior to others, and they turned the world upside down and well-nigh accomplished the work in one generation. They took the nations by the ears and faced them about. What's the matter now? Are Christians harder to take by the ears than the heathen? The building of a house of which I wrote, let it go, and everything else I may have written, but send me a missionary, a good, earnest, common-sense man. I appreciate the financial situation, and the Committee has my sympathy, my prayers, yea, my tears, and shall have my money; but still the impossible can be accomplished, for "Nothing is impossible with God."

PERSONAL TESTIMONIES TO THE BENEFIT AND JOY OF SYSTEMATIC CHRISTIAN BENEFICENCE

AT the conference on Systematic Beneficence held in the First Baptist Church, Boston, one of the most helpful and inspiring sessions was the hour devoted to the Open Parliament. It was conducted by Rev. Everett D. Burr, pastor of the Ruggles Street Baptist Church of Boston, who had taken great care to secure testimonies from many eminent givers as to their personal experience in systematic giving. Some of the verbal testimonies have been referred to elsewhere, and we are permitted by Mr. Burr to present here the letters of several gentlemen who laid aside their usual modesty to testify to the goodness of God that others might know of the blessing he had given upon their faithful stewardship. These letters are too good and too promising of blessing to be confined to a single audience.

FROM B. F. DENNISSON, ESQ., OF PHILADELPHIA, *Secretary and Treasurer of the Commission on Systematic Christian Beneficence.*

Because of my deep interest in the work of the Commission I depart from my usual custom and give a little personal experience. A number of years since I was led to adopt a plan of systematic giving. I determined to devote at least one-tenth of my income to charitable and religious work. During this time my income has steadily increased, and I find it a great pleasure and privilege to be able to contribute to the Lord's work. There is also a sweeter sense of dependence upon God than ever before. Everything I have I received as from God. Knowing the value of money, and the struggle men are everywhere making to obtain and keep it, I have learned that its proper use is of vastly greater importance than its acquisition. I am quite certain that those who will set apart regularly some portion of their gains for God will find it a great blessing.

GIVING BETTER THAN GAINING.

Sincerely,

Philadelphia, Pa. B. F. DENNISSON.

FROM STEPHEN GREENE, ESQ., NEWTON CENTRE, MASS., *Vice-President of the American Baptist Home Mission Society, and member of the Commission on Systematic Christian Beneficence.*

If I were permitted to be present at the "Open Parliament" I should be glad to express the conviction I have that the disciple of Christ who fails to recognize his obligation as a steward in the use of the means God has given him has certainly missed the highest ideal of Christian duty, and he who has denied himself the privilege of Christian giving has missed one of the greatest luxuries. I believe we should give from principle, regularly and systematically, a proportion of our income, because it is right. I also believe we should give at times when we are moved to do so by some appeal and because we feel like it. To omit the former would jeopardize our great missionary enterprises; to neglect the latter would deprive us of experiences that sweeten our lives. I am grateful to God that I have known a little of the privilege of Christian Beneficence.

GIVE BECAUSE IT IS RIGHT.

Very sincerely,

Newton Centre, Mass. STEPHEN GREENE.

FROM W. D. CHAMBERLAIN, ESQ., DAYTON, OHIO.

A WORD FOR YOUNG MEN.

I commenced when my income was small to set aside a tenth to help carry on the Lord's work. There has been a steady increase in the amount I could turn into the Lord's treasury. It became a pleasure for me to answer the calls that came. The more I turned into His treasury the greater seemed the need and the smaller seemed the amount put in. I thought much on the subject, and wished the amount under my control was larger. One morning when I had been thinking of the need and wishing I had more to handle, I arose and looked at a book lying upon my table. My eyes rested on these words: "My God shall supply all your needs." This promise has been faithfully kept. As my income increased I startled some of my friends by the amounts I was enabled to turn into the treasury. Once, my good mother, not understanding from whence the money came and whose it was, said, "You give away too much." But I would not take back a single penny. I look upon what I have used to help promote Christ's kingdom in the earth as saved from any possible loss. It is blessed to give, but it is not blessed to stop giving. I can take little pleasure in past work if I am not working to the measure of my ability now.

GOD SUPPLIES ALL NEED.

I commend to any Christian young man the tithing of his income. It costs a struggle to say, "I will put in the Lord's treasury a tenth of my gross income." But it is a principle which, if adopted, will do as much toward a young man's success, as anything he can do. Yes, I think more. If he is methodical in this he necessarily becomes methodical in his life work. In my own case, if I was to give a tenth of my income, it was necessary for me to know what my income was, and so I took an inventory of my worldly possessions, which amounted at that time to $121.48 (as my books show). I opened up a double entry set of books, which I still keep, and those books show where every dollar I received came from and how I have used it. I can tell what it cost me for board, clothing, washing, traveling and various other incidentals, until I was married, and since that the expenses pertaining to housekeeping during all those years. I affirm that a course of this kind will prove beneficial to any young man. By adopting this many young men would raise themselves from a state of perpetual insolvency to a state of independence, and the Lord's work would prosper and their souls grow fat.

METHOD IN GIVING MEANS METHOD IN BUSINESS.

Sincerely yours,

Dayton, Ohio. W. D. CHAMBERLAIN.

FROM EDWARD S. WILKINSON, ESQ., NORTH ADAMS, MASS., *Cashier of the Adams National Bank.*

I can only say that from the teachings of God's word as I understand them, I have felt that I was one of the Lord's stewards, and under the most sacred obligation to be faithful and true. In the matter of Christian giving, I have felt it my duty to contribute to the Lord's treasury, with a good degree of regularity, at least ten per cent of my income, and I have found great joy and blessing in so doing. I wish every Christian would adopt and practise the plan of regular and systematic giving, as the Lord has prospered them. I am sure it would cause a growth in grace, bring joy to them and result in great advancement to the Master's cause.

JOY AND BLESSING.

Sincerely yours,

North Adams, Mass. E. S. WILKINSON.

FROM WILLIAM P. HOUSTON, D. D. S., RUGGLES STREET CHURCH, BOSTON.

For nearly three years my wife and I have practised systematic giving; and, what was formerly at best only spasmodic and occasional, has now become a joyful daily habit, and every hour's labor is sweetened by the thought that of each day's earnings the Lord shall have a share for his own uses. Somehow the dollars have taken on a new value since we took the Lord into partnership; and there is a perpetual joy in giving when we realize that it is first of all God's gift to us. I pray that great good may be done by these meetings, and that much interest may be awakened in the cause of Christian giving. The door of blessed privilege is open for the people. Why will they not enter in?

A JOYFUL HABIT.

This motto I raise, — "*Method the Soul of Giving.*"

Yours in Christian love,

Roxbury, Mass. WM. P. HOUSTON.

FROM JOHN H. CHAPMAN, ESQ., CHICAGO, *President of the Baptist Young Peoples Union of America.*

I firmly believe that when the heart is wholly consecrated to the Master we stop thinking about the duty of giving, and just give because we love to give; not a little grudging offering, but all that we can persuade ourselves we can possibly spare. Still, we must have a law around which our impulses to give may be centred, lest we become a tool of every eloquent appeal that presents itself, or lest our love of self-indulgence overtakes us unawares, or lest our gifts be all bestowed upon one cause to the exclusion of others quite as worthy.

LOVE TO GIVE.

First, I believe we should all face the command of the Apostle: "Lay by on the first day of the week as God hath blessed." And I take that to mean, on the day that your income reaches you lay by a proportion of it for your gift to God. As to whether that proportion shall be one-tenth or nine-tenths depends upon circumstances that you should settle with your Master. Then from this fund give to each of the causes that need your regular support; your own church, your home mission, foreign missions, and miscellaneous charities. This habit established in the life of our young converts would soon do away with the needless and expensive means of collecting money that have become so prevalent, and, moreover, the life of the giver would be blessed in three ways:

GIVING BRINGS BLESSING.

First, by a growing love of the privilege of giving.

Second, by the deepened interest in the cause to which contributions were made.

Third, by the blessing of God, who has promised to increase the gift we offer Him, and send it back to us. It may be in money, or it may be, what is still better, in spiritual blessings that no money could purchase from us.

Yours very truly in service,

Chicago, Illinois. JOHN H. CHAPMAN.

FROM DEACON MIAL DAVIS, FITCHBURG, MASS.

I feel a little hesitancy in writing this, but I must do it to the glory of God. I owe to my dear father and mother — long since with the angels — the first lessons in Christian giving. They gave to God until it hurt. They worked and saved to give. About fifty years ago I came under the ministration of Rev. Dura D. Pratt of Nashua, N. H., who had the Missionary Concert of Prayer. I well remember how Mr. Pratt would urge

TAUGHT BY FATHER, MOTHER, PASTOR.

the members of the church, especially young men, to statedly bring their offering for missions. Soon I found myself giving a fourpence — six and one fourth cents — at each concert, and a little later a ninepence — twelve and a half cents — then 25 cents, 50 cents, $1.00, so increasing to, I think, up to $20 and more per month at the missionary concert later in life. In the meantime, Mrs. Davis and myself signed a written covenant that we would endeavor to give one-tenth of our income, which I have tried to do conscientiously up to the present time. I owe the formation of this wholesome Bible rule of proportionate giving to my pastor at Nashua. Dear Father Pratt built wiser than he knew. I was a mechanic then, working at the bench, and gave $100 of my hard earnings to build the present house of worship in Nashua. I had fifteen or twenty years of prosperity in business, and I increased the proportion of my giving to fifteen and twenty per cent, and upward, and was enabled, by God's goodness, to give away more than $50,000 in the forty-five years since the signature of the covenant referred to above. In 1876 I lost all my property — home, business and health, but Mrs. Davis and myself kept up the tithing of one-tenth at least, besides Free-will Offerings.

I shall not have time or opportunity this side of Heaven to tell how this plan of giving has strengthened my Christian life, and afforded me so much joy and gladness all through life. The devil has had to keep his hands off from all the money thus laid aside for God and humanity.

"What I gave that I kept,
What I kept that I lost."

This matter of giving has identified me with the best agencies of the Christian world, to save men and build up the Kingdom of our blessed Christ. This "Inheritance of the Saints" the world could not take away, and it is an unspeakable joy to me, and shall be down the eternities. Yours for Christ's sake,

Fitchburg, Mass. MIAL DAVIS.

A JOYFUL DAY AT KITYANG

KITYANG became a full mission station only last year, but has before been occupied as an out-station of Swatow. The name has been variously spelled, Kitie, Kiet-Ine, and Kityang, and the latter has been adopted because it more nearly represents the Mandarin pronounciation. Dr. Ashmore has taken great interest in Kityang and it had become the most important branch of the Swatow Mission. Dr. Anna K. Scott had also begun a good medical work at Kityang. The increasing importance of the field led Dr. Ashmore to give the land, provided a house for the permanent residence of a missionary could be built. $1,000 for this purpose was given by Col. Lucius B. Marsh and Mrs. Marsh of the Warren Ave. Baptist Church. The house was built and first occupied last year by Miss Jennie M. Bixby, M. D., to whom Dr. Scott had given over the medical work at Kityang. Dr. Bixby was soon joined by Rev. Jacob Speicher and wife who have labored with diligence in the evangelistic work. God has crowned the new station with early and remarkable blessing as the following report from from Mr. Speicher most interestingly testifies. Let us thank God and take courage at this fresh illustration of the power of God among the heathen.

The work at Kityang during the past three months has been more than encouraging. Almost every Sunday we have such present in our meetings as wish to be enrolled as persons expected to attend our religious services every Sunday in order to be instructed in the Christian truth. They all promise then and there to have nothing to do with idolatrous worship. Since our arrival at Kityang—not quite a year—over 130 persons have been thus enrolled. We never enroll any one's name until he has attended the services regularly for one month at least.

October 5th was a red letter day for us at Kityang. Eleven men were baptized into the name of the Triune God. In all 25 persons had applied for baptism. We would, however, rather be too careful than too careless in the examination of candidates. The 14 men that were put off continue to attend the meetings every Sunday, thus giving evidence, as far as it goes in China, that they are not far from the Kingdom of God.



A CHINESE CHRISTIAN FAMILY

I rejoice in the work of evangelization. Since the cool season has set in I have gone out with my preachers into the surrounding towns and villages to have the gospel preached to the poor unfortunate souls. We visit from six to twelve towns or villages every week. We are always received

with the greatest kindness. We have opened a new station at Lau Kug, a very large place about seven miles from Kityang. The prospects are very bright at that place. Over 70 men have been enrolled who wish to be instructed every Sunday. Plans are being arranged by which they hope to build a chapel at their own expense. In many ways it seems to me that the prophecy of Isaiah 54 : 2, "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations, spare not, lengthen thy cords, and strengthen thy stakes," is fulfilled concerning the work of evagelization in the Kityang district. Our work is not distinctively pioneer work, although many villages have never heard the gospel. Nevertheless the work has a good beginning. Doctor Ashmore and Mr. Ashmore have worked this field from Swatow. The work is built on the firm rock of gospel truth. Dr. Ashmore had established several stations at the most strategical points. The work accomplished certainly gives evidence of the work of the Holy Spirit. We praise God for all this, and our prayer is that we also may be able to carry on the work in this district under the direction of the Holy Spirit.

Another important branch of our work at Kityang is the hospital work. Our aim is to win every soul for Christ that enters the hospital. Doctor Bixby is a firm believer in healing the body in order to open the way for the poor unfortunate people to receive even a much greater blessing, the healing of the soul. If the Woman's Missionary Society of the West sustain Doctor Bixby in the gradual expansion and growth of this hospital, it will undoubtedly develop into one of the most important hospitals in southern China. Doctor Bixby often treats over 125 patients in one day. In fact she has treated over 200 in one day. Who can estimate the good that is being done in this work? Mrs. Speicher and her Bible women work among the women who come to the hospital; many are thus led to trust in the living God.

In all we rejoice that God has placed us in this important centre. We earnestly ask you to pray for us, in order that we may grow with this work.

THE MONTHLY MISSIONARY CONCERT

REV. GEO. H. BRIGHAM, CORTLAND, N. Y., LONGTIME DISTRICT SECRETARY OF THE MISSIONARY UNION FOR CENTRAL NEW YORK

AT the last annual meeting of the Board of Managers of the Missionary Union, the following resolution was adopted:

Resolved, "That a committee of this Board be now appointed to report next year concerning the condition of the churches as to holding stated meetings for prayer, and study about missions."

As this is a subject upon which for many years I have had much thought, and concerning which I have had wide opportunity for observation, I venture, without awaiting the report of such committee, to give to the readers of the MAGAZINE the results of my own study and observation in regard to it.

That such meetings are desirable, and in the present crisis of the great work, vastly important, needs no argument. This is a time when not to advance in missions is to ingloriously retreat. For such advance, it is my firm conviction that there is no one factor more important, or practical than the revival and maintenance of the "stated meeting for prayer and study about missions."

Just when, where, or by whom the "Monthly Missionary Concert of Prayer for Missions" was inaugurated is somewhat obscure. It seems to have been a spontaneous outgrowth of interest, and enthusiasm in the early days of the modern missionary enterprise, when about it there was to some extent a halo of novelty and romance. That it marvelously helped the cause, no student of the history of mis-

sions can doubt. How it came so generally to be dropped out was due more to changes that occurred in church work than to lack of interest on the part of pastors, and churches.

At first it was held on Monday evening after the first Sunday in the month. As most churches had also a week evening prayer meeting it' came to be difficult to secure a large attendance at two meetings in the week. Then it was very generally transferred to Sunday evening, the preaching services being almost universally in the morning and afternoon. But when the afternoon preaching service was changed to the evening, that change largely displaced the Sunday evening Missionary Concert, and it usually survived only where it was transferred to the weekly prayer meeting after the first Sabbath in the month.

In this article I shall consider two points: How may the Missionary Concert be revived where it has dropped out or introduced where it has never existed; and How may interest in it be awakened, and maintained?

First. How shall the Missionary Concert be revived or inaugurated.

In this, as in every other work there must be leadership by some person in whose mind and heart such an object takes form, awakens interest, and arouses a determination, and I unhesitatingly declare that the pastor is the divinely appointed leader, with whom the opportunity and ability is left, and upon whom the responsibility does, and must mainly rest in this case. The district secretary also can, and gladly will counsel, encourage and help, but the leadership must, and will devolve upon the pastor. He can do it if he will.

How shall the pastor inaugurate the Monthly Missionary Concert? In the same way that Horace Greeley said our nation should resume specie payments. "The way to resume, is to resume." The way for a pastor to have a missionary concert is to ***have it.*** He need ask no person's counsel or consent. Should he do so, some might oppose, more would be faint-hearted and discourage him. Every Baptist church expects its pastor to be the leader of its prayer meetings. The church concedes to the pastor the right of selecting such scripture lesson, making such comments and praying for such subjects as he chooses; and also asking the people to follow him in such prayers, or remarks. In every church some will be found who will follow the pastor's leading, and many a pastor will be surprised to find that his people had more interest in missions than he had supposed and some of them more than he had himself. In many a church have I heard the earnest desire expressed that the pastor would devote more attention to missions.

At first it may be necessary for him to perform most of the work of study, and giving instruction, but he will soon find men or women who will willingly read or report some missionary information which he may have furnished them. All this, of course, requires work, but so does everything else that is worth the doing, and resources and helpers will be developed as the good work goes on.

Second. How shall the pastor sustain interest in such meetings?

1. He must sustain interest in his own mind and heart, and this he will certainly do if he will avail himself of the means of information within his reach. The Bible read and studied from a missionary standpoint, and our own missionary publications will fill and keep full any man who will conscientiously improve them. The more any person learns about missions, and the more he does for missions the more interest he will have. This writer gave twenty-three years to the study and preaching of missions, and with unflagging interest to the end. Sometimes very weary in the service, but not of the subject.

2. By availing himself of the results of the studies and labors of the Woman's Mission Circle.

Several years since the writer was very deeply impressed that the results of the studies of the few faithful women who meet to pray, read, and converse in their own little circle should be brought out for the benefit of the church and congregation. In associations, and wherever oppor-

tunity would allow, I urged upon pastors an effort in that direction.

Our own church in Cortland, N. Y., under the leadership of Dr. H. A. Cordo, furnishes an example. The pastor had inaugurated a monthly missionary concert, not by asking anybody's advice, consent or approval, but by simply having it. Under his leadership the missionary meeting became the largest meeting of the month, and the interest is still sustained. Carefully and ably prepared papers, which had, in the Circle, been read to fifteen or twenty ladies, were brought out and read to one or two hundred people, and the church learned with surprise of the talent possessed by persons previously almost unknown. In addition to these papers, fine selections have been read, usually by young ladies; recitations in prose and verse; specially appropriate music by the congregation; quartettes and solos, and all interspersed with earnest prayers in behalf of missions and missionaries, have rendered these meetings of great interest and profit. The people would be very unwilling that the Monthly Missionary meeting should be discontinued.

"But," says the pastor of a church of fifty members, "that is all very well for Cortland, or any other large church, but how about the small churches with widely scattered membership, and not more than ten or twenty at any prayer meeting?" Well, interest your ten or twenty, and they may prove to be the Elijahs on the mount; in answer to whose prayers copious showers of blessing may fall upon the Israel of God.

If you cannot secure a large attendance at your weekly prayer meeting, take a Sunday evening for a missionary concert. A larger congregation can be gathered in a country or village church at a concert than almost any other service, and you may just as well have an interesting and drawing missionary concert as a Sunday School concert. Secure one or two ladies of the Mission Circle to read the papers they have prepared and read to their circle. Get two or three young persons to recite or read some missionary selections in prose, or verse. Ask some brother or sister to read up, furnishing them the material, and report upon some missionary's life and work, or on some mission field, what has been done, with what results and prospects. Secure the best music you can, and have plenty of it. Give a short, bright address yourself, just as though you believed in, and loved this work. Occasionally ask your district secretary to visit you, to preach on missions in the morning, and give a popular address upon some phase of the work in the evening. District secretaries like to be invited to make such visits, and do such work. They will try to go anyway, but it is better to be invited as though they are really wanted. Experience enables the writer to speak feelingly here. Then call in a returned missionary when you can, or some young man or woman under appointment as a missionary. In such ways avail yourself of all possible helps, and you cannot fail; and your own people, missionaries on their far-away fields, and happy converts in heathen lands, or in the dark places of our own land will "Rise up and call you blessed."

Brethren, will you do it?

You *can* do it if you *will*. God bless you, and prosper you in the great work, and if not before, we will hope to meet and talk it over on the other shore.

TONQUIN

REV. WILLIAM M. UPCRAFT

As one stands upon the northern border of Tonquin, at the point where France and China join, there is little to attract attention or mark the fact that here is one of the points where Western pressure is being brought to bear upon the exclusiveness of the Chinese.

The muddy waters of the Red River roll carelessly along to the South, while from the east a little clear water stream joins

the larger river and marks the true boundary. On one side is a little compact village of Chinese (many of them from Canton) called Hsinfang ("new house") on the other is the once white wall of a French fort with the few dependent streets of Lao Kai ("old street") and all begirt with a waste of jungle of the richest variety.

Lao Kai affords an excellent point from which to view the present position of affairs along the Chinese southern border.

To the east is the long frontier line extending across two large provinces, thus giving the French many points of access to a valuable country; to the south and southeast are the French possessions of Tonquin, Annam and Cochin-China, while to the west lies the newly-acquired territory under the recent treaty with England, that brings the French up to the Mekong River and thus into contact with the British on the eastern frontier of Burma.

The interest for the political student lies in this grouping of competing forces, the rivalry between the French and English in their coercion and commercial development of this section of China, and the astute diplomacy of the uncertain Chinese, whose apparent interest lies in friendship for each rival and concession to neither, though such may be forced from her by both.

But how great soever may be the interest politically (and political developments have undeniably a large influence on missionary work) this region holds a more vivid interest for the student of mission work and progress.

A brief survey commencing with Burma on the Bay of Bengal, a field unsurpassed in promise and fruitfulness, the home of a vigorous and growing church; then across the Salwen and its adjoining mountain ranges, to the valley of the Menam, the important sphere of the Presbyterian Mission, now pressing northward into the Laos country, and yet again farther eastward to the French possessions of Indo-China, a large territory as yet a stranger to evangelical mission work, affords large ground for reflection.

Into the undefined and hitherto debatable country lying between Burma, Siam, Tonquin and China, now divided between France and England (in which division the latter did not get the lion's share), the home of various and strange peoples, full of ethnological problems and possibilities, the Missionary Union is advancing across the Shan States to find, we hope, a door of entrance to the wider regions, on the east.

The splendid foundation already laid in Burma, should prove to be but the beginning of an ever-increasing work, as enduring as it is extensive.

It is worthy of remark that the western half of this Indo-Chinese peninsula contains some of the most productive fields of evangelical missions, Burma under British rule and Siam governed by a king of its own, while all the eastern half under French control has no mission but those of the Catholic church.

Perhaps Tonquin has not received the attention it deserves from evangelical Christians. Its situation, its readiness of access, its extensive population and growing importance are not fully recognized.

The people are smaller physically and less civilized socially than their neighbors the Chinese. Centuries of political servitude and uncertainty have operated to induce a shyness in them that one sometimes longs to see produced in a modified form among the Chinese.

The present development of the province is not very marked or speedy, being characterized by the instability and dilatory methods current in French colonial administration.

From our first contact with the genial commandmant of the fort at Lao Kai till the time of our departure from Haiphong, we were ever conscious of the presence and functions of the military. There seemed to be some suspicion of us that somewhat interfered with our plans so that instead of traveling deck passage on the single passenger boat running between Lao Kai and Yenbai, it was only after a brisk exchange of telegrams that our passage was secured and no option of class was left to us. we must go by saloon at the rates fixed at headquarters.

The little steamer puffed out into the river and for the whole day's run we seemed to be far more at the mercy of the stream than we had been in the Chinese rowboat. The captain was an Annamese, the only French officer being the commissaire who took no charge of navigating.

We sometimes were twirling round in the current, sometimes scraping gravel shoals and sometimes brushing in the jungle grass at the river side but at length we made the end of the first stage at Yenbai. No town had been passed, few natives seen, and but for the military stations here and there we might have come through a land without inhabitants, yet the people are there, away back in the jungle; the years of uncertainty have led them to seek the seclusion of the forest rather than court the attention of the tax gatherers or pirates.



FAN PALMS

Yenbai has the beginnings of a town and is the centre of a large district.

Having been presented to the commandant and very courteously scrutinized we called on the Catholic priest who lives in a little house in a pretty flower garden behind the unfinished cathedral. Attentive, even solicitous for our comfort, he called his boy to bring wine for our refreshment which being declined to his regret and surprise, because he really wished to show his good feeling, he next had produced a box of cigars, but these also were declined to his evident distress. Why wouldn't we take something? At length a happy thought struck him, and leading us out through the cathedral he had the bell most vigorously rung in order that we might be reminded of its uses and have memories of home revived.

It was an act of thoughtful courtesy such as perhaps only a Frenchman could have thought of.

The next stage was to Hanoi, the capital of Tonquin, a pretty little town built round a miniature lake, the seat of a Catholic Bishopric and the centre of colonial authority.

The country has now changed entirely

in aspect, the jungle and the hills are left behind and the vessel glides through canals and creeks across a perfectly flat country, well cultivated and populous. The tiny hamlets each with a Buddhist temple and a grove of beautiful bamboos sheltering the woven bamboo and straw houses, are scattered everywhere in this delta of the Red River. The appearance of the country suggests boundless agricultural wealth. The people do their farming much as the Chinese do. We saw them caring for their water buffaloes, or carrying home their harvest on their backs, men, women and children in the scantiest of wardrobes all engaged in the family calling in the fields.

At last on the evening of the third traveling day we reached Haiphong, the port of Tonquin. The time from Lao Kai on the northern border to this, the only door to the province, is just three days of daylight traveling, coming down stream.

Haiphong is not a thriving place so far, being largely in the hands of the official class, and guarded by an oppressive customs law, which even the Chinese find a barrier to expanding trade.

The policy towards the Chinese is one of careful repression. Every man has to register himself in the "congregation" of men coming from his home district. Thus there is a Canton "congregation," and a Fukien, or Amoy or whatever place the visiting Chinese may happen to hail from.

In each of these societies a list is kept of all the men from their respective places, a poll tax is levied on their coming and on their leaving and no Chinese can leave the colony without a permit showing his identity which is also a receipt for this tax, a kind of good conduct voucher. In this way every Chinaman becomes his brother's keeper.

Piracy and brigandage have been very rife in Tonquin, and even now after ten years of occupation certain districts near the frontier of Canton are far from secure.

But the march of events will compel the French to bring all the province into order and do more than they have in the past for the development and expansion of its capabilities.

The internal shipping trade of Tonquin is in the hands of one company subsidized by the government. Much had been said as to the cost of travel from Haiphong to Hongkong in the absence of competition.

Our plan was to travel Chinese fare for the three days' run to the British port, but we found the Chinese stuffed away down in the hold among rice bags and empties, an almost impossible place. With some hesitancy we went up to see the owner—a hard grasping man the world calls him—to inquire about rates. He received us very pleasantly and soon plunged into a vivacious account, in inimitable broken English, of the trials of a shipowner who has to deal with "those slippery Chinamen." Reaching at length the question of our visit he said to our utter surprise: "Well, you go Hongkong—well I charge you nothing for the passage, only you pay the captain for your 'chow'" ("chow" is pidgin English for food); so our difficulty vanished and we learned anew that in remotest places and most pressing need the promise "Lo, I am with you," is still active—the Presence of the Deliverer and Guide.

LETTERS

INDIA

The Telugu Mission

Rev. J. Heinrichs

RAMAPATAM, Nov. 3, 1896

The work in the Seminary is going on satisfactorily. The mid-term written examination just held has disclosed encouraging results. The boys work with a purpose and many are fired with holy enthusiasm. We have started a class in New Testament Greek for those who, on account of their previous training in the High school, are qualified to do extra work and profit by this study. The class numbers 21 students including three teachers of our seminary and it is taught by myself. The 14 students who entered this year are of excellent quality. Our total number is 117. The prospects for the future are exceedingly bright. I have already received intimation of a Brahman convert from Nellore coming, who has studied up to the F. A. examination. Another educated and converted Brahmin desired to enter this year, but was advised to wait till next July. We may have two or three converted Brahmins in next year's entering class who may want us to teach them in English. Two students of Sudra extraction are now studying in the Seminary. Two of the more promising boys of this year's graduating class have expressed a desire to pursue a post-graduate course in English. The Lord will give us the wisdom necessary for every emergency.

A recent visit from Dr. McLaurin to Ramapatam to lecture to the students on the Christian church and ministry has been inspiring to us all.

Rev. George H. Brock

KANIGIRI, Oct. 27, 1896

Great Encouragement.—During my recent tour among the Christians I was more encouraged than I have been since I came to the country. For a year past I have been actively preaching self-support and the seed seems to have fallen in good ground. We baptized forty-six in the different villages recently, twelve being converts in new villages among the Malas, and twenty from heathen Madigas, the rest being from the Christian population. I am more than happy to be able to report one hundred Mala converts in twelve villages. Besides this, people in about an equal number of Mala hamlets have declared themselves as desiring to be Christians. I was gladly surprised at the reception the Malas gave me in many villages. I might have baptized great numbers, but I deem it wise to go slowly in receiving new members. One Sudra who I believe is a Christian desired me to baptize him, but how he will live after being baptized is the question; and I, of course, cannot assure him that his rice will be forthcoming. I believe he will come soon.

Rev. A. C. Fuller

PODILI, Nov. 10, 1896

As far as our work is concerned the outlook is most encouraging. Last Sunday I baptized fifty-eight people from the chief Mala village of all my part of the field. Every household was represented by some one who gave good evidence of conversion and most of the elders and chief men of the village were among the number. Since their baptism they have learned what it is to be ridiculed and suffer scoffing for the Kingdom of Heaven's sake. They are bearing all this with a remarkably good grace. For a year these people have been under instruction and six months ago they first applied for baptism, but I have kept them back till they might more fully know the duties of Christians.

Rev. A. Frieson

NALGONDA, Oct. 7, 1896

A Victory.—It was a very pleasant duty to me when last Sunday, the 4th inst., I had to baptize two of our school children and our servant. The latter has been an object of our prayer ever since he came with us to Nalgonda. We knew that he had heard the truth, as it is in Jesus, years ago when a schoolboy, of our faithful Mr. Campbell in

Secunderabad. The heathen father took his boy by force out of the mission school when he saw that the truth was at work in his boy's heart, but it was too late; though the boy lost sight of the truth for a while and lived in heathen darkness, the good seed was working. We have seen him struggle with the love to his parents and with the caste—that Satanic institution which keeps thousands of believers from confessing Christ publicly—but he has won the victory. When the boy came into my study and asked for baptism I was just as happy as if it had been our own boy.

Self-Support.—On Monday, the 5th, steps were taken in a public meeting to disconnect the pastors of our Mirialagoodam, Sooriapett, and Annarum churches entirely from the Missionary Union; what help is wanted to support the pastor is granted to the church. The Nalgonda church is entirely independent of any money from the Union since the 5th of July, but these three receive more or less help at present, but we look at it as a necessary evil.

December 7th. — Yesterday our hearts were gladdened by the confession of faith in Jesus Christ of five candidates. Many years' experience had taught them that the idols were of no good and that they had never had any benefit by worshiping them; but that Jesus Christ had taken away the load of sin and made their hearts glad. Such was their confession, and I need hardly say that it gave me new courage in the work and greatly inspired me.

Mr. Wilson is touring in the Mirialagoodam and Sooriapett Taluk. He thinks the work is very encouraging everywhere. Our self-support scheme is tried very hard by the great scarcity which is prevailing throughout our field; but every good work must be tried.

Rev. D. Downie, D. D.

NELLORE, Oct. 27, 1896

Troubles never come singly. I don't know that that saying is true, but it is true in this case at least. With the coming of diminished appropriations there has come a sudden and considerable rise in exchange, which if continued, will eat up a large portion of what you expected to save on appropriations. That is, it will cost you almost, if not quite as much, to purchase the number of rupees which you have appropriated, as it did last year to purchase the larger number of rupees. Of course this won't affect us directly, but it certainly will indirectly, for what effects you must affect us. What I could wish is that our people might be made to see that after all you will have to raise as much money as you did last year, even to hold your own, to say nothing of decreasing the debt of the Union.

The present rise in exchange has nothing to do with the Presidential election, or the price of silver, either present or prospective. Short crops, with more or less prospect of famine, and consequently a great reduction of imports and hence a greater demand for cash to meet foreign indebtedness, and less money to meet it, are the sole causes of the rise in sterling exchange. A week's delay in selling my bills cost me Rs. 300, and if I had delayed a week longer it would have been double that amount. How far this will go on no one can tell, but I think it is quite safe to predict that the ten per cent reduction in appropriations will all be used up in this rise in exchange.

Rev. W. B. Boggs, D. D.

SECUNDERABAD, Oct. 29, 1896

Light in Darkness.—I made a hurried visit to two places last week out on the railway eastward, Jungaon and Aler. At a village near the first place I introduced a teacher for whose coming the little band of Christians there have been asking for some months. I pointed out to them that they ought to support him, and I believe they will do so to the extent of their ability; that is, they will share their food with him. I will probably have to give him something for clothing. At the other village I had the pleasure of baptizing two women, who gave very satisfactory evidence of faith in the Lord Jesus. They have been ready for some time for this ordinance, but they had to come away from this village secretly to the place where we were, in order that they might not be prevented by the petty village officials. Such is the oppression and persecution which these poor people suffer. After their baptism they returned to their homes rejoicing.

ABSTRACT OF PROCEEDINGS OF THE EXECUTIVE COMMITTEE

OF THE AMERICAN BAPTIST MISSIONARY UNION

THE MEETING OF DECEMBER 7, 1896. FOURTEEN MEMBERS PRESENT.

THE Treasurer reported that in the Southern China Mission last year $100 gold realized $184.30 Mexican.

Mrs. O. L. George, formerly missionary in Burma, but for several years in charge of the missionary candidates' House of the Woman's Society, at Newton Centre, resigned as a missionary of the Union, as she is not proposing to return to Burma. The resignation was accepted.

Mr. Irving O. Whiting of Boston was introduced to the Committee and stated that he had invited a number of laymen to meet at his house on Tuesday evening, December 8, to consider the financial condition of the Missionary Union and Home Mission Society, and invited the officers of the Union and members of the Committee to be present.

The Home Secretary presented a communication from the committee of the New York Conference of Missionary Officials regarding simultaneous missionary meetings for missions during the month of January, and it was voted that the Committee approve of the movement.

A committee was appointed to confer with Mr. Wendell G. Corthell regarding the termination of his contract for the publication of the BAPTIST MISSIONARY MAGAZINE.

THE MEETING OF DECEMBER 21, 1896. FOURTEEN MEMBERS PRESENT.

The Home Secretary gave a report of the Meeting of Baptist laymen of Boston and vicinity held on the evening of December 8 at the house of Mr. Irving O. Whiting, on Commonwealth Avenue, and presented the resolutions adopted by the conference recommending that an effort be made to raise the funds necessary to pay the debt of the American Baptist Missionary Union and the American Baptist Home Mission Society. The committee appointed to promote this movement was named as Chester W. Kingsley, Esq., of Cambridge, Samuel B. Thing, Esq., of Boston, Hon. Robert O. Fuller of Cambridge, Hon. James L. Howard of Hartford, Ct., and Hon. Julius J. Estey of Brattleboro, Vt.

The committee on the MISSIONARY MAGAZINE reported that Mr. Wendell G. Corthell had consented to surrender his contract for the publication of the Magazine on very favorable terms, and recommended that the Union resume the control of the publication of the Magazine. It was voted that the report be accepted and the arrangements made be confirmed.

A resolution was adopted expressing the Committee's appreciation of the cordial and generous manner in which Mr. Corthell has carried out his contract for the publication of the Magazine during the twenty years since the management has been in his hands.

The Foreign Secretary stated that famine is impending in the Telugu mission field in India, and the work of the mission is made much more expensive and very distressing.

A committee was appointed to consider the subject of the publication of the BAPTIST MISSIONARY MAGAZINE.

THE MEETING OF JANUARY 4, 1897. THIRTEEN MEMBERS PRESENT.

The report of the committee on the publication of the BAPTIST MISSIONARY MAGAZINE was adopted, recommending that the size of the Magazine be increased to forty pages or more; that the price be fixed at $1.00 a year for single subscriptions; ten copies and less than thirty, or in clubs equal to five per cent of the church membership, 65 cents a year; thirty copies or more, or in clubs equal to ten per cent of the church membership, 50 cents a year, with the announcement that if the circulation of the Magazine should sufficiently increase, the price would be placed at an even figure of 50 cents a year.

That free copies of the Magazine be sent to all the missionaries of the Union and to the reading rooms or libraries of all Baptist Educational Institutions, also sample copies to pastors of all Baptist churches in the Northern States for two months, beginning with the February number.

That an abstract of the proceedings of the Executive Committee be printed in the Magazine each month.

That the Editorial Secretary be requested to assume the management of the publication of the Magazine.

The report of the committee on the request of the British and Foreign Bible Society for the publication of a new edition of the Burman New Testament with a transliteration of the word *baptizo* was adopted, supporting the resolutions adopted by a conference of the Baptist missionaries in Burma:

"Whereas, a letter of Rev. J. Sharp, Secretary of the British and Foreign Bible Society to the Bishop of Rangoon, dated August 14, 1895, and forwarded by the Bishop, states that if the Bishop is unable to form a committee for the revision of the Burman New Testament in which Baptists will participate, the British and Foreign Bible Society will proceed to the revision and publication of the Burman New Testament without the Baptists, and

"Whereas, all our past concessions, even the one suggested by Dr. Wright, Secretary of the British and Foreign Bible Society and accepted by us, of placing the transliteration of *baptizo* and its cognates in brackets after the translation in the text, have never met with any response from the Bishop, and so the matter of an arrangement has come to a "deadlock," and

"Whereas, any committee formed in conjunction with the Bishop of Rangoon must be on the basis of a change from the translation of *baptizo* and its cognates to a transliteration or to the employment of a neutral word, and

"Whereas, we cannot conscientiously give up the translation of *baptizo* or any words in the Burman Bible where equivalents exist in the Burman language, and

"Whereas, we realize the confusion and doubt that must arise among the native Christians of our churches if any such change should be made,

"*Resolved*, First. That we reaffirm our inability to agree to any such changes in the present version.

"Second. That we beg that the Executive Committee of the American Baptist Missionary Union and the churches in America will support us in this position and secure to their converts in Burma the full teaching of Christ in doctrine and ordinances, as we believe that the Burman version of Dr. Judson does; and we further beg that they will see that the field is furnished with an abundant supply of the Scriptures for wide distribution.

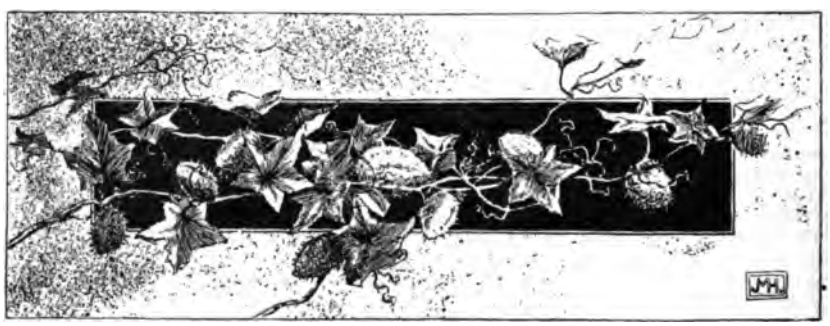
"Third. The accompanying paper of Rev. D. L. Brayton essentially expresses the sentiments of the Conference.

[Resolution Sent to the Bishop of Rangoon.]

"Resolved, That we, the Conference of Baptist missionaries assembled in Rangoon, regret that we do not feel able to unite in any Committee of Revision of the Burman New Testament which would contemplate any departure from the translation of the term *baptizo* and its cognates as now used in Dr. Judson's version."

The Foreign Secretary presented the following Resolution adopted by the Conference of Foreign Missionary Officials at their meeting last January.

"Resolved, That each Christian community shall bear some definite share of its proper congregational and school expenses, fairly representative of its financial ability, and report what it has done to the mission or missionary in charge, each year, before a further grant is recommended." The resolution was adopted.



MONTHLY MISSIONARY CONCERT PROGRAMME

[The references are to this number of the MAGAZINE]

1. Service of Song.
2. Scripture and Prayer.
3. Singing. "Tell it out among the Nations."
4. Between Burma and Assam. (p. 36.)
5. The Siberian Railway. (p. 39.)
6. The World is Growing Smaller. (p. 40.)
7. Rev. Lyman Jewett, D. D. (Let some one give a summary of his life from the account on p. 42.)
8. Singing. "Ye Christian Heroes."
9. Prayer.
10. The Famine Averted (p. 46.) Let the leader read the large type and assign to others the extracts.)
11. Singing.
12. Personal Testimonies to the Benefits of Systematic Beneficience. (p. 54.) (Assign one letter to each reader.)
13. A Prayer that was Answered. (p 49.)
14. The Subject of Tithes. (p. 37.)
15. A Significant Question. (p. 38.)
16. Offering.
17. Prayer, Doxology and Benediction.

DONATIONS

RECEIVED IN DECEMBER, 1896

MAINE, $197.08.

Hodgdon Y. P. S. C. E.	$0 75
Norway ch.	2
Rumford Falls 1st ch.	5 28
South Paris ch.	12 00
Wayne ch. (of wh. $2.50 is fr. a member of Y. P. S. C. E.)	5 64
Knox ch., Mr. and Mrs. Jas. C. Bryant	2 50
Brunswick, W. W. Nearing, for sup. "Mee Koo," care Rev. A. Bunker	20 00
Lincoln Asso., per J. H. Parshlie, Treas. (Amt. fr. former Treas. $23.27); Warren ch., $5.83; Rockport, $3.01	32 11
Skowhegan, Bethany ch.	33 00
Bangor, 2nd ch. B. Y. P. U. for native helper	15 00
Bangor 1st ch.	50 00
Belfast 1st ch. Y. P. S. C. E.	13 80
New Sweden Y. P. S. C. E.	5 00

NEW HAMPSHIRE, $59.61.

Concord, Sw. ch. for Congo Miss.	$20 00
Lisbon, Mrs. A. B. Taft	5 00
Pittsfield ch.	1 00
Keene, Y. P. S. C. E. to apply tow. sup. "Dala"	18 00
Hampton Falls ch.	15 61

VERMONT, $173.51

Vermont Central Asso., Mrs. A. B. T. for the debt	$100 00
Saxton's River S. S.	10 00
Burlington 1st ch. S. S. class No. 2 tow. sup. Pothepogu Henry, care Rev. W. R. Manley	43 74
So. Londonderry ch.	3 27
West Rutland ch.	2 50
St. Johnsbury, Mrs. J. M. Mitchell	3 00
Manchester Centre, Rev. J. A. Swart tow. sup. Ma Mo Bwin, care Rev. J. E. Case	10 00
St. Johnsbury, Rev. H. M. Douglas	$1 00

MASSACHUSETTS, $2,473.11.

West Springfield 1st ch.	8 53
Fitchburg, Rev. L. Jewett, D.D. and wife for the debt	10 00
Winchester 1st ch.	10 00
Medfield ch., Chas. Dunn	10 00
Lawrence, Second ch. tow. sup Rev. Thos. Adams, Congo	175 00
Groton ch.	23 00
Webster 1st ch.	25 00
Boston, Tremont Temple ch. a member for Rev. W. M. Upcraft's use at discretion	25 00
"A Friend"	3 00
Haverhill 1st ch.	53 65
Charlestown, 1st ch. Y. P. S. C. E. tow. sup. Isaling, care Rev. W. H. Cossum	12 00
Cambridge, 1st ch. tow. Life Membership of G. J. Pierce	2 00
Edgartown 1st ch.	13 00
Bolton ch. tow. the debt	11 45
Cambridge, J. S. Paine for the debt	500 00
Hudson, Geo. H. Cass and wife tow, sup. Sah Kler, care Rev. A. Bunker	6 00
Boston, Mrs. M. B. Cudworth	5 00
No. Uxbridge ch.	30 00
Peabody, 1st ch.	12 60
Fall River, Temple Y. P. S. C. E. tow. sup. Bu-tha, care Rev. D. A. W. Smith, Burma	10 00
Lynn, East S. S. special for school of Mrs. J. L. Dearing	10 00
Fitchburg, Mial Davis tow. the debt	25 00
Springfield, Highland ch.	25 00
Springfield, First ch.	36 78
Lowell, 1st Bapt. S. S. for sup. two native prs. in Telugu field, care Dr. Clough	100 00
Middleboro, Central ch.	9 00
Haverhill, 1st ch. B. Y. P. U.	12 00
Charlestown, Bunker Hill ch. Y. P. S. tow. sup. nat. pr. at Kavali, 1 yr. to Oct. '96	$25 00
Fitchburg, "E. R. S."	5 00
Worcester, a friend, tow. passage expenses of Rev. A. V. B. Crumb and Rev. B. P. Cross	5 00
Wenham B. Y. P. U.	5 00
Boston, Tabernacle ch. B. Y. P. Union	9 30
Long Plain, R. S. Braley	1 00
Berkshire Bapt. Asso., J. H. Bigger, Treas.	9 25
Wenham S. S.	12 05
Amherst, a friend, tow. passage of a man to go to Dr. Cross	15 00
Blackinton, Mary B. Palmer	5 00
Willimansett ch.	2 00
Weston ch.	10 30
Boston, Clarendon st. ch.	100 00
Franklin ch. Y. P. S. C. E.	1 00
Maplewood ch. Y. P. S. C. E. tow. salary Mrs. M. B. Ingalls	7 00
Malden, 1st ch. Y. P. S. C. E. tow. salary, Rev. J. E. Cummings	25 00
North Adams, 1st ch. for sup. Sam'l Taree	50 00
Dighton, 1st ch.	3 50
Dighton, 1st ch. B. Y. P. U.	4 00
Becket, a Christmas offering fr. Mattie E. Harris's S. S. class	4 50
Roslindale S. S. for sup. Teas Han Kin, care Rev. J. S. Adams, Hanyang	50 00
Fitchburg, Highland Y. P. S. C. E.	5 00
Winchester, 1st ch.	10 00
Oxford, Mrs. Wm. Foster	5 00
Boston, Clarendon st. ch., Rev. W. E. Witter tow. sup. of Rev. F. P. Haggard, Assam	25 00
Bernardston, Mary E. Green, "where most needed"	5 00
Billerica 1st ch.	1 47
Brockton, Warren Ave. ch.	1 00

Worcester, two friends tow. expenses of returning Mr. Crumb to Burma..... $2 00
Lowell, Immanuel ch. to apply tow. sup. "Guddela Henry," India..... 12 00
Medfield ch..... 20 00
Chelsea, 1st ch. S. S. for missionary in Burma 60 00
Charleston, 1st ch. Y. P. S. C. E. tow. sup. Tsaling, care Rev W. H. Cossum, China 12 00
North Tewksbury, 1st ch... 46 66
Fitchburg, Highland S. S... 10 00
Lawrence, 1st ch. S. S..... 25 00
Worcester, Pleasant St. ch. 15 82
Gloucester, Chapel St. ch... 21 97
Jamaica Plain ch. (of wh. $75 is fr. Y. P. S. C. E.).. 230 89
Fells ch..... 10 75
Boston, Tabernacle ch..... 118 90
Bolton ch. for the debt..... 4 00
Boston, Clarendon St. ch., Mrs. Lavender for Rev. W. H. Cochrane's use at discretion 5 00
Reading ch..... 2 75
Chicopee Falls S. S. "Christmas gift"..... 13 00
Lawrence, 1st ch..... 15 96
Reading, 1st ch..... 70 43
Roslindale, Rollman Mission Band 23 18
Natick, 1st ch..... 68 42
Boston, Clarendon St. ch. Y. P. S. C. E. tow. salary, Rev. Thos. Hill..... 125 00

RHODE ISLAND, $665.86.

Providence, Central ch.....$161 00
Newport, 1st S. S... 2 86
Providence, Cranston St. ch. Y. P. S. C. E. tow. sup. Sau Koo, care Dr. A. Bunker 20 00
Providence, Stewart St. ch. Y. P. S. C. E..... 25 00
Pawtuxet, Mrs. M. Delaney Smith 5 00
Newport, Central ch..... 52 08
Providence, 1st ch. to constitute Mr. Warren Parsons Grant and H. L. M. 100 00
Providence, 1st ch. W B. For. Miss. Asso. for the debt on boys' hospital in connection with Rangoon College, care Rev. J. N. Cushing 100 00
North Kingston, 1st ch.... 6 50
Providence, Broadway S. S. class 13, for work on Congo 3 67
Providence, From a friend.. 5 00
Jamestown, Y. P. S. C. E. tow. sup. n. pr. Modemath Momin, care Rev. E. G. Phillips, Assam..... 7 50
Newport, 1st ch..... 54 82
Allenton S. S..... 3 40
Providence, Cranston St. S. S..... 18 75
East Providence, Second ch. 6 59
Central Falls, Broad St. ch. 18 54
E. Greenwich, 1st ch..... 7 90
Warren ch..... 67 87

CONNECTICUT, $302.74.

Hartford, "a friend" $20 00
Norwich, Central ch. Mrs. J. D. Herr tow. sup. n. p.... 15 00
Suffield, 2nd ch 113 00
Danielson ch., Mrs. Betsey E. Davis..... 25 00
Hartford, Sw. ch..... 13 62
Putnam ch., Geo. M. Morse..$100 00
Suffield, 1st ch. special Xmas offering..... 16 12

NEW YORK, $21,227.29.

Cohoes, B. Y. P. U..... $6 70
Whaley Pond ch. and Rev. S. H. White..... 25 00
Albany, Mrs. Frances S. Brooks tow. sup. nat. pr. care of Mrs. M. B. Ingalls, Burma 100 00
New York, Fifth Avenue ch. Mr. John D. Rockefeller, 20,000 00
Albany, Tabernacle ch. B. Y. P. U..... 7 00
Hoosick ch..... 5 50
Rochester, Geo. D. Hall, special for mission work, care Rev. Thos. Moody of Congo mission..... 35 00
Newark Valley, "a friend of missions" (of which $50 is for the use of Mrs. E. W. Clark) 100 00
Granville ch. Y. P. S. C. E. "Christmas offering"..... 10 00
Jamestown, 1st ch... 78 61
Panama, Harmony ch 3 59
West Henrietta ch. for Y. P. Miss. Alliance of Monroe Asso. for sup. Rev. Thos. Moody..... 5 00
Ilion, Mary W. Taylor..... 10 00
Buffalo, Cedar St. ch..... 95 02
Buffalo, Prospect Ave. S. S. 18 20
New York City, 1st ch. B. Y. P. U. sup. n. pr. Shwee-Chay, care of Rev. L. W. Crouknite..... 25 00
New York City, Central S. S. sup. n. pr. Po-Tau-Seng, care Rev. W. McKibben 16 50
New York City, Mt. Morris S. S. tow. education of girl, care Rev. E. Chute.. 30 00
Mt. Morris S. S. Dr. T. F. Smith's Bible class for sup. nat. pr. Tera-puti.... 25 00
New York City, Beth Eden S. S..... 5 00
New York City, Miss Payton 3 00
Mt. Vernon, "a friend"..... 6 00
Poughkeepsie, 1st ch. Y. P. S. C. E. tow. sup. Rev. J. Speicher 25 00
Rondout, Wurts St. Y. P. S. C. E. tow. sup. n. pr. Ko-Kyan Zan, care Rev. L. H. Mosier..... 20 00
Newburgh, People's ch. Chinese class for sup. n. pr. Nong Zo-Yüing, care Rev. J. R. Goddard..... 12 50
Kingston, Albany Ave. Y. P. S. C. E. sup. Rev. J. Speicher 15 00
Port Jervis S. S..... 2 19
Fort Plain, W. Platner..... 2 00
Cuba, Lloyd R. Watson.... 1 00
Adams Village, Y. P. S. C. E..... 5 00
Leyden ch. in part..... 1 75
Binghamton, Conklin Ave. Y. P. S. C. E..... 10 00
Auburn, 1st ch. to constitute Mrs. Eunice Phinney, Sennet, N. Y., an H. L. M. 167 08
Dunkirk ch. add'l..... 1 75
Horseheads ch..... 8 00
So. New Berlin, H. A. Robinson 1 00
Oxford, Mrs. S. E. Dickinson 1 00
Oxford, Mrs. L. Turner..... $1 00
Oxford, H. L. Walker..... 25
Coventry, Mrs. J. A. Conover 1 00
Groton S. S..... 5 00
McLean ch. in part..... 2 00
West Colesville ch..... 2 45
West Colesville, Y. P. S. C. E..... 60
West Plattsburg ch..... 19 00
West Troy ch..... 24 40
East Chatham ch. add'l.... 3 00
Hemlock Lake S. S. tow. sup. Bago, n. pr., care Rev. E. G. Phillips, Tura, Assam 12 50
Eaton S. S..... 24 00
Fenner ch..... 4 00
Parma, 2nd ch..... 8 43
Parma, Y. P. S. C. E. add'l. 2 60
Parma, Mrs. Charlotte Palmer 5 00
Bartlett ch..... 3 75
Utica, Tabernacle ch. in part 5 00
Vernon ch..... 17 25
Walesville ch..... 2 67
West Winfield ch..... 6 50
Whitesboro ch..... 2 00
Whitesboro S. S..... 10 00
North Manlius ch..... 11 28
Plank Road ch..... 6 00
Clay ch..... 2 00
Fayetteville ch..... 29 80
Cooperstown ch..... 8 45
Avoca ch. tow. sup. Tong-Kwee-Zios, n. pr., care Rev. W. H. Cossum, Ningpo, China..... 12 50
Fowlesville ch..... 1 75
Parishville ch..... 24 00
Ft. Covington, Rev. C. H. Williams and wife..... 1 00
Lyons, Y. P. S. C. E..... 1 50
Marion S. S..... 23 28
Macedon ch..... 7 00
Macedon S. S..... 2 73
Williamson ch..... 6 50
Williamson S. S..... 4 45
Cherry Valley ch..... 2 50
Jefferson and Gilboa ch..... 1 00
Middlefield ch..... 2 50
Richmondville and Fulton ch. 8 00
Schenevus ch..... 2 26
Summit, 1st ch..... 1 00
Seward Valley, Isaac Esmay 20 00
Mrs. M. Springstead..... 2 00

NEW JERSEY, $232.45.

Camden Asso. "a friend" for n. pr., care Rev. C. L. Davenport, Burma..... $16 25
E. Orange, C. D. Paterson 50 00
Chesterfield, Rev. E. M. Ogden 10 00
W. S. Capern for n. pr. per A. B. M. U 65 00
Haddonfield, Y. P. S. C. E. special 10 50
Florence ch. in part..... 12 34
Asbury Park ch..... 41 09
Pedricktown ch. special.... 1 42
Dividing Creek S. S..... 3 85
Newark, Peddie Memorial ch., Miss. Training class.. 10 00
Passaic, 1st ch. Y. P. S. C. E..... 4 00
Morristown, 1st ch. add'l... 8 50

PENNSYLVANIA, $1,531.46.

Macungie, W. H. Klotz..... $5 00
Philadelphia, Eleventh ch. Y. P. S. C. E. tow. Rev. W. F. Armstrong's salary. 25 20
A "Steward"..... 100 00

Phila., Fifth ch. for one of Upcraft party.....$319 00
Phila., Bethlehem Y. P. S. C. E..... 12 00
Phila., Shiloh ch..... 11 80
Phila., Upland ch. in part.. 69 36
Mantua ch. and S. S..... 70 38
Second Morristown ch..... 33 00
Frankford, 1st ch..... 34 36
Doylestown ch.....16 56
Green Ridge, Scranton, Band for nat. pr., care Rev. W. A. Stanton..... 6 00
Zion ch. E. G. Clutton (completing $100) to make Mrs. C. M. Alexander, H. L. M. 25 00
Gelatt ch..... 5 00
Pottstown ch..... 25 25
Logan's Valley ch..... 15 75
Gethsemane ch.. 85
Bethel ch..... 2 00
Williamsport, 1st ch..... 64 14
Old Shamokin ch..... 2 45
Rev. A. B. Still and family. 21 15
Warrensville ch..... 4 00
Pleasant Grove ch..... 15 00
Greensburg ch..... 25 00
Connellsville ch..... 17 05
Fourth Ave. Pittsburg ch. in part..... 577 54
New Kensington ch..... 3 00
New Kensington Y. P. S... 2 00
West Newton, Mrs. M. Penny 3 00
Washington ch. add'l..... 15 62
Pittsburg, Chatham St. Welsh ch..... 5 00

DELAWARE, $4.00.

Wilmington, First Swedish ch..... 4 00

DISTRICT OF COLUMBIA, $91,08.

Washington, 1st ch. Y P S. C. E. Evy Dickinson, Christmas gift, add'l 5 00
Washington, Calvary ch., a friend for n. pr., care Rev. W. Boggess..... 25 00
Washington, Calvary ch. Y. P. S. C. E. for work of Mr. Boggess..... 25 00
Washington, 1st ch. S. S... 13 00
Washington, Calvary ch. Kendall Branch..... 23 08

W. VIRGINIA, $12.00.

Lenox, C. W. Foreman..... $1 00
Powelton, Geo. Qualls..... 2 00
Pine Grove ch..... 5 00
Davis, A. A. Richardson.... 4 00

OHIO, $10,489.77.

Kingsville ch..... $50 00
Cleveland, Euclid Ave. ch. Mr. John D. Rockefeller, 10,000 00
Cleveland, Superior St. Y. P. S. C. E. tow. sup. Rev. M. C. Mason..... 24 18
Cleveland, East End Church Y. P. S. C. E. tow. sup. Sokodah 11 15
Little Muskingum ch..... 2 75
Brush Creek ch..... 3 00
Amanda ch..... 2 00
Madison ch..... 2 00
Sand Fork ch..... 14 26
Centerville ch..... 6 75
Washington C. H. ch..... 5 33
Granville, Dennison Y. M. C. A..... 31 31
Dayton Central ch..... 75 75
Norwalk, E. G. Broughton.. 10 00
Miss Bessie Kubach..... $10 00
Vigo, Rev. and Mrs. B. L. Neff 10 00
Oberlin, 1st ch. Y. P. S. C. E. tow. sup. Rev. G. H. Brock 8 25
Milford Centre ch..... 3 31
Savannah ch..... 1 00
Caldwell ch..... 4 58
Middleport, Mrs. Eliza Allen 3 00
New Harmony ch..... 1 77
Cincinnati, Mt. Auburn ch.. 90 72
Cincinnati Immanuel ch.... 6 75
Delhi, G. Bascom, Esq..... 5 00
Hamilton ch. bal..... 42
Lebanon, East ch. S. S..... 5 00
Linwood ch..... 12 10
Linwood S. S..... 1 33
Middleton, East End S. S. tow. sup. n. pr. Burma, care Rev. E. Grigg, Sandoway 9 00
Toledo, Ashland Ave. ch... 63 46
Toledo, Heston St. ch..... 7 00
Orangeville ch..... 3 10
Church Hill Welsh ch..... 5 00

INDIANA, $72.42.

New Philadelphia ch..... $1 00
Indianapolis, University Pl. ch. 14 00
Prairie Creek, 1st ch..... 2 00
Prairie Creek, 2nd ch..... 3 00
Terre Haute Tabernacle ch. 3 11
Brown s Valley ch. Thanksgiving offering..... 10 00
Mt. Vernon ch 2 00
Providence ch.. 2 27
Spring Branch ch..... 1 43
Dupont ch..... 75
Madison, 1st ch..... 20 15
Westfork ch..... 1 06
Wolcottville, Mrs. S. A. Blanchard, per..... 1 00
Westport ch..... 1 55
Bicknell ch..... 2 10
Edwardsport ch..... 7 00

ILLINOIS, $327.02.

Aurora, 1st B. Y. P. U.... $20 00
Alton ch..... 30 75
Sandwich ch..... 11 58
Shabbona S. S..... 5 00
Somonauk ch..... 8 00
Somonauk S. S..... 3 12
Fairbury ch..... 22 25
Olive Branch ch..... 3 20
Winchester, Effie Obermeyer for Miss Inveen's ticket.. 1 00
Auburn Park ch. bal..... 25
Chicago, 1st ch. S. S. sup. Telugu pr..... 65 00
Chicago, Pilgrim Temple ch 21 30
Chicago, Second ch.. 15 00
Englewood, Dr. E. T. Allen. 5 00
Wheaton Y. P. tow. sup. Addanki Unkiah, Tel. pr.. 15 00
Wheaton ch..... 10 00
Woodstock, Miss J. Sondericker 1 00
Jonesboro, A. J. Smith, sup. Diriam Gooraviah, care Dr. Clough..... 10 00
Morrison ch.....12 33
Morrison S. S..... 1 62
Morrison Y. P..... 4 40
Carmi ch..... 1 00
Olney ch..... 4 80
Sailor Springs ch..... 2 18
Monmouth, Lewis Duk and wife, sup. n. pr., care Rev. E. Chute, India..... 25 00
Sparland ch..... 4 10
Orion Y. P..... 50
Chicago, 1st S. S..... $12 64
De Kalb ch..... 5 00
Oak Park, Mrs. Peter Miller 1 00
Chicago, Carl Jensen..... 5 00

IOWA, $198.10.

Boone, Mrs. Elizabeth Jennings $3 00
Chariton, Catherine McKiveen 5 00
Marshalltown S. S..... 12 50
West Union ch..... 18 10
Competine for Miangola Kumbumbia, care Dr. Sims, Leopoldville..... 25 00
Guthrie Centre ch..... 3 00
Independent ch..... 17 90
Waverley ch..... 23 80
Jacksonville ch. and S. S... 13 00
Bonaparte, for "Peter," care Rev. I. S. Hankins, Atmakur 10 00
Arbourdale B. Y. P. U..... 2 50
Forest City, Y. P. S. for "Edla Arbiah" Udayagiri, Nellore 20 00
Forest City, P. Anderson... 6 10
Council Bluffs ch..... 13 20
Davenport ch..... 5 00
Kiron ch..... 20 00

MICHIGAN, $104.61.

Manestique ch..... 2 00
Croswell B. Y. P. U..... 2 00
Detroit, Warren Ave. ch.... 3 50
Port Huron, Mr. A. A. Whitney, per..... 10 00
Rochester S. S..... 1 31
Romeo ch..... 5 00
Oxford ch..... 3 20
Coldwater, Mrs. Margaret Thornton 10 00
Kendall, Rev. S. D. Ross, per 5 00
Prairieville S. S. tow. sup. Jonsing, care Rev. S. A. D. Boggs, Tura, Assam... 1 25
Weston ch..... 20 00
Durand ch..... 1 15
Dowagaic, Stella Bond Fund for Evangelistic work, care Rev. A. Bunker, Toungoo, Burma..... 6 00
Benton Harbor ch.....:..... 33 55
Grant Station, B. Y. P. U.. 65

MINNESOTA, $286.33.

Leroy ch. in behalf of famine sufferers, care Rev. W. E. Hopkins..... $12 00
Faribault ch..... 1 50
Minneapolis, 1st ch S. S. for Rungiah, care Rev. A. H. Curtis, Madras..... 100 00
Cohoto ch..... 3 00
Rockford, Y. P. S. for "Daniel," Nellore, India.. 33 50
Reynolds ch..... 5 40
Wyanette ch..... 6 00
St. Paul, 2nd Birthday Soc. 11 35
Dassel ch..... 2 00
Tien ch..... 3 50
Fasston ch..... 53
Albert Lea ch..... 4 50
Cambridge S. S..... 25
Winnebago ch..... 25 00
Carlisle ch..... 20 00
Big Stone ch..... 2 80
Lake Benton, D. Hommer.. 5 00

WISCONSIN, $89.63.

Merrimack, M. T. Martin... $4 00
Glenwood ch..... 5 00
Ashland ch..... 7 00

Elroy Y. P. for Africa..... $0 55
Verona ch..... 8 04
Verona S. S..... 2 25
Sheboygan ch..... 17 94
Green Bay, E. Side S. S.... 50
Neenah ch. for Africa..... 4 80
Union Grove ch..... 8 20
Marinette Sewing Society for sup. n. pr. care Rev. C. F. Viking, China..... 25 00
Marinette S. S..... 6 35

MISSOURI, $45.34.

La Grange B. Y. P. U..... $0 43
Board of Home and Foreign Missions 29 91
Kansas City, Y. P. S. tow. sup. n. pr., care Rev. D. H. Drake, Madras, India 15 00

KANSAS, $148.57.

Topeka, 1st ch. Y. P. S. C. E. to apply on salary Dsing Issan, care Rev. G. L. Mason..... 12 00
Hollenberg ch..... 1 00
Onaga ch..... 7 00
Smith Centre ch..... 1 00
Mt. Olivet ch..... 7 00
Ottawa, W. Barker tow. sup. n. pr. (designated to Rev. W. R. Manley)..... 12 00
McLouth S. S..... 2 00
Haskell ch..... 1 06
Baileyville Y. P. S..... 3 00
Jordan Creek S. S..... 2 00
Hamlin ch..... 4 23
Bethel ch..... 11 07
Horton ch..... 3 40
Norton ch..... 4 00
Oberlin ch..... 9 00
Prairie Temple ch..... 1 84
Colby ch..... 9 66
Bethany ch..... 1 50
Brewster ch..... 1 93
Big Creek ch..... 5 38
Phillipsburg ch..... 5 15
Jennings ch..... 2 00
Long Island ch..... 5 00
Clifton ch..... 10 41
Riverdale ch..... 1 40
Clyde ch..... 1 43
Concordia ch..... 2 61
Belleville ch..... 1 00
Caney ch..... 5 50
Collyer ch..... 1 00
Lehigh, Karl Ehrlich tow. sup. n. pr., care Rev. D. H. Drake..... 20 00

NEBRASKA, $55.67.

Gibbon ch S. S. for Chin work in the Thayetmyo field $9 00
Pawnee City ch..... 4 00
Tecumseh ch..... 2 30
Vesta ch..... 2 52
Prairie Union ch..... 14 65
Valley ch..... 13 20
Wahoo ch..... 10 00

CALIFORNIA, $90.66.

Santa Ana, Myron Cooley "to give the New Testament to the needy in heathen lands"..... $2 50
Ceres S. S..... 1 00
Ontario, a friend, "Christmas gift"..... 5 00
Armona ch..... 5 85
R. F. McFee..... 2 50
Dinuba ch..... 1 35
Hanford ch..... 8 15
Lindsay ch..... $2 00
Orosi ch..... 8 35
Reedley, Rev. L. B. Harvey 1 05
Sanger ch..... 2 80
Selma ch..... 3 56
Tulare ch..... 2 25
Jas. Da Mont..... 40
Woodville ch..... 3 40
Santa Ana, 1st ch. Mrs. J. F. Merriam in memory of her husband..... 25 00
Santa Barbara, B. Y. P. U. tow. sup. Rev. W. Wynd. 2 00
Salinas B. Y. P. U. tow. sup. Rev. W. Wynd.. 4 00
B. B. Jacques and wife sup. of n. pr. Ko Khaine, care Rev. J. E .Cummings, Henzada, Burma..... 10 00

OREGON, $51.09.

Oregon City S. S..... $4 59
Portland, 1st ch. Rev. Frank Sullivan..... 2 50
Portland, Swedish ch..... 34 90
Portland, Swedish Y. P. S.. 10 00

WASHINGTON, $34.86.

Burton, Rev. J. M. Foster.. $6 00
Pomeroy o. s..... 3 10
Harrison ch..... 4 50
Latah ch..... 6 56
Latah Y. P. S..... 5 00
Tekoa ch..... 1 55
Wallace ch..... 8 15

NORTH DAKOTA, $17.94.

St. Thomas ch..... $5 90
Fargo Scand. for n. pr., care Miss Johanna Anderson, Toungoo..... 8 00
Hamilton ch..... 2 25
Bathgate ch..... 2 69

SOUTH DAKOTA, $3.00.

Bloomingdale ch..... $1 00
Orleans ch..... 2 00

WYOMING, $20.00.

Meriden, O. Templeton..... $20 00

OKLAHOMA TERRITORY, $15.86.

Sheridan ch..... $3 76
Marshall ch..... 2 35
Bethel ch..... 1 00
Perry ch..... 8 75

INDIAN TERRITORY, $4.00.

Vinito ch..... $4 00

ARKANSAS, $52.50.

Eureka Springs, Mrs. M. E. Swan $52 50

LOUISIANA, $6.65.

New Orleans, Students in Leland University of wh. $5.31 was collected in Miss'y Boxes..... $6 65

NEW MEXICO, $8.00.

Albuquerque, 1st ch..... $8 00

ASSAM, $100.00.

Nowgong, Rev. P. H. Moore and wife.....$100 00

CHINA, $368.32.

Kinhwa, Rev. T. D. Holmes. $25 00
Ningpo, Rec'd. on the field by S. P. Barchet, M. D., per acct. Sept. 30, '96, (Mexican $134.00=$74.81). 74 81
Rec'd. on the field by Miss H. L. Corbin per acct. Sept. 30, '96, (Mex. $49.25 =$27.50) $27 50
Shaohing, Rev. H. Jenkins per acct. Sept. 30, '96, personal gift (Mex. $200=$111.66) 111 66
Rev. W. S. Sweet per acct. Sept. 30, '96, rec'd. on the field (Mex. $48.50=27.06).. 27 06
Huchau, Rev. G. L. Mason per acct. Sept. 30, '96, recd. on the field (Mex. $94.59=$52.25) 52 25
Hanyang, Rev. J. S. Adams per acct. Sept 30, '96, recd. on the field (Mex. $20 =$11.17) 11 17
Rev. W. F. Gray per acct. Sept. 30, '96, recd. on the field (Mex. $44.32=$24.74) 24 74
Swatow, Rev. J. W. Carlin per acct. Sept. 30, '96, recd. on the field (Mex. $26.00=$14.11) 14 11

Total$39,511 43

LEGACIES.

Kennebunkport, Me., bequest of Owen B. Hutchins$204
Manlius, N. Y., Ann Penfield....1000 — 1,204 00

$40,715 43

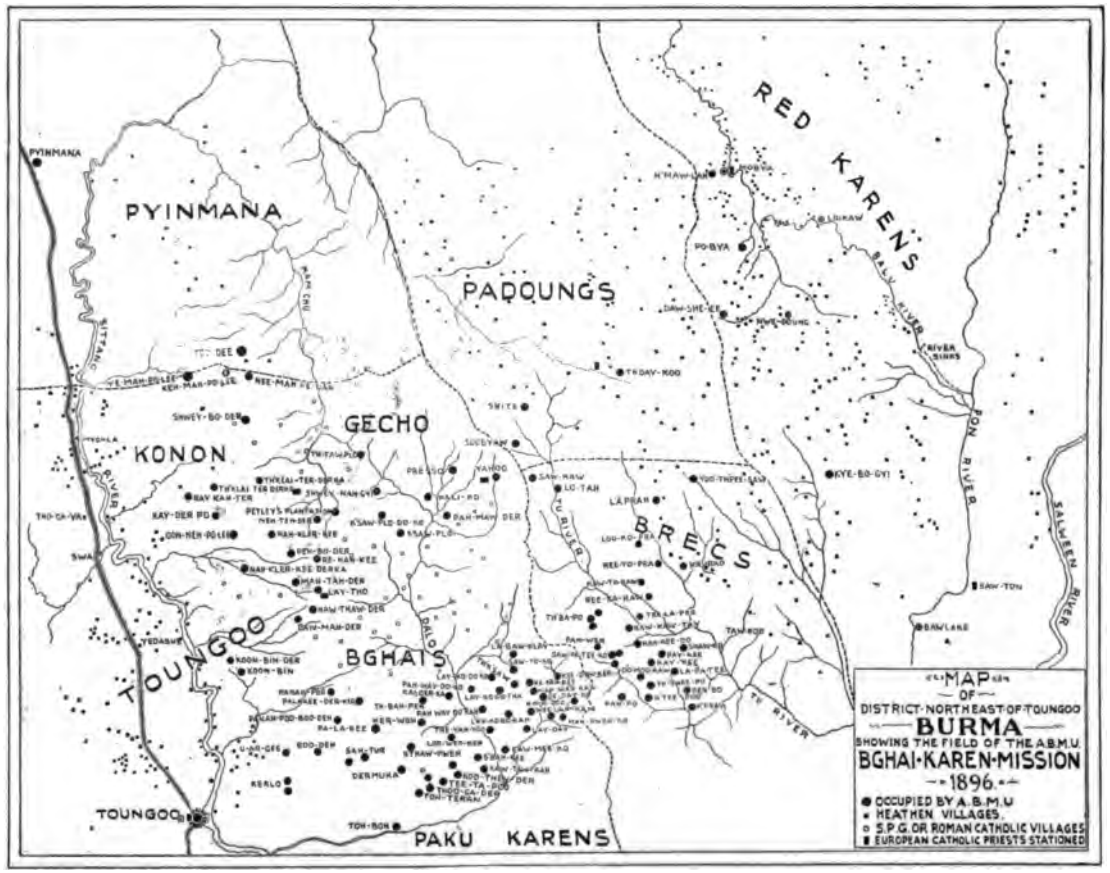
Donations and Legacies from April 1, 1896 to December 1, 1896$102,922 17

Donations and Legacies from April 1, 1896 to January 1, 1897 $143,637 60

Donations received to January 1, 1897, $112,713.79.

Maine, $1,604.23; New Hampshire, $662.26; Vermont, $951.89; Massachusetts, $12,181.28; Rhode Island, $2,220.89; Connecticut, $2,259.60; New York, $36,109; New Jersey, $3,902.16; Pennsylvania, $9,161.38; Delaware, $40.89; District of Columbia, $826.94; Maryland, $28; Virginia, $3.50; West Virginia, $1,067.82; Ohio, $16,713.36; Indiana, $1,402.41; Illinois, $8,365.35; Iowa, $1,811.29; Michigan, $1,266.14; Minnesota, $1,326.41; Wisconsin, $1,526.94; Missouri, $755.04; Kansas, $1,140.54; Nebraska, $583.92; Colorado, $251.55; California, $1,011.17; Oregon, $280.03; North Dakota, $81.63; South Dakota, $189.02; Washington, $412.10; Nevada, $48; Idaho, $21.53; Wyoming, $25.30; Utah, $15.50; Montana, $43.30; Arizona, $11.55; South Carolina, $35.24; Kentucky, $2; Tennessee, $10; Louisiana, $12.70; Florida, $10; Alabama, $15; British Columbia, $89.95; Indian Territory, $57.31; Oklahoma, $61.56; Arkansas, $52.50; New Mexico, $11; Canada, $1; England, $20; Spain, $7.82; Burma, $96.42; Assam, $210; India, $50; China, $368.32; Japan, $578.96; Alaska, $3.66; Maryland, $28; Miscellaneous, $2,619.43.





(See page 91.)

A TYPICAL MISSION FIELD

The Baptist Missionary Magazine.

Vol. LXVII. No. 3 MARCH, 1897

EDITORIAL NOTES

THIS NUMBER OF THE MAGAZINE is mailed to every pastor in the Northern States, whose correct address we have been able to obtain. The same was done with the February number. Brethren! You have now seen two numbers of the MAGAZINE in the enlarged and improved form, and further improvements will be made. You are the leaders of the people. Upon you more than upon any others depends the interest and giving of the churches for the cause of Christ in heathen lands. The best way to increase both interest and giving is to increase the circulation of the BAPTIST MISSIONARY MAGAZINE among your people. Will you not make an effort to do this?

THE PARTICULAR ATTENTION OF PASTORS is called to the fact that the BAPTIST MISSIONARY MAGAZINE, enlarged and improved, is now *only fifty cents a year* in clubs of thirty or more, or in clubs equal to ten per cent of the members of any church. For example, in a church of 150 members, 15 subscribers can have the MAGAZINE at fifty cents each, etc. *Announce this from the pulpit* and appoint some one to receive the money, and there will soon be a club.

Rev. F. W. Bakeman, D. D., of the First Baptist Church, Chelsea, Mass., did this, and a club was made up before the close of the Sunday school without personal solicitation.

Rev. Henry M. King, D. D., of the old First Baptist Church of Providence, R. I., had a club of sixty-three in two days after the announcement. All the names and the money were handed in without special effort. "*Go and do thou likewise.*"

In clubs of ten, or clubs equal to five per cent of the church members, the MAGAZINE is sixty-five cents a year. Single subscriptions, $1.00. *In all cases* the MAGAZINE is sent to the personal addresses of each subscriber.

THE FIRST CLUB for the MISSIONARY MAGAZINE at the new offer of fifty cents a copy to clubs of thirty or to clubs equal to ten per cent of the members of any church was from the First Baptist Church, Chelsea, Mass., Rev. Francis W. Bakeman, D. D., pastor. Doctor Bakeman made an announcement from the pulpit that the BAPTIST MISSIONARY MAGAZINE is enlarged and improved and can now be had for *fifty cents a year* in clubs of thirty or more, and that he would receive the names and the money. A club of thirty-one was made up before the adjournment of the Sunday school, and other names are expected. It was very easy, and the same can be done in any church. If the pastor does not wish to receive the names, let him announce the improvements in the MAGAZINE, and the low rates for clubs, and appoint some one else to take the names and money. A general and hearty movement of all the pastors will put a club of MISSIONARY MAGAZINES in every Baptist church in these Northern States. *Try it.* The largest club for the MAGAZINE received to the latest date before going to press for the March number is from the Fourth Avenue Baptist Church of Pittsburg, Pa., Rev. Lemuel C. Barnes, D. D., pastor — eighty-six subscribers. The anniversaries are held with this church in May, and this evidence of large and intelligent missionary interest is an assurance of the royal welcome the Baptist hosts will receive.

THE MISSIONARY MAGAZINE AT FIFTY CENTS A YEAR is the rate at which it is now offered in clubs of thirty or more or in clubs equal to ten per cent of the members of a church. This is a great concession in price and is made with the expectation that a very large circulation will be secured among the members of the churches. There were some who advocated selling the MAGAZINE at an even price of fifty cents a year. We have been interested in observing the result of such a plan in the case of "The Missionary," the excellent periodical of the Southern Presbyterian Board. The former rate was seventy-five cents a year, and on the recommendation of the General Assembly it was reduced to fifty cents. The argument for this was the same that has been urged with reference to our own MAGAZINE, and the result is instructive.

"Members of the Assembly who advocated the change expressed the belief that a doubling of the subscriptions could be reached if the change was made. But after the lapse of more than a year there is no sign of the expected doubling. . . . There is grave danger that the next Assembly will find its magazine published at a loss of five hundred or six hundred dollars. Even this would be no source of regret if the cheaper rate was instrumental in greatly enlarging the circle of readers and thus deepening the interest in missions. The mailing list, however, does not show this. The low rate has thus far failed to widen the circle of readers."

By retaining the price for single subscriptions at one dollar, and reducing the price to fifty cents for large clubs the BAPTIST MISSIONARY MAGAZINE hopes to secure the desired result.

THE TREASURER OF THE MISSIONARY UNION on February 1 reported that $287,592.92 is still needed to pay the appropriations for the year. In addition to this there is the debt of last year $163,827.63 to be provided for. The receipts dur-

ing February and March of last year in ordinary donations amounts to $149,777.41. Supposing they should be the same this year and add $30,000 for income of funds during the year and $10,000 for receipts from legacies, yet the accumulated debt of the Union at the end of the year would be $291,643.14. It will be seen from this how hopeless it is to expect the usual receipts to provide for the needs of the Union at this time. Only the extraordinary measures about to be inaugurated to provide for the debts of both the Union and the Home Mission Society affords hope that the Union will be placed in a position to continue the missions on anything like the present scale of expenditure and methods of work. We await the development of these measures with intense interest. Meantime the churches are urged to put forth most earnest and prayerful efforts that the debt to be provided for may be reduced to the smallest possible proportions.

A VERY IMPORTANT CONFERENCE at the home of Mr. John D. Rockefeller in New York is being held as this number of the MAGAZINE goes into the hands of the printer. The real subject before the conference is to plan measures to provide for the debts of the Missionary Union and the Home Mission Societies. We cannot but feel that upon the results of this conference the future of our Baptist Mission work at home and abroad is in large measure depending. May God give grace to these brethren upon whom such large responsibilities have come! The New England committee, of which Hon. Robert O. Fuller of Cambridge is chairman, is actively engaged in efforts to the same end. We suppose a call will soon go forth to the whole Baptist denomination of the North to arise and free our missionary operations from the great incubus under which they have labored for three years. Welcome this appeal. Coöperate with these strong brethren in the Lord. Pay the debts and let the Lord's work go on.

A ZAYAT IN BURMA. [See Frontispiece.] Readers of our missionary literature often come across the term "zayat." A zayat formed the first preaching place of Doctor Judson, and is the common place where many of our missionaries in their journeys preach the gospel. Here also they find accommodation either for a noon-day rest and the dinner hour, or for sleeping at night. A zayat is a shelter erected by the government for public use. Travelers may find here shelter, but must provide for everything else needed for their stay. The first guests have the first choice of rooms, or rather of location. Sometimes a missionary party will be the only occupants of the zayat. Sometimes they are compelled to crowd into one corner in order that other travelers may



A MISSIONARY HOME IN BURMA.

also share the accommodations furnished equally to all. Our readers will be glad to see a picture of a typical zayat in Burma. This one, at the time the picture was taken, was occupied by two missionaries during their noon-day rest when they and their party were stopping for dinner. All around are seen the appurtenances of their missionary travel—the ox-cart, the native helpers, etc. The picture gives a vivid idea of the rude surroundings of many of our cultured missionaries in their self-sacrificing and devoted labors among the heathen.

THE FAMINE IN INDIA, although relieved by the rains, yet produced great distress, which still continues in many districts, especially in northern central India. The prices of rice and grains have fallen, and the growing crops are doing well, but there will be want until a new and abundant crop is gathered. Many of the people are too poor to buy seed, but the government has established measures of relief, and while there is much suffering, such frightful mortality is not expected as in previous famines. The daily papers have exaggerated the condition of affairs in India, and we thank God that, while multitudes are still in want, the prospects are favorable for a gradual restoration to the usual conditions of life.

THE BUBONIC PLAGUE IN BOMBAY. — Many reports regarding the prevalence of this plague, which is very similar to the "Black Plague" which ravished Europe in the Middle Ages, have been published in our papers. It has been difficult to get at the exact facts of the case. On the one hand it has been asserted that the reports have been greatly exaggerated by those hostile to British rule in India; on the other, that the English authorities have minimized the reports as far as possible. It would appear that the number of cases has amounted to between eight and ten thousand, and the number of deaths is reported at less than five thousand. From private information received recently we are inclined to believe that the number of deaths is larger than that reported. Rev. C. E. Petrick, our missionary at Sibsagor, Assam, who has recently returned to his field from Europe and landed in Bombay, writes that "the number of those having died, and still dying, is very large, much larger than the papers report." It does not appear, however, that Europeans or the higher classes have been affected to large degree, since, as in the case of the plague in Hong Kong and of similar epidemics in other places, cleanliness and sanitary methods of living have secured immunity from the plague; nor does it appear that the plague is extending much beyond the limits of Bombay Presidency.

THE OBITUARY OF DR. LYMAN JEWETT in the February number of the Magazine needs to be corrected as to a few dates. By error of the printer his graduation from Brown University, is said to have occurred in 1848 instead of in 1843. He studied *three* years at Newton Theological Institution, graduating from the full course in 1846. As he intended to become a missionary he declined to accept a call to the church in Webster, Mass., but preached for the church two years until about the time of his sailing for India, Oct. 10, 1848. We thank Mrs. Jewett for these corrections and the additional information.

THE MISSION OF REV. J. S. BARROWS, D. D., to India is not regarded with unmitigated enthusiasm by the missionaries in that country. Dr. Barrows is chiefly known as the promoter of the Parliament of Religions held in connection with the Columbian Fair in Chicago. Professor S. Satthianadhan of Madras has said that this Parliament "dealt Christianity in India the severest blow it had ever received," and in this opinion the great body of missionaries in India agree. It discredited Christianity as the supreme religion, tended to demolish the very foundations on which Christian missionary work rests, infused new life and enthusiasm into the advocates of Hinduism and Buddhism, and enormously exaggerated the already overweening conceit of the leaders of those systems. It is natural that the advent of the person most responsible for that Parliament should be regarded with trepidation by the advocates of the religion of Jesus Christ in India. We have seen a list of the subjects on which he proposes to lecture in the chief cities. It does not encourage the expectation that they will have any considerable effect in overcoming the mischief wrought by the Parliament of Religions, or in strengthening Christianity in India. It is possible that a view of the fruits of heathenism on its own soil may greatly strengthen Dr. Barrows's belief in Christianity as the only true and absolute religion. He will certainly gather very different views of Hinduism and its associated faiths from the rosy representations set forth at the Parliament of Religions.

THE ILLNESS OF MR. ROBERT E. SPEER, one of the Secretaries of the Northern Presbyterian Board, while visiting Persia, has aroused the liveliest sympathy, both on account of the high regard for Mr. Speer's personal character, and because of the interest in his journey, which is one of inspection of the Presbyterian missions. We are glad to note his full recovery and the resumption of his journey around the world. The fever, which for a time threatened to bring to an end his journey and even his life, was caused by exposure to extreme heat while traveling, and illustrates a peril to which missionaries in tropical lands are always exposed. We heartily rejoice in Mr. Speer's recovery and trust that the remainder of his trip may be made in safety and success.

ANOTHER OF THE VETERANS OF OUR FOREIGN MISSION SERVICE has passed away in the death of Mrs. Mary Webb widow of the late Rev. Abner Webb, in Oakland, Jan. 25, 1897. Mr. and Mrs. Webb were associated for several years with Doctor Judson in Burma, and the closing years of their lives were spent in quiet enjoyment at the beautiful rural home of their daughter, Mrs. Pratt in Fruit Vale, a suburb of Oakland. They united with the Tenth Avenue Baptist Church of Oakland during the pastorate of Rev. S. B. Morse, D. D., and continued their relation with that church until their death. By their sweet lives and rich Christian experience they were a great aid and blessing to their pastor and to all with whom they associated. Their daughter, Mrs. Lothrop of Boston, was with them during the later years of their lives, which was especially comforting to them after the death of the younger daughter, Mrs. Pratt.

A UNIQUE INCIDENT IN MISSIONARY LIFE is told in the following letter from Rev. C. H. Finch, M. D., of Suichaufu, West China. He writes:

"We came here to lead the heathen Chinee to a belief in Christ and baptize them in His name. In October we had two Americans come to us professing their faith in Christ and asking to be baptized. We could not refuse them, so baptized them in the name of the Father, Son and Holy Ghost and sent them on their way rejoicing. They were Dr. and Mrs. McIrath, correspondents of the Chicago *Inter-Ocean*, traveling around the world. While for a long time intending, some time, to become Christians they had not yet decided. After conversation with the doctor I was able to show him where he stood and suggested that Suifu was as good a place to find and follow the Lord as any; but I must confess I was surprised when he really asked a few days later to be baptized. He and his wife made a clear statement of their case; the brethren here all talked with them. He made his statement to the church, Mr. Wellwood interpreting, and they were voted baptism in regular order. So when you see announcements of these travelers, as you probably will, you can feel an additional interest in them as belonging to the Western China Mission as well as members of Christ's body. We were not looking for such results, as former globe trotters had taken occasion to malign the missionaries. Their first letter after leaving us spoke of the happiness that possessed them. May God bless and keep them."

THE DEATH OF MRS. JANE W. BARKER at Nashville, Tenn., January 16, breaks yet another tie which binds us to the earlier period of our Baptist missionary history. Mrs. Barker was a native of Shropshire, England, but came to this country when a child. In 1839 she was married to Rev. Cyrus W. Barker, who was under appointment as a missionary of the American Baptist Missionary Union, and with him sailed from Boston, Oct. 22, 1839, in the ship Dalmatia, Captain Winsor. They reached Calcutta, Feb. 20, 1840, and Jaipur, Assam, May 14 of the same year, but their field of labor was removed to Sibsagor, May 18, 1841, and was afterwards changed to Gauhati. After nearly ten years of faithful and devoted labor for the salvation of the Assamese the failure of Mr. Barker's health compelled them to sail for the United States. He declined so rapidly that he died and was buried at sea, in the Mozambique Channel, Jan. 31, 1850. Mrs. Barker returned to America with her five children, and since that time has resided first at Elgin and Chicago, Illinois, and later in Minneapolis with her daughter. In missionary work in Assam and in her influence in behalf of missions in this country the lovely character of Mrs. Barker has made the deepest impression upon all with whom she came in contact. Quiet, yet earnest and unselfish, she was always active and efficient in the promotion of the cause of Christ, and especially in the cause of the gospel among the heathen. Her last words to the family: "Be true to the Lord Jesus," may be taken as the keynote of her whole life. She was ever ready for service for the Master, and has surely received the blessed reward, "Well done, good and faithful servant." One of her daughters, Mrs. George A. Marsh of Chicago, has recently visited her native place, Gauhati, Assam. We extend our earnest sympathies to her in the loss of her mother at this time of her absence from home, and also to the other children, Mr.

Cyrus A. Barker of Chicago, Mrs. George L. Baker of Minneapolis, and Mrs. Bishop R. K. Hargrove of Nashville, at whose home Mrs. Barker peacefully passed away.

Of Mrs. Marsh's visit to Gauhati Rev. C. E. Burdette writes: —

"The very cap sheaf, or top-stone of the whole year's experience was the visit, last week, of Mrs. Marsh of Chicago, eldest daughter of Mrs. Barker of Minneapolis, who with her husband planted our Gauhati Mission. The announcement, the visit, the departure—all crowded into less than a week of time—seem like a dream, but the blessed influence of the kindness and interest which prompted such a visit, and of the revivifying of the sacred memories of the early days of the mission, are an abiding and real benediction; yes, a benefaction. I know there are many friends at home who would want to follow Mrs. Barker's unique example, if they could realize the effect of her visit on both missionaries and people. Not many, to be sure, are the children of pioneer and martyr missionaries, but they are children of God, the founder, aye, the martyr founder of every mission. It is a lot of ointment, and very costly for a single anointing, but its perfume will abide through the life of at least one mission family."

POOR MADAGASCAR! — Since the French occupation of Madagascar the higher officials have been very fair in their treatment of Protestant missions, and it was publicly announced that all religions and the Protestant missionary work would be tolerated. Much hope has been cherished that this work, in which the Christian world at large is so deeply interested, might continue without interruption and with all its former prosperity. There has been, however, an increased feeling of hostility manifested by the French, cultivated unquestionably by the Roman Catholic priesthood. In 1895, when it seemed that France would take possession of Madagascar, the Archbishop of Paris proclaimed throughout France a crusade that Madagascar was to be won to the Church of Rome. This aroused great excitement at the time, but owing to the fairness of the officials in Madagascar this crusade has been almost forgotten by the Protestant world. It has been by no means forgotten, however, by the officials of the Roman Catholic Church, and it now appears that this crusade for the suppression of Protestant Christianity in Madagascar and for the forcible conquest of that island by the Church of Rome is to be carried on with the audacity, the determination and the unscrupulousness which mark the work of the Society of Jesus wherever it is unhindered in its plans. The Jesuits have sedulously cultivated an anti-Protestant and anti-English feeling in Madagascar. Already the Protestant missions are seriously impaired by it and the missionaries, according to an announcement in *The Chronicle* of the London Missionary Society of January, realize that they are called upon to enter a conflict with Jesuit craft and hostility, the effect of which cannot but be very injurious upon Protestant missions in Madagascar. The influence of the Jesuits has become so great that the French Government has demanded that the large hospital occupied and carried on in common by the missions of the Friends and of the London Missionary Society, should be vacated, on grounds which are monstrously unjust, and this is regarded as an unpleasant, ominous and unmistakable indication of the treatment in store for Protestantism in Madagascar in the near future.

SLAVERY ABOLISHED IN MADAGASCAR.—The last act of M. Laroche, the first French Governor of Madagascar, was to proclaim freedom to all the slaves in the island. M. Laroche is a Protestant, and under his rule entire freedom of worship was granted, and the future of Madagascar was full of promise. His name will be forever associated with those of Abraham Lincoln, Alexander of Russia, Chulalongkorn of Siam and Don Pedro of Brazil, as one of the great Liberators of the world. The slaves of Madagascar numbered about one million, and the change to freedom was made in a remarkably peaceful and quiet manner. It is a great misfortune for Madagascar that the wise and beneficent rule of M. Laroche has been superseded by the military authority of General Gallieni, under which terrorism, disorder and religious intolerance prevail.

THE PHILADELPHIA CONFERENCE ON SYSTEMATIC BENEFICENCE held in the Fifth Baptist Church, January 26 and 27 was grandly successful in spirit, in attendance, in interest and in impressiveness. Of the twenty-two speakers on the programme, twenty-one were present and fulfilled their appointments and the absent one was detained by sickness. This remarkable record is an index of the serious sense of duty and conviction which attends the holding of these Conferences. All who attend are moved, stimulated and benefited. They are fitted to become centres from which will radiate powerful influences for larger consecration of persons and property to God's service. Let no one to whom attendance is possible fail to attend the Conference at the Immanuel Baptist Church, Chicago, March 1–3.

THE DEATH OF COLONEL CHARLES H. BANES of Philadelphia is a severe loss to the Baptist denomination, to the city of Philadelphia, and especially to the American Baptist Publication Society. He had been a member of the Board of that society since 1873, and in 1883 was elected Treasurer. After the death of Doctor Griffith he filled the office of General Secretary for several years, but was compelled to resign under the pressure of other duties and was again appointed Treasurer, holding this office until his death. Aside from his general services to this society and through the society to the Baptist denomination, as a member of the Board and in financial management, Colonel Banes's term of office as Secretary was marked by a large and distinct advance in the character of the publications of the society. He infused new energy into its publishing business, and the time when he assumed control marks a new era for the society. Since that date the books issued from the society have shown a judgment in selection, a taste in the whole matter of printing, binding, and general make-up, which has brought the Publication Society to the front rank in the publication business, and has made the whole denomination proud of the issues of our American Baptist Publication Society. We sincerely mourn with the society the loss of Colonel Banes, and extend our most earnest sympathies to Mrs. Banes, who is a member of the Board of Managers of the Missionary Union, and to the other members of the family.

THE TWO DUTIES OF A CHRISTIAN STEWARD

IT is evident that we are on the eve of a revival of interest in the practical duties of the Christian life. The subject of what is usually called Christian beneficence is coming to the front in religious and missionary circles. It is a grateful relief from the abstract theological discussions of the past few years, and much more largely promising for the advancement of the kingdom of Christ and the good of men. In this advance it is, however, unfortunate that the way of direct progress towards a pure scriptural basis for Christian living is continually obstructed by the use of misleading terms. These terms have grown up out of the decadence of the principles of a warm and earnest Christian life and from centuries of formalism and worldliness in the churches. As far as Christian missions and the extension of the Redeemer's kingdom,— in which we are here more particularly interested,— are concerned, the greatest difficulties arise from the use of terms which relate to the altruistic distribution of the property which may be found in the hands of the followers of Christ. Few Christians would be found who would boldly assert that what they have is their own. The members of our churches are free to confess that all they have has been given them by God and that their property, as well as themselves, belongs to Him. When it comes, however, to a question of use of this property for others, nearly all the language in common use is based upon the settled and deep lying idea that the Christian has an ownership in the property in his hands. We talk of giving, which is not in itself a bad term if properly understood, but which proceeds from a wrong idea, if the thought is that what is left after the giving is the absolute property of the giver. Worse than all we talk of "giving to the Lord"; an expression which when clearly analyzed, is nothing less than an unintended impertinence to our Lord and Master to whom we and all we have belong. Even those Christians who have overcome the inherited sense of ownership in property and speak of bringing in their tithes or of paying their debts to the Lord, are haunted with a sense that the residue is theirs to use as they will. Such ideas need but to be mentioned and brought out to the clear light of Christian consciousness to be at once condemned.

The scriptural idea of the relation of men to God is that of stewardship. The property put in the hands of men, whether Christians or not Christians, belongs to the Creator and the Giver, and is merely placed in human hands to be properly used. This is clearly taught in the parable of the pounds, and most impressively and forcibly in the marvelous and moving twenty-fourth and twenty-fifth chapters of Matthew. According to these passages of God's word the simple duty of every man, in the words of the Lord Himself, is to "occupy till I come"; and his approval or disapproval depends upon the good use, the disuse or the bad use of the powers and property entrusted to the steward. The ideas of stewardship prevalent in Western lands however do not fully explain the relation of men to their Lord. They are inadequate to the scriptural conception. The biblical figure is taken from

the relation of an Asiatic steward to his master. With us the steward has certain exact duties and responsibilities and little freedom. In the East the property of the master is committed absolutely to the hands of the steward, who has large liberty in the management and use of the estate. This is taught in what is called the parable of the unjust steward in the sixteenth chapter of Luke. The conduct of the steward there in remitting a part of the dues of the debtors of his lord is utterly foreign to our ideas of good stewardship and would be unhesitatingly condemned. That very action, however, of the Eastern steward is commended by his lord. It was something that he had a right to do; for the Eastern steward is not only the business manager but the almoner of his master's goods. He is in fact a member of his master's family. This is clearly brought out in the answer of Abram to the Lord in his amazement at the promise of blessing. "And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?" Eliezer, the steward in the Eastern sense was to Abram in the place of a son in the administration of his estate. And this is the kind of stewardship to which God admits His people. We are not only stewards but sons of God.

What then are the duties of this high and exalted stewardship, to which God has appointed the children of men — a position which partakes of the substantial elements of sonship?

It must be apparent that the first duty of a Christian steward is the most profitable and effective use of the powers and property entrusted to him. It is as much the duty of the Christian to get as it is to give. The servants who made the best use of the pounds entrusted to them received the highest commendation and reward; while the servant who made no use of his pound was cast out. It is not a sufficient excuse for withholding to say that we have nothing and can bestow nothing. Unless in the providence of God so disabled that we cannot help ourselves we ought to be in a position to help others. Many Christians who excuse themselves from having a part in missionary and charitable enterprises because they have nothing to give, are wrong, because they have not used their powers to gain. The good steward must first of all make a profitable use of the goods entrusted to him, so that at his Lord's coming he can account for not only what was given but for what has been gained.

The second duty of the Christian steward is just as clear, and that is to make a wise distribution of the goods entrusted to him. A steward is expected to use judgment in the distribution as well as in the acquisition of property. The diligent steward who has gained great wealth has done well, but will fail of receiving his Lord's commendation unless he also makes proper arrangements for bestowal. The rich young man who came to Jesus had so many fine qualities that is is even said that Jesus loved him; but he failed at the final touch. He had brilliant and lovely qualities of character and great wealth, but he would not distribute for the good of others, and "he went away sorrowful." Neither is it sufficient to make an indiscriminating, even though lavish, bestowal of goods. The Christian who gives a dollar to every appeal for charity, without discrimination, interest or judgment, will not be

commended. A man who would conduct his business on this principle would surely fail. The Christian steward must be not only benevolent but wise. Of the innumerable appeals for small objects of benevolence which come to the Christian steward to-day many must receive but slight attention in order that the great streams of the kingdom of God may be full. That which is most important must be put first, and the distribution must be according to the principles of influence for the advancement of the kingdom of our Redeemer.

The Jew of the old dispensation was commanded to pay a tithe to the service of God. He was under the law. The Christian, being under grace, is given more freedom. His contribution is to be "as God hath prospered." But shall love be less than law? The freedom given the Christian unquestionably looks toward larger returns for God's service. The Jew had only the Temple at Jerusalem to maintain. The Christian has to support the service of God in the Temple of the World. In the language of Dr. Hovey, "The death of Christ has not lowered God's claims on his people. The tithe is the least any should pay to God's service. Many should give much more." When the absolute and imperative duties of stewardship have thoroughly permeated the hearts and minds of all disciples of Christ there will no longer be talk of "giving to the Lord," but the great concern of every Christian will be to so administer all the goods intrusted to him that he may hear the welcome words "Well done good and faithful servant thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy Lord" (Matt. 25: 23).



KAREN JUNGLE VILLAGE, BURMA



MANDALAY

BURMA BAPTIST ANNIVERSARIES

REV. W. A. SHARP, SECRETARY

MOULMEIN entertained the Conference and Convention this year. The meetings of the Conference were held in the English Church and the meetings of the Convention were held in the chapel of the Karen school.

Previous to the meeting of the Conference a Council was convened in Mizpah Hall Tamil and Telugu school, at 7 A. M., to consider the advisability of setting apart to the work of the Gospel ministry Mr. M. Noble, a member of the Tamil and Telugu Church. The candidate having passed a very satisfactory examination the council voted to advise his ordination, and arrangements were made to have it take place the same evening.

At 11 A. M. another council was convened pursuant to a call from the Calvary Baptist Church of New York City, to consider the propriety of setting apart to the work of the Gospel ministry, Mr. A. H. Henderson, M. D., who is now a missionary laboring at Monè. The candidate's views of the observance of the ordinance of the Lord's Supper being contrary to the views commonly held by regular Baptists, the council passed the following resolution, "That this council while thoroughly satisfied with the statement of our brother's Christian experience, but because of his views of the Communion question, we consider it wise that his ordination be deferred."

REV. L. E. HICKS, Ph. D., Moderator.
REV. W. A. SHARP, Clerk.

The first meeting of the Conference was held at 7 A. M., Thursday, the 15th. Rev. W. F. Armstrong conducted the service, presenting very impressively the theme, "The Holy Spirit with us." From 8 to 9 Mrs. Mosier led in the praise service. Rev. W. Bushell led in a service of prayer and song from 1.30 to 2 P. M., and presided over the afternoon meeting which was a symposium on "How to develop a higher type of piety in our native Christians." Papers were read by Rev. L. E. Hicks, Ph. D., and Miss H. Phinney. A long discussion followed. It was gratifying to see the unity of opinion expressed by the writers as well as those who took part in the discussion. The three principal points mentioned as an answer to the question were: 1. A comprehensive knowledge of the standard and requirements of God's Word. 2. The need of the Holy Spirit to guide. 3. A willingness to obey both.

The time from 7 to 9 P. M. was taken up by reports from the different stations.

On Friday, from 7 to 8 A. M., Dr. Mitchell gave a very interesting Bible reading on "The precious things of the Bible." From 8 to 9 was a devotional meeting led by Rev. F. P. Sutherland, M. D. The central thought of this hour was, "Love to the Brethren a test of Sonship." The hour closed with united prayers for the A. B. M. Union, the brethren at home who hold the ropes, not especially that the great debt should be raised immediately, but that all might learn the lesson which God has to teach by permitting such a debt to accrue, and that there should be an abiding ad-

vance among the churches in rendering to the Lord that which is his own. From 1.30 to 2, Rev. W. A. Sharp led in a service of prayer and song, after which Rev. F. H. Eveleth presided over a business session of two hours.

Only two items of business worthy of notice were passed. The first was the adoption of the report of the Committee appointed last year to confer with the British and Foreign Bible Society, as to the possibility of issuing a version of the Burmese Bible which would please the Pedo-Baptist churches of Burma and still be acceptable to Baptists. After a long correspondence it was at last concluded that nothing could be done unless the Baptists would consent to having Dr. Judson's translation of the word *baptizo* and its cognates, replaced by the transliteration of the words.

It seems remarkable that this Society is just now insisting very strongly that such words shall be *translated* in a version of the Bible which is to be issued in India, while in Burma the translation of the words are to be done away with in violation not only of their own rules but in violation of the teaching of the best scholarship of all ages.

The Conference unanimously adopted the report of the committee which was in substance as follows:

While we deplore the issuing of a rival version of the Bible in Burmese, we disclaim any responsibility for the confusion which may arise by the publication of such a version. We cannot join in the publication of such a version as would be acceptable to the Bible Society without compromising the truth which was given by Christ and his Apostles. If the Society insists on issuing such a version it must bear the responsibility of the confusion which it will cause, in violating what has already been accepted by the scholarship of all ages, and by the early church as the teaching of Christ, and thereby destroying the symbolism of one of the most beautiful ordinances which Christ has instituted.

A proposition was adopted to appoint a Central Committee composed of representatives of each mission which should endeavor to secure the translation and pub-



KAREN SCHOOL, MOULMEIN, BURMA

lication of literature selected from the Christian Culture Course, and other sources, which would aid in strengthening the young people of Burma in the principles of Christianity. Rev. W. Bushell preached the annual sermon before the Conference Friday evening. The Convention assembled on Saturday. After the usual routine work of appointing committees the committee of management reported in the different languages.

After the adoption of the report of the Committee of Management, the treasurer presented his report, which showed that the contributions for the year had amounted to Rs. 2,198, most of which had been spent in Burma. Toward the close of the year the Convention sent a missionary to the Talaings, to be associated with Hans Adamsen, M. D., at Bangkok, Siam.

A resolution was presented requesting the Convention to send two missionary brethren to visit the Karen Christians about Zimmè, Siam. As this would involve an expenditure of Rs. 500, it was decided to see how much could be raised before voting on the question. When the tellers, which were appointed, reported, it was found that 501 rupees had been contributed, and it was voted to send the brethren. Afterward the convention closed by singing "Praise God from whom all blessings flow," and benediction by the moderator.

The annual sermon before the convention was preached by Rev. F. DeM. Crawley, pastor of the English Baptist Church. On Monday evening the missionaries met at the home of Rev. E. O. Stevens, where a very pleasant hour of service of prayer and praise was held, after which there was a sociable, ice cream and cake being served. At this last meeting of the missionaries the following resolution was adopted by a vote of 2 to 1: "Resolved, That we most earnestly protest against the sale of the 'Guest-House' property in Rangoon at this time."

The rooms for the entertainment of the missionaries are almost indispensable, as the accommodations for Europeans in the hotels are very expensive, and not desirable. The lower story rents for a sum equal to 4 per cent on the investment, while if the property should be sold, it would be impossible to secure another place which would be as satisfactory at the same price. Besides this, if the property should be sold it will reduce the compound of the English Baptist Church to a mere driveway on the south side, and there would always be the liability of the ground being occupied for some obnoxious purpose.

POWER OF THE RESURRECTION

THERE is one doctrine in Christianity upon which the recent Biology makes many after-dinner speeches;—I mean Resurrection. Let Renan and his disciples make whatever they please out of this doctrine; but the practical significance of this unique doctrine cannot be overlooked by "historical schools" of any turn of mind. Why is it that heathens in general go into decay so soon, but Christians in general know no decay whatever, but hope even in Death itself? Octogenarians still scheming for future as if they were still in twenties are objects of almost miraculous wonders with us heathens. We count men above forty among the old age while in Christendom no man below fifty is considered to be fit for a position of any great responsibility. We think of rest and retirement as soon as our children come to age; and backed by the teaching of filial piety, we are entitled to lazy idleness, to be cared for and caressed by the young generation. Judson, a missionary after hardships of his lifetime, exclaims he wants to live and work more, as he has eternity to rest. Victor Hugo in his eighty-fourth year can say: "I improve every hour because I love this world as my fatherland. My work is only beginning. My monument is hardly above its foundation. I would be glad to see it mounting and mounting forever."—*From "Diary of a Japanese Convert."*

A NOTABLE SUNDAY

REV. WALTER BUSHELL, MOULMEIN

SUNDAY, Oct. 4th, was a day crowded with most interesting labor, and I trust the results of that which was done will be seen in this mission many years.

To understand the occurrence and to realize something of its importance in the eyes of the Pwo Karens you must know that when Miss Macomber came out to labor in this country in 1836 she located in a large Pwo Karen village called Dongyan, and that as a result of her labors the first Pwo Karen church ever formed was organized in that village Jan. 12, 1837. This church is still in existence, and until about four years ago was ministered to by an ordained pastor, Rev. Kon Touk.

Perhaps twenty years ago it sent off a colony of its members to settle about two hours' journey away. There they formed a new village and called it Seetyau. This church also had an ordained man for its pastor, by name Rev. Pah Pug. Both these pastors were men of strong characters, and great influence among the people around them; and their sayings and doings are quoted as authority to-day. The two were called home within a few months of each other, and since then there has not been an ordained man among the Pwo Karens of this Association.

Pah Pug left a son who had been educated in the Station School here and then took a course in the Karen Theological Seminary. He then came back and taught in the school for several years. Since his father's death he has been acting pastor of the church at Seetyau and at the invitation of the church a council met on Oct. 3d to consider the advisability of ordaining him to the Gospel ministry.

The members of the two churches are one people and are closely related to each other. The candidate was the son of Rev. Pah Pug, former pastor of Seetyau Church, and his wife is the daughter of Rev. Ron Touk, the former pastor of the Dongyan Church. Hence you can see that whatever affects one church interests the other also.

The Council met and organized in the regular way. The candidate passed a very satisfactory examination and it was voted to ordain him upon the next day. I was up at daylight and got a cup of tea. Soon after six the bell for early morning meeting rang and we went to the chapel. One of the visiting brethren conducted a short devotional meeting and then the pastor takes the chair and turns it into a meeting preparatory for the communion, so that those who had not related their experience at the meeting we had held on Saturday evening should now do so. That having been finished, it was suggested that the candidates for baptism be examined now rather than after the noon service. Six were brought forward, four young men and two girls. All were examined and five were received for baptism. The one having married a heathen girl was to wait until the elders were satisfied of his power to bear temptation, which they knew his heathen friends would bring upon him. We were then dismissed after being together more than two hours. Breakfast was the next order, so as to be ready for the next meeting at 10.30. This was the ordination service, and very simple and interesting it was to the crowded house which had assembled.

We then had a short breathing spell before going down to the water near the village where the pastor baptized the five candidates received in the morning. Then back to the chapel, where letters were read from two excluded members asking for restoration. One was received at once, the other ordered to wait a little longer.

About eighty members of the two churches now partook of the Lord's Supper and were once more dismissed. Dinner was partaken of during this interview, and then at just before sundown, according to appointment, I preached a sermon to a well-filled chapel. At the close of this service I was called upon for another address at a meeting held in the pastor's house at which there were from sixty to seventy present.

Up bright and early the next morning, we took to our boats and by noon were in Moulmein once more, feeling assured that we had been about our Father's business and that He would bless that which had been done.

A TAUNGTHU CONVERT

REV. EDWARD O. STEVENS, MOULMEIN, BURMA

THE record of baptisms during September was four. Of these three occurred on one occasion, when Pastor U. Reuben administered the ordinance to three Talaings at Amherst, the last Lord's day in the month. One is a man over sixty years of age; the other two are grandsons of U. Aung-men, who was pastor of the Amherst Church about twenty-five years ago. On Sunday morning, the 13th ult., I baptized at Thatôn a Taungthu, Maung Lûn by name, who lives at Kin-bûn-gyông, a village near Kyaik-kaw.

Maung Lûn's case seems to call for more than a passing remark. A few years ago he was one of a company who went up to the hills to the north of Thatôn, in order to cut bamboos. The provisions, which they left at a hut in the jungle, one day were all stolen. After a considerable hesitation he and a Shan man concluded to go to a little village, to ask the privilege of cooking and sleeping at a house, which was occupied by a Karen Christian. If I mistake not, this is the man who was converted through the "Awakener," probably one of the many Burmese tracts which Miss Lawrence had distributed on one of her evangelistic tours.

The inmates of the two houses, which make up this Karen village, deliberated a long time before they were willing to give their consent. But the permission sought having been once given, these two strangers were sure of protection from the depredations of thieves. In the evening, when the day's work was all done, the heads of these two families told their guests about their newly found hopes and joys, with the result that the two bamboo cutters were deeply impressed. The Shan man had been a hard drinker; and his death was probably caused, or at least hastened by his intemperate habits. However, so great a change had been wrought in him that he became almost a total abstainer, and on their return home he used to declare to his companion his firm conviction that the gospel of Christ showed the only true way of salvation. The words of this Shan had great weight with Maung Lûn, and were partly instrumental in leading him to determine that he would become a worshiper of the Eternal God.

If facetious observers had been present on the banks of the Goldstream at the baptism of Maung Lûn, they might have been inclined to remark that some of us Baptists must believe in sprinkling and pouring *plus* immersion; for truly "the rain descended and the floods came" at such a rate that the mountain torrent had swollen into a mighty stream.

I almost trembled when we went down into the raging waters; not that I was actuated by fear, lest we should be swept off our feet by the force of the current; but I was anxious for the future of the candidate. For I learned that he had himself been a total abstainer only one month; and I knew that he would the next day be going back to a home where illicit distilling had been carried on by the wife and mother, who had refused to follow Maung Lûn's example. Then again he is illiterate, and so poor that he lives from hand to mouth. Moreover there is no Christian living anywhere near, except a Shan man, who had so effectually hidden his light under a bushel that he had not known of his existence.

I have gone into these particulars because this is in some respects a typical case. The Taungthus are often described as being bigoted idolaters. This is quite true; and it is equally certain that in Lower Burma they are to a great extent besotted with drink.

Miss Barrows, in company with assistants, is hoping soon to visit the locality where Maung Lûn lives. We pray that this contemplated preaching tour may be blessed of God not only to the confirming of Maung Lûn in the faith, but also to the conversion of his wife, who, like so many Taungthu women, considers it a part of her maternal duties to distil arrack, by the sale of which she may be able to provide food and clothing for her family.

A TYPICAL MISSION FIELD

THE map which appears as a frontispiece to this number of the MAGAZINE is an accurate picture of the mission field, which has its centre at Toungoo, Burma. It is very suggestive of the real mission establishment of a mission station. The station is a mere base of operations. Here the missionaries have their homes their training schools for both boys and girls, their little printing press and other apparatus. From this base they reach out among the heathen villages in a vast district, and from these schools the village teachers, the evangelists and native pastors are sent forth among the mountains and into regions which would otherwise be almost inaccessible to our American missionaries. For cuts of Toungoo see the MAGAZINE for December. The district shown represents an area of about eighty or one hundred miles square. Study this map, and observe how serious a thing it is when the missionaries fall out from the care of such a field, and no one is sent to take their place. It has frequently occurred, and is occurring now on many fields, not for lack of men but for lack of means to send them.

To those who are accustomed to think of the work of a missionary as something like that of a pastor in America, the map of "A Typical Mission Field" will be a revelation. The terms "a mission station," "an outstation" and "a mission field," doubtless offer merely a hazy suggestion to many. The Bghai Karen mission field, with its 28 outstations, 125 native preachers, 81 churches, 3,105 church members, and 1,261 scholars in 70 schools is committed to the care of Rev. Alonzo Bunker, D. D., who has his home at the central station, Toungoo, assisted by Mr. C. H. Heptonstall, Miss Johanna Anderson, and Miss Thora M. Thompson, and with the prospect of help from E. S. Corson, M. D., and wife, who have just gone out to take the place of Doctor and Mrs. Truman Johnson, who have been compelled to return to America by the failure of health. The work of supervision of the schools at Toungoo, the churches and schools at the outstations, and the advising, directing, and stimulating the native helpers would seem to be sufficient to task the powers of the most earnest and devoted missionary, but when we look at the vast number of heathen villages shown on this map, drawn by Mr. Heptonstall, and think of the anxious thought and longing which must rest upon the mind and heart of the missionary in the effort to reach these multitudes with the gospel, we begin to realize something of what the work of a missionary must be. The following letter from one of Doctor Bunker's helpers shows in a vivid way the nature of the work. It is a sample of the reports which are continually coming in from this great mission field It is from the village of Thurtheeper which may be found on the map.

Dear Teacher.—I will now write you and tell you about things being done here. By the grace of God and His loving care, I am well and able to go on with my work.

As for the new villages and the newly-formed churches of this side of the range, I have no special news to tell you. Thra Haider and I have visited the churches and administered the communion twice already.

I wish to tell you about Thurtheeper, where I now reside. The houses being far from the chapel, during the rain the cows and buffaloes have made the road so muddy, that people do not care much about

coming to the evening meetings. But as for Sunday services, they are well attended. There is no day school now. Enoe has returned to Loowaico, and now it is nearing the harvest time, also.

Last week I administered the communion here, and fifty took part and three were left out, because they were accused of drinking arracks (whiskey).

At the beginning of the month I went to Derper and Capgai. The people at the latter village were very earnest in the Lord, and some were professing Christianity and were asking for baptism. I told them I would come again after harvest and come with Thra Haider. The harvest is much later in this part of the country than elsewhere. I heard the people began to reap a week ago, on the east side of the Dayloe stream, i. e., west of the watershed range.

The teachers' meeting will be held about reaping time on this side. If there is no one to go with me, it will be impossible for me to be at the meeting.

You have asked me to be careful about money affairs, and I have always been very careful about the expenses.

Whatever villages I have visited, I tried to get from them all I can for the teachers. The only thing I can get is paddy (unhusked rice) and nothing else. If there was any one I was in doubt of, I went to their paddy bin to see for myself. But in some places they do not even have paddy to eat, and it is very hard for the teachers. Those of us in this Brec country have twice as hard a time as those in the inside of the range. Vegetation of any kind is very scarce. The soil, also, being poor, we can raise no vegetables to speak of. This country is not like our own. There are no monkeys, wild pigs, wild fowls, or any other kind of game. This great difference I think you will understand somewhat.

May I ask you, will you send for mamma and the children, and stay to work with us here in Toungoo? Or will you be going home to America?

Since I entered the service in 1870 till now, as one of the committees, I was appointed secretary, and treasurer for many years, and I was between the white teacher and the people, and it was very hard for me at times.

Last August, Moochaylaw and Teetman came to me for money, because, they have no more food. They said, "If we have nothing to eat we can no longer stay among the people, we must go home." I borrowed ten rupees and gave them each five. If you have any money now please to pay back the ten rupees.

The hardest thing for me now is, I have no medicine of any kind. Probably you thought I have had too much already. I used them up in my own village here, and in other villages where I have visited. I distributed the medicine according to need, here a little, there a little, and sometimes the teachers in the villages would ask me for them; and in that way they would be used in no time.

The medicines I received at the last teachers' meeting are all used up. Teetman was sick and could not attend the meeting. He sent for medicine and I gave him half bottle of quinine, half bottle of pain-killer and a bottle of chloridine, a half bottle of oil and some soda; and in that way the medicines are all used.

The last time I sent for a bottle of pain-killer and some soda, and you said there are no more. I thought, probably, I have asked too much already and you did not care to let me have any more. O, Thra, I can manage in some way without food and clothing, but when the wife and children are sick, and being without medicines, it is the hardest thing in the world. We can not obtain them anywhere near, and it takes four days' journey to go to town for them. What can we do?

Are there any hymn books now? If there are, send me two copies. I will ask the men here to pay for them and send the money afterwards.

Is mamma Bunker well and the children, too?

I have something to ask you. It is a pair of trousers, a jacket and a head-dress and some food. Ask Ah Brow to buy them for me. I would also like a bottle of pain-killer and some soda.

I thank God very much for permitting

me to be engaged in his service, and for giving me health and strength. You, yourself, know that all the men who entered the service at the same time with me are unable to go about much. I am very thankful that I can go about doing the work, and can climb the big, high hills.

Ask the teachers and mammas to pray for me and for the Brec people. I rely on your prayers for the progress of the work, and for the glory of God.

THRA SAW KA DAH.

From Thurtheeper Village,
(Translated by Hemmai Klaipo).

Doctor Bunker writes:

"This is so good a picture of work among the Brecs, that I am constrained to send it on."

We have aided 113 men in preaching and teaching the Gospel, and the average aid given 39-9-6 rupees, or, roughly, less than $11 each, not an unfavorable comparison with salaries of home pastors. I trust the accounts will prove satisfactory. We begin the new year full of hope. The certainty as regards the funds at our disposal, is most helpful, and we have been able to lay out our work for the whole year with no element of uncertainty, as formerly.

We have just closed a series of most interesting meetings with the pastors—the semi-annual conference of our native workers. Some have pronounced the meetings the best we ever had in like circumstances. Certainly they reached a high state of spiritual power. I look upon the state of the mission now with much satisfaction and hope. Serious difficulties which have given us great anxiety during the year have been all removed, and the feeling among the churches is healthful and one of peace, where serious divisions were threatened. Two prominent pastors, who had fallen into serious temptation, have been reclaimed. Baptisms reported since February last, that is, for seven months, number 88. One new church has been organized among the Brecs during that time. The pastors have taken vigorous measures to secure contributions of paddy for the support of the ministry among the churches, while the grain is being harvested, judging it easier to secure such contributions during harvest than later when gathered into bins. This in the way of self help. The crops are good all over the field, and I hope we shall save of our appropriation sufficient for placing a goodly number of new native missionaries. I have published my tract on "Church and State in our Karen Churches in Burma," and it takes well and will, I hope meet a great need.



HEMMAI KLAIPO



IN BURMA

REV. WILLIAM M. UPCRAFT OF WEST CHINA

MORE difficult than all will be the attempt to say something about Burma at once lucid and adequate, and worthy of the subject. From the moment of our landing at Rangoon to the time of our crossing the dividing stream on the Chinese frontier the whole experience was a joy and help. Our testimony is of things we have seen. Others not missionary might see the same possibly, if honest search were made.

"Are there no blemishes?" There are said to be spots on the sun sometimes, but it takes a smoked glass to find them. In the earlier years of one's missionary aspiration the book that enthused and still enthuses, was Dr. Judson's life. He became hero and example, much emphasized, probably, by the hardship and difficulty of his early surroundings, experience and development in the old Burma which has now largely passed away. A short experience of actual missionary life serves to show how much the years have modified the conditions of mission work, a truism that is not always present to the minds of those who make modern missions in these most accessible fields, the subject of their not always discriminating remarks and comparisons.

The conditions that prevailed for the greater part of Dr. Judson's life have passed away, and there are yet living in Burma those who have kept step with the entire revolution of things in the transition from Burman bigotry, persecution and hardness, to the more plastic, tolerant and comfortable character of British rule in Burma.

It is the change implied in communities of foreigners supplied with the amenities of western forms of civilization, the telegraph, the railroad, and the stability happily inseparable from the domination of the British flag, in a realm where the missionary's work is in quality and proportion of the finest order and greatest value. A just appreciation of this change is essential to a right understanding of the work in Burma.

The constantly recurring question since we returned to China and have met with the scattered workers here, has been, "What is the work in Burma like?" and that same question may be uppermost in the mind of the present reader. An adequate answer is difficult owing to the scope, nature, and variety of the operations.

"What are the Baptists doing in America?" is a question capable of many answers, but the one most generally given would probably be this in substance. "Doing? Why see our great national Societies for Home and Foreign Missions, for educational and publishing work, besides the numerous agencies centering around the local churches," and in such general and comprehensive terms might an answer be given as to the mission in Burma.

When the initial work started here and there by individual missionaries, began to bear fruit in the gathering of a local church, then came the question of self-support and pastoral supply. Following closely upon this was the problem of the adjacent regions occupied by the pagan element; and the church must do something for these, inasmuch as the faith that appropriates the blessings of salvation also inherits the responsibility of the servants of Christ. Hence the work of Home Missions in Burma. This could scarcely be settled ere the demands for a trained ministry became imperative, and so an equipment for education must be provided in order to supply the demand.

Underneath all this effort lay a stupendous undertaking, the importance and labor of which can hardly be understood where one abides always in the realm of one's mother tongue. The work of learning, assimilating, and effectively using a new language was necessary, and "as patient use brought skill," the task of translating was laid upon capable shoulders, which

done, a Publication Society becomes essential and must be inaugurated.

With the growth of the church and enlargement of capacity and equipment came the question of the wider fields lying beyond the frontier of present endeavor.

The translators rendered into colloquial, understandable vernacular the commands of the Lord. To preach, to baptize, to teach, in *all* the places, *all* the instruction, with a promise for *all* days; the theological teacher duly expounded and set this unmistakable command in its right relation to all other duties of the Christian system; the Book translated, converts gathered, churches formed, pastors trained, home missions inaugurated, the publishing society established, foreign mission work begun and a large educational work successfully carried on.

Evangelistic, literary, medical, pastoral, educational, publishing and exploring are some of the adjectives needed to define the work in Burma.

But the work is bound up in the people, done by the people for the people under the guidance and energy of the missionaries. The Burman, stately and picturesque; the Karen, lithesome and capable; the Indian, keen and pushing; the Burmo-Chinese self-reliant and expansive; the Shan with the air of a stranger; the Kachin with the flavor of the mountains; and the fringe of Anglo-Saxons connecting all; and so passes before one this heterogeneous unity, "from many, one" in the centralizing force of the Christ's new love. They can preach to you in Burmese, Karen or Telugu; can examine candidates and move resolutions in as many languages as there are provinces in Burma; can sing "Jesus loves



THE JUDSON MEMORIAL CHURCH, MANDALAY, BURMA

and the pastors preached on it; then, as was to be expected, the churches acted upon it and the foreign missionary society was born.

Such an infant needs room for exercise, and here among Shans, Kachins, and the large unevangelized tribes of Karens in the eastern marches of Burma, room was found and the society is expanding.

So the mission work in Burma has grown from that first tiny effort when the supreme question was "Where can we find a place to live?" The languages acquired,

me" in a sweet, simple strain or render a selection from Handel; can transact the routine business of an association or push a missionary enterprise among semi-savage tribes on the frontier; these people whom we call children of our church, our kinsmen in faith and order.

The men and women who under the Divine leading stand behind all this work are one of the marvels of missions. On one compound in Rangoon you may meet with a missionary whose life of *sixty-three*



A BURMAN CHRISTIAN LAWYER

years on the mission field is a chronicle of all the development and expansion. When Rangoon was a jungle and Christianity a risk he was there. And now in the white light of the fast nearing eternity he is working at the revision of the translated Bible, his offering and monument. He is a missionary by habit as well as education. His home and children are there and there also is the partner of his life and work laid away "in sure and certain hope of a glorious resurrection." In another home there you may romp with the grandchildren of one of the pioneer missionaries and see three generations of a mission household on mission soil. These "lions of Burma" are not in view to every hurrying tourist, else we might hear sometimes a newer note in missionary criticism.

Time fails to tell of the great family of earnest, capable and successful workers who in so many places are annexing to the visible Kingdom of God the wastes of idolatry and superstition. Men and women with the limitations and powers of such, inwrought by a mighty impulse, they are worthy of the backing and prayers and love of the church at home.

And there are enormous possibilities in Burma yet. Our work is not ended. We have come to the daybreak, but the noon is by and by. Upper Burma is largely in the pioneer stage yet. Beyond the present confines of the occupied area there is much land to be possessed. The time is opportune, the road is open; we have but to enter.

Our last glimpse of the land in which two happy, fruitful months had been spent, was from the slopes of the Chinese hills opposite the fort at Nampoung.

The blue haze lay upon the hills towards Bhamo, and as thought took in the whole wide extent of the field and brought to remembrance the names of beloved fellow workers, we appropriated for our use in respect of all the words an ancient Israelite would have used, and said: "The blessing of the Lord be upon you; we bless you in the name of the Lord."

May it be ever so.



THE MONTHLY MISSIONARY MEETING

HOW IT IS WORKED IN ONE CHURCH

REV. T. J. RAMSDELL, SOUTH PARIS, MAINE

THE writer is a strong believer in the monthly missionary meeting. Among the reasons for the faith that is in him is the results of such a meeting in the church with which he has been connected for the last seven years. The church in question is not large; it has less than 175 members now, and it had less than one-third of that number seven years ago. It is because it is not a large or wealthy church but simply an average church in point of numbers and financial ability that this article is written. There are multitudes of churches that do not observe the monthly missionary meeting that could do so with as good results as in the present case. In many instances no doubt the results would be far better. First, a few words as to the method of conducting these meetings. They are held on the first Sunday evening of each month. They are not a synonym for dullness. They open with a brief praise service in which missionary hymns predominate. Then a short passage of Scripture bearing upon some phase of the missionary question is read and a brief and pointed exposition given by the leader. It is borne in mind that there are other passages of Scripture appropriate for missionary meetings beside the Great Commission. The wealth of allusions to the conquests of the Kingdom of Heaven as found in the psalms and prophets is often drawn upon. Much emphasis is laid upon prayer and time for it is always given. Occasionally the pastor occupies a considerable portion of the hour in giving a sketch of the life and labors of some noted missionary. Oftener the programme is taken entirely by the people. Articles of interest are read. Selections are taken from our own Missionary Magazine. The Kingdom and The Helping Hand are sometimes drawn upon. The magazine published by our missionaries in Asia has occasionally furnished an interesting article for the programme. The Missionary Review of the World with its ample supply of missionary information is often in demand. The children are not forgotten, for a considerable number of bright boys and girls attend the missionary meeting. Stories from the King's Messengers and other sources are eagerly listened to, by the children and often these stories point a moral that makes an impression on children of a larger growth. Letters received from friends on the foreign field also help to give variety and interest to the programme. Returned missionaries are occasionally secured for these meetings and some very helpful and inspiring addresses have been given by them. Now as to some of the results of these meetings. One of the results has been a quickening of the spiritual life of the church. Christian men and women can not be brought face to face every month with the teachings of God's Word concerning their duty to the heathen world without having a deepening spirit of consecration. Is it strange then that some of the young people of the church who are securing a liberal education are turning their thoughts toward distant lands as possible fields of labor for Christ? Many of the members have come to look upon giving as a privilege as well as a duty. They have become *cheerful* givers, counting it no small thing that they are thus permitted to make sacrifices for Christ's sake. This spirit of benevolence has not resulted simply in increased contributions to foreign missions. Home missions and other forms of benevolence are liberally supported. During the last few years the contributions of the church to foreign missions have averaged about one dollar per resident member, besides the amount contributed through the Woman's Foreign Missionary Society. Does some one say that this is not a remarkable result and that there are plenty of churches that make a far better showing? Granted. this amount seems small indeed compared with the offerings of some of our large and

wealthy churches. But it must be remembered that the church in question contains not one wealthy member and very few who can be called even well-to-do. The churches able to contribute their thousands are few indeed while the churches able to give an average of one dollar per member are legion if they could only be encouraged to such giving. If the entire constituency of the Missionary Union should give at this rate (I quote a recent statement from the rooms) all our missions could be supported, the debt paid and one hundred new missionaries sent to the front within a year. A live missionary meeting in each church once a month would help wonderfully toward this most desirable end.

Some pastors hesitate to introduce the monthly missionary meeting into their churches for fear the people will not come. They will come if the meeting be made interesting and this can certainly be done. Our people lack information in regard to foreign missions. Give them plenty of that in an attractive form and they will give liberally for the cause. It may be objected that in many churches it is customary to have a sermon or address by the pastor on Sunday evening. Then let the pastor take for the subject of his remarks on the first Sunday evening of each month some missionary topic. He will find a wealth of material ready to his hand. A series of addresses on the missionary teachings of the prophets or on the missionary journeys of Paul might go far toward settling the vexed question of the second service, for a quarter of the time at least. If the supreme business of the church is to give the gospel to the world, twelve times a year is not too often to present the claims of foreign missions. Such meetings can not fail to stimulate all forms of benevolence and to result in a deepening of the spiritual life of Christians. May the time soon come when in all our churches the monthly missionary meeting shall have its rightful place.

THE BLOOD OF THE MARTYRS

THE recent anti-foreign riots in China have called forth numberless remonstrances against the sending of missionaries into that empire, and indeed into all parts of the world where there is any exposure of life or property. This is not to be wondered at from the point of view which men who are simply of this world occupy. Their maxim is prudence, not self-sacrifice for the sake of others. The newspapers are telling us, and individuals are repeating the statement, that it is useless to attempt the conversion to Christianity of non-civilized people and that it is folly and a wrong to imperil the lives of men and women by asking them to live among the pagans of Africa or China. This is all very well for those who do not recognize the Lordship of Christ, but for those who call him Master and who believe that they owe to him infinitely more than the world can give, there is no alternative in this matter of preaching his gospel. They *must* obey his command. What if the people in Africa and China do not want them, as has recently been argued by a prominent secular newspaper? The world did not want Christ himself when he came to his own and his own received him not. Christians bear the message they have received, not because men want it, but because they need it. And it is because they have this loyalty to their Master not counting their lives dear unto them, that Christianity has made its conquests in the world. Its victories will altogether cease if the Christian Church ever becomes so limp that it cannot face martyrdom for Christ's sake. The trouble with those who question or deny the obligation to preach the gospel, even amid many dangers, whether in China or Africa is that they have no clear apprehension of the authority of Christ over the service and lives of his followers.—*Missionary Herald.*

A KAREN CONTRIBUTION

REV. E. N. HARRIS, SHWEGYIN, BURMA

IN the Karen work we have seen much to inspire us with hope. Not the least interesting was a trip which I took in company with two of our native preachers. There was a deficit of about Rs. 1,000 in the school funds, and these two men had been appointed to raise it. I was making my annual tour of the churches, and so they went with me. It gave me an opportunity to get a new insight into Karen character. Some of the incidents were amusing, some pathetic. Before very long I could say to the people, "When I first came to Burma I used to hear the Karens pray that I might soon understand their ways, so as to be able to work among them; and now by the grace of God I can say that I have learned one peculiarity of yours, and that is, that your deeds always exceed your words."

The amount required was apportioned among the churches. At the first place we visited, some of the leading men talked about the illiberality of the church and the difficulty of raising money in such a way that I began to think we might not get more than three or five rupees, but next morning the full amount apportioned, Rs. 110, was brought to me. At the next place, a weak church where Rs. 25 was assessed, little was said, but the obligation seemed to be recognized as just as binding as a government order, and the heroic little band of poor, struggling, hard-worked people set themselves resolutely to the task, and contributed the amount without a murmur. I was particularly impressed by the spirit of consecration manifested by these people, because on a former occasion I had been greatly distressed by the filth of their surroundings. At the next place visited, some misunderstanding had arisen on account of a false report that in some way got circulated about the school, and there was at first little disposition to do anything; in fact the people felt ugly. But in the evening a meeting was held and the whole matter explained, and that night the people set about raising the money in such good earnest that at midnight some of them were running to and fro trying to dispose of articles of personal property to make up their contributions. One put up his *dah*, or long axe, for sale, and another rushed off to a village five miles away to find a Burman who had offered him Rs. 10 for a small elephant's tusk.

At one village where Rs. 10 was assessed, the two Karen preachers did not dare mention the subject of a collection. The people were only a few years out from heathenism, they had had an unfortunate case of immorality to set them back, and several pastors who had been sent to them had remained only a little while and then left. They were greatly discouraged and spoke almost bitterly of the Association. We spent Sunday with them. Saturday evening a meeting was held, but not a word was said about the collection. Sunday morning another meeting was held, at noon another, but still no mention of the real purpose for which we had come. Finally Sunday afternoon the head man of the village, not a member of the church, called to him a young man who was with us and said, "How is this? I hear that these men have come to collect money for the school, and at every place they have visited they have asked for contributions, but here they have said nothing. Do they think we are not interested in the school, or that this church does not love the other churches and does not wish to be identified with them in their work?" The young man reported this conversation, and in the evening the subject of the school was brought up and dwelt upon in a manner to satisfy the most eager. Monday Rs. 14 was brought me for the school, and I was told that each of the two native preachers received a personal present of Rs. 1 beside.

At another place where Rs. 5 had

been assessed, the leading member of the church, the only man, came to me and said that the people there were so few, only himself and his immediate relatives, and they were so poor, cultivating most miserable soil and with utmost efforts raising a bare subsistence of upland paddy (rice), which they ate without other accompaniment than such roots and herbs as they could manage to gather, that to raise even the small sum of Rs. 5 was very difficult for them. "I am very glad to hear you say so," I replied, and then told him what I have said above, that whenever the Karens had talked discouragingly beforehand they had raised the full amount assessed them. And then you should have seen his face. A twinkle shone in his eye, and with a great shout of glee he ran off as pleased as a child, and in a moment brought back Rs. 5 and laid them down before me. Afterward I learned that the contribution out of deep poverty was the result of a midnight wrestling in prayer.

Dear old man! His was the farthest away of all our churches, over a high mountain which it took us a whole day to cross, but when we returned afoot with several men to carry my luggage he seized the heaviest article he could find and trudged along as happy as could be. He told me that no missionary had visited his village for twelve years, and when I expressed my intention of going there every year if the Lord should permit, his heart gave a great leap of joy within him. Many had urged him to leave his inhospitable surroundings and move to some place where he could earn an easier livelihood, but he remembered my father's parting counsel, that he should be as a light in that dark place, and he could not go. I asked him his name. "What," said he, "doesn't the teacher know my name?" It was really not strange that I did not, for the natives never think of introducing a person on meeting, and they have such confusing names anyway that it is a hopeless task to learn the names of the entire Christian community. "The people at Shwegyin call me Tee-te-ree-too's father, but here at home I am called Maw-keh-tha's father." I saw that at the mention of Tee-te-ree-too a very tender subject had been touched upon. Tears came to the old man's eyes. Tee-te-ree-too was his oldest son. The name was one which the



CHRISTIAN KARENS

child had given himself. The father set great hopes on him. Out of his scanty earnings he sent the boy to school. He hoped to educate him for the Christian ministry that he might go forth and do a work which he himself in his untutored ignorance had never ventured to undertake. But just as he was entering upon young manhood and the fond, prayerful hopes of years were soon to be realized, "God took him, teacher, God took him. I used to feel very badly about it, but now there is no rebellion in my heart. It is all right; it is all right. God knows best." And he brushed the tears away from his eyes.

The amount contributed by the churches visited during this trip was Rs. 790. This with collections from various other sources brought the entire amount secured up to Rs. 1,162. Other churches had already made special collections for the school, amounting in the aggregate to Rs. 438, a grand total of Rs. 1,600 for the year. I feared that this heavy drain on the churches might result in diminished contributions for the coming year, but when the collections were brought together at the Association there was found to be more than was brought up last year; all of which shows that it pays to milk the Karen cow often.

MEDICAL WORK IN CHINA

S. F. BARCHET, M. D., KINWHA

THE medical work is progressing steadily. From January to date we received 199 in-patients, most of whom came from the eight districts of Kinhwafu; a few came from regions beyond, traveling from five to ten days to reach the hospital.

One of our patients (from a medicine shop) had been boiling oil for making plasters. This oil caught fire, and in attempting to put it out by throwing a quantity of lime on it, the burning oil splashed over the unfortunate man, scalding two-thirds of his body. We did all we could to alleviate his sufferings, till on the tenth day he died. To my surprise the owner of the medicine shop called on me a few days later, in person, to thank me for the relief afforded to a dying man, and gave $10 for the hospital.

Another case just discharged was that of a boy eleven years of age, who when a baby had his right hand scalded, and not being attended to, the fingers grew together and on to the palm, making the hand useless. Dissecting the fingers he has now a useful hand, and is able to handle chopsticks to the great delight of himself and friends.

The use of uncovered hand stoves causes many burns and accidents in China. One of these victims of the hand stove is a little boy seven years old, now under treatment. This boy's left arm, to within an inch of the elbow, has grown fast to his body, also results of neglect, or unintelligent treatment of a burn; he is recovering nicely and will have a useful arm to work with—no small consolation to his parents, who are poor people.

Amongst our opium patients recently discharged, was a literary graduate, who expressed his gratitude in a poem of his own composition, and unintentionally shows how much he was impressed by the daily teaching received whilst under treatment. A still more encouraging case is that of a literary man, who came the distance of eighty miles. Though we could not hold out much hope of improvement in his eyesight, he stopped with us for three months and returned to his home with the determination to be a Christian. From a native preacher in his district we hear that he has learned to pray, and that he is now praising God for the affliction to his eyes, as he might otherwise never have heard of salvation through Jesus.

Pray that we may be made "vessels fit for the Master's use" and be made channels for imparting a saving knowledge of Christ to many who come to us.



FOR BAPTIST YOUNG PEOPLE

REV. W. E. WITTER, M. D.

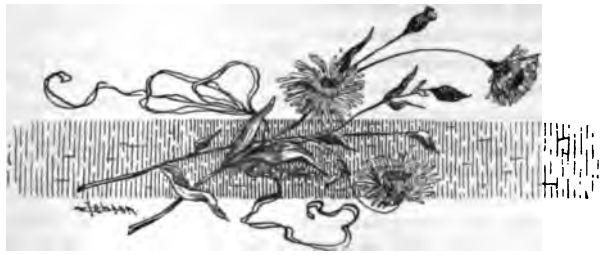
THE recent Liverpool Conference of Student Volunteers for Foreign Missions was the most international gathering of students the world has ever seen, there being no less than twenty-four nations represented. In welcoming the foreign students the question was asked, if they would not join in a great student brotherhood for the coronation of Jesus in all lands. After this each nation met together to pray and discuss how they might best further the missionary spirit among their fellow students. Volunteer unions for Scandanavia, Germany, Spain, France and Switzerland were at once formed and a letter from Australia told of the rising missionary spirit in the universities of Melbourne and Adelaide. On Monday evening following the conference about eighty Belfast students, on board the steamship *Magic*, lined the bulwark as the vessel moved to the middle of the river and shouted with one voice to their companions watching them from the shore, "The evangelization of the world in this generation." The cry ran across the water and through the ships and along the wharf, making sailors and passengers start and wonder what it meant,—then the men on the quay shouted back, "He is able to do exceeding abundantly above all that we ask or think." Then in the silence the cry from the *Magic* came back again, "Amen," and the steamer sailed away in the evening. "During the last few months the cry has been rolling up and down the colleges, through the churches, and across the continent, quickening men's expectations, and rousing a new endeavor to take possession of the world speedily for Christ."

Immediately succeeding this conference Rev. Donald Fraser, traveling secretary for the Student Volunteer Union of Great Britain, made a rapid tour of some of the colleges of Europe. In Paris and Montauban he found that the work which had begun at Liverpool was being vigorously carried on, while at other universities the news of blessings which delegates had received was rousing a spirit of deep inquiry. At a conference at Geneva the Franco-Swiss Volunteer Movement was organized with more than forty members and a traveling secretary appointed. In Holland he found spiritual revivals spreading among the universities. "The Dutch Eleven," who had returned from Liverpool, had spent two days together in prayer at Velp. One student was converted, and they started a Dutch College Christian Union. Daily prayer meetings in most of the universities were in progress, and many of the leading men were earnestly facing their personal responsibility to the foreign work. A German Student Missionary Union was formed at Halle from students representing six universities, and a call was issued for daily prayer for the German universities. Large and solemn meetings for students were held in Scandanavia frequently, followed by after meetings lasting till after midnight, while hours were spent in consultation with men who wanted to

about Christ or the claims of the for-
ield. Stockholm reported no less than
en volunteers, and at Copenhagen a
anavian Volunteer Movement was
ized. Mr. Fraser writes: "On our re-
home what a day of praise we had
ie way God had answered prayer all
the line, but we were still in the
of our praise when we heard the
of what had been done among the
n students through Mott and Wilder's
rences — how eighty-seven Indian
nts had professed conversion, a hun-
and twenty-seven had consecrated
lives entirely for the evangelization
lia, and more than seven hundred had
l the morning watch. Thus God is
ig the whole world with a great
nt brotherhood who have consecrated
selves to go forth into all the world
claim his inheritance for Him. The
elous progress of the past five
as, which has been swifter than the
ous fifty years, has made our hearts
swifter for the near approach of
t's coronation day. All this, however,
the beginning."

at is Stellenbosch? It is the name
town henceforth to be known in
y—the history of His kingdom, whose
it is to reign; for this little village of
nbosch, South Africa, recently gave
me to the most representative gather-
students ever held on the continent
rica. We are astonished as we read
cord of attendance—fully five hun-
students and teachers, representing
thirty-one institutions! Here was inaugu-
rated the Students' Christian Association
of South Africa, and during and immedi-
ately following the convention, at which
scores of Christian students witnessed with
a power born of the Holy Spirit, nearly a
hundred men sought private interviews
with Mr. Donald Fraser, well remembered
as a representative from Scotland at the
Students' Conference in Northfield in '95
and now a missionary of the Free Church
of Scotland in South Africa, seeking from
him direction as to how they might obtain
the great salvation. At an after-meeting
between fifty and sixty arose to profess
their determination to decide for Christ.

The tour of Mr. Fraser all through Cape
Colony has been significantly blessed by
the God of missions. At Wellington souls
were saved, and at Blauw Vallei School
there was a mighty breaking down among
the hundred students, many calling upon
God with strong crying and tears, their
sobs so loud at times as almost to make in-
audible the prayers of their companions
who were interceding for them. In a single
day more than sixty of the hundred pro-
fessed conversion. "These are glad tid-
ings," writes Mr. Fraser. "They have
stimulated our faith and expectation. We
are crying to God to come with all his
awful power and waken up godless, gold-
seeking, pleasure-loving Africa. May we
have your prayers, that floods of blessings
may be poured out and the churches and
schools roused into blazing zeal for our
blessed Lord?" Who will not pray for
Africa?





BURMA

Rev. M. E. Fletcher

MAUBIN, Oct. 19, 1896

I am not much surprised that you have found it necessary to cut down the appropriations, nor am I very much disappointed, because I think it is the Lord's opportunity of making this field entirely self-supporting. I think this year I can make the school self-supporting, and I may be able to return the Rs. 700 appropriated by the Missionary Union for the school. We have already asked Mrs. Safford to cancel the appropriation for Bible women, so that if I succeed in making the school self-supporting, Maubin will be independent of help from home.

Rev. W. W. Cochrane

NAMKHAM, Nov. 7, 1896

Opening a New Field.—I have always laid special stress on direct evangelization, but have never before been able from lack of helpers to do so much and so good work as now. It is usually our experience that heathen turn out in larger numbers, in jungle work, on first visits, the numbers dwindling as novelty wears away. At our Namkham bazar, especially, the reverse is true, numbers increasing and attention more marked. Mrs. Cochrane, who is able to go out now, has been a great help to us in calling crowds together with her portable organ which she plays with "great acceptance." I think during the last month we have preached to at least one hundred people per day on the average. This is a modest estimate. We aim to keep up to that work during the cold season. Big feasts and large bazars are in our favor. At these times we get a hearing of five or six hundred sometimes; at others not more than two or three hundred; and at small villages in busy times, when Shans reap their paddy, perhaps not more than twenty-five or thirty.

Rev. B. A. Baldwin

THAYETMYO, Dec. 18, 1896

The year has been the hardest, busiest and happiest year of my life. What of results we see are but the manifestations of the Holy Spirit in His working through us. But we take this as but the promise of the deep, hidden work that shall be made manifest in eternity. I never feel how utterly powerless we are without the Holy Spirit so much as when I enter a heathen village for the first time. All we can do is to preach the word and look to the Spirit to do His work. As regards my health I am careful. I have cleared my system of fever and a sluggish liver by activity. Eight or ten miles over a mountain after an elephant or *sombre* in the early morning does more for the liver than all the calomel or quinine in the world. Mrs. Baldwin says that I don't look like a missionary because I am too brown.

ASSAM

Rev. E. W. Clark

AMGURI, Oct. 19, 1896

Brother S. A. Perrine and family have been a few days visiting us here at Molung, and yesterday, October 18th, we had the pleasure of baptizing nineteen converts, all young people. We are hoping that some of the young men from the Molung school, of which Mrs. Clark had charge for years, will prove valuable evangelists.

Rev. O. L. Swanson

SIBSAGOR, Oct. 15, 1896

In the Tea Gardens.—My family and I have just returned from a very interesting tour in the northeastern part of our district.

unday we were at Bamanbari, where vices lasted about four hours. During ne we had preaching services, examined andidates for baptism, had baptism, and the Lord's Supper. Two years ago (the me I went to this place) I found three ans; they now number twenty-six. At ge during the week we had meetings, ome other of our Christians, when we ed in a cow shed and again preached examined two cadidates, had bap- he Lord's Supper, and lastly marriage ny for two couples. The next Sunday re at another tea plantation called Dullung and went through the same mme as before mentioned, baptized two ates there, making 75 baptized believers this year. At this place we gathered ew chapel, the material of which was by the planter and the Christians did rk themselves.

ne gardens where we were stopping we eetings with the heathen nearly every At one place we had as many as five hundred gathered one evening. The ay several of the people said, "I wish ould repeat what you said last night, ly we could learn to know your God." anager of the tea plantation said him- It is a pity you are to leave, you have ined the people's confidence." Wher- re held meetings the people seemed o hear us and we could really see that rd was working on their hearts.

FRANCE

Rev. A. Cadot

CHAUNY, Jan. 7, 1897

are to begin a new mission at Vic Sur- Two years ago when the McAll mis- r boat was round about there, where e Baptist friends, one of the agents, Dr. m, a Baptist, had told us that the room ad opened at Vic would be given us, as ld was a Baptist one. But some other rs of the McAll Mission were opposed therefore they sent there a converted who did many unwise things and failed her in his efforts to bring souls to Now the McAll Mission offers us to e room they have opened. We have d—Brother Andru and I—to make an experiment for three months, and if we succeed we will continue. Thus the presence of Meyer at Compiegne will be useful, and as Brother Andru will not be able to go to La Fere before the month of September, I fear, he will help much in the efforts we intend to make at Vic Sur-Aisne, which is not very far from Pierrefonds where he lives.

We have now very encouraging meetings in three new places of our Chauny field, in three localities called Coucy-la-Ville, Verneuil-sous-Coucy and Beaumont-en-Beine. But as it is far, with bad roads, I am afraid not to be able to have strength enough to continue our encouraging meetings all the winter.

AFRICA

Rev. C. B. Banks

BWEMBA, Sept. 24, 1896

Highways for Our God.—We have been having a very long spell of dry weather here at the equator. I never saw anything like it before, almost nine entire months without rain. Mr. Sjoblom and myself take week about to conduct the daily services on the station; that is, that each may have every alternate week for making longish journeys to the towns around, while he who conducts the services on the station visits the nearer towns. Thus we are trying thoroughly to evangelize our district. On account of the physical aspect of the country, we encounter difficulties in traveling from town to town, not having any road. We often got a fever and were not fit for much for some days after we came back. We therefore decided it would be better to remove these obstacles and accordingly set to and cut roads and dug ditches on either side. We also made bridges over the swamps and creeks. Mr. Sjoblom took the road to Wangata, I to Bojea. Altogether I have made about two hundred yards of bridge work in five bridges. We can, therefore, on my side go a long distance over a good road clear of water. We have thus been able to evangelize the district near us more thoroughly than in the past, and we find an increased interest in the gospel message in all the towns. In Wangata the work seems to have taken a good hold of the young people, and about eighteen have professed a desire to follow the Lord, some of whom we believe

are truly converted. Of those who professed before I went home last, but fell away, several are, I believe, truly seeking to follow the Lord, and are truly sorry for the shame they have thrown on the church. We do not think, however, of taking any of them into the church for some time, until they give evidence that they are truly converted and not just moved for a while.

Good Scholars.—Mrs. Banks has now a school of about seventy or eighty young men, lads, and women from the town, some coming four or five miles to the school and returning the same day to their towns; this without any encouragement in the way of "dashes" or pay. They are not charged for schooling; but I was wanting to plant some plantain trees and asked the boys and young men in the school if I could buy any at Wangata as there were so few at Bolengi. They said, "Buy them! No! We will bring them to you for nothing." So the next day when they came to school nearly every boy was bringing plantain trees for me, and this they did every day until I had as many as I wished. The Bolengi people brought some and wanted a brass rod each, but this I would not give. I gave one rod for two. I then offered to pay the Wangata people for those they had brought, but they would not take anything. Some of these young men go off regularly every Sunday to tell what they themselves have learned of Christ and His love. They also have a little service morning and evening in Wangata and suffer a good deal of petty persecution from their fellow townsmen. Some of these young men are learning to read nicely, and will I trust in time become very effectual evangelists.

ABSTRACT OF PROCEEDINGS OF THE EXECUTIVE COMMITTEE

OF THE AMERICAN BAPTIST MISSIONARY UNION.

THE MEETING OF JANUARY 18, 1897. TWELVE MEMBERS PRESENT.

MISS LA VERNE MINNISS of Bradford, Pa., was appointed a missionary of the Union on the recommendation of the Woman's Baptist Foreign Missionary Society.

The Treasurer reported the return to America of Rev. G. J. Geis and family of Myitkyina, Upper Burma, and an allowance was made for his support in this country.

The Home Secretary presented the following resolution which was adopted: "That the American Baptist Missionary Union heartily concurs in the proposal for a special joint effort with the American Baptist Home Mission Society for the raising of a fund for the payment of the debts of the two societies, the fund to be devoted to the two debts *pro rata*, according to the amounts of the debts respectively."

The Home Secretary stated that a parlor conference in regard to the matter of raising the debts would be held in New York on February 11.

The Foreign Secretary stated that Rev. John Firth of North Lakhimpur, Assam, has given Rupees 1,350 toward a house for a new missionary at that station. An appropriation of Rupees 2,650 additional was made and the offer of Mr. Firth was thankfully received.

The Foreign Secretary presented a communication from Rev. A. Friesen of Nalgonda, India, stating that a large amount of gifts is received from the Mennonites in Russia for special work on his field, and arrangements were made for the continuance of the work during Mr. Friesen's absence.

The matter of duties on the goods of missionaries was referred to the committee on rules.

The sale of the property of the Union at Katha, Upper Burma, was authorized.

The Recording Secretary presented the offer of Mr. John J. Smith of a house and lot at Newton Highlands, the net income to be used for the support of a missionary. Mr. Smith having formerly intended to be a missionary himself, but being prevented from going abroad, wishes to assist in providing for the support of a missionary in his place.

THE MEETING OF FEBRUARY 1, 1897. THIRTEEN MEMBERS PRESENT.

The Treasurer presented a statement of the finances to February 1, showing that the total receipts are $178,259.95, which is $66,090.56 less than last year.

Rev. Adam Fenner Groesbeck of Rochester Theological Seminary, and acting pastor at Parma, N. Y., was introduced to the Committee and gave an account of his Christian experience and call to missionary work, and was appointed a missionary of the Union.

Rev. George Arthur Huntley, for five years with the China Inland Mission in Shensi Province, China, was introduced to the Committee, and gave an account of his Christian and missionary experience and was appointed a missionary of the Union.

It was voted that all original deeds of property in Burma be kept in the safe of the Missionary Union in Rangoon, and that whenever it shall be necessary the Attorney is to furnish copies to the missionary in charge of any piece of real estate.

MONTHLY MISSIONARY CONCERT PROGRAMME

SUBJECT—BURMA

[The references are to this number of the MAGAZINE]

1. Praise Service.
2. Scripture. Isaiah, 55.
3. Prayer.
4. Singing.
5. Letter from Rev. W. W. Cochrane. (p. 104.)
6. Letter from Rev. B. A. Baldwin. (p. 104.)
7. Letter from Rev. M. E. Fletcher. (p. 104.)
8. Let several lead in prayer for the prosperity of the work of the Lord in Burma, "Our oldest mission field."
9. Singing.
10. A Notable Sunday. (p. 89.)
11. A Taungthu Convert. (p. 90.)
12. Singing.
13. A season of prayer for those recently converted out of heathenism.
14. Singing.
15. Offering for the Missionary Union.
16. Doxology and Benediction.

DONATIONS

RECEIVED IN JANUARY, 1897

MAINE, $304.82.

Nobleboro, S. S. mission class of 1st ch., tow. sup. n. pr. Pa Hah	$6 00
Waterville S. S., for sup. n. pr. Lomboram, care Rev. P. H. Moore, Nowgong, Assam	21.68
Calais 2d ch.	51 55
Rockland, Geo. M. Brainerd,	75 00
Buckfield ch.	10 00
Charleston, Free Temple ch., completing $100, for four nat. preachers, care Dr. Bunker	9 00
Bar Harbor ch.	10 00
Bradley ch.	64
Passadumkeag ch.	90
Oldtown ch.	8 84
Great Works ch.	60
Bangor 2d ch.	13 27
Bangor S. S.	14 58
E. Corinth ch.	1 42
Brewer 1st ch.	11 25
Brewer S. S.	4 31
Skowhegan, Mr. J. O. Smith,	5 00
Rockland 1st ch.	26 93
Cape Neddick ch.	5 85
Hancock Point, Mrs. Maria L. Crabtree	2 00
Parkman	1 00
Portland 1st ch.	25 00

NEW HAMPSHIRE, $142.87.

Conway, Mrs. S. E. Hamblen	$3 00
Plaistow ch.	4 50
Littleton, Mrs. C. P. Chickering	14 00
Greenville ch.	5 00
Gaza, North Sanbornton ch., "Christmas tithe offering"	2 45
North Sanbornton, Jr. C. E., addl., tow. sup. Miss Mary Hawley	10
Lebanon ch.	26 00
Manchester Swedish ch.	30 00
West Swanzey ch.	4 00
Hopkinton ch.	10 00
Antrim ch.	33 32
Antrim S. S.	10 00

Note: $15 rec'd in Aug. '96 and $20 rec'd in Dec. '96 should be reported as from the Y. P. of the 1st Sw. ch. Concord, for sup. of Rev. E. V. Sjoblom, Congo Mission.

VERMONT, $118.05.

Burlington 1st ch. (of wh. 16 is fr. S. S., tow. sup. Pothepogu Henry	$19 00
Wilmington ch.	4 80
Manchester Centre, Rev. J. A. Swart and wife, for n. tr. Ma. Mo Bwin, care Mrs. J. E. Case, Burma,	10 00
Rutland, a friend	25 00
West Haven ch.	35 00
Chester, Young Men's Bible Class, tow. sup. Kalkany Katama, care Rev. John Dussman, Vinukonda, India	6 25
Bristol Y. P. S. C. E.	4 00
Bristol ch.	1 00
Bakersfield, Brigham Academy, Miss L. G. Cummings	1 00
Bennington Y. P., for n. pr. Moo Kau, care Dr. A. Bunker	12 50

MASSACHUSETTS, $5,210.92.

Fitchburg 1st ch.	$100 00
West Fitchburg, Beth Eden ch.	60 20
Westboro 1st ch.	25 00
Sharon, Rev. E. F. Merriam,	7 50
Winchester, a friend	5 00
North Leverett Mission Band	5 00
Reading S. S.	3 82
Middleboro, Central ch.	36 00
Middleboro, Central Jr. B. Y. P. U.	1 93
Beverly 1st ch.	170 00
Brookline 1st ch.	430 04
Newton Centre 1st ch.	311 50
Elm Hill ch., Jr. Y. P. S. C. E.	2 30
Winter Hill S. S.	14 39
Springfield, State-st. B. Y. P. U., for sup. n. pr. India Kotlah, care Rev. C. R. Marsh, Markapur, India	$15 00
Winchester B. Y. P. U.	13 78
Palmer 2d ch., for sup. K. Benjamin, Ongole	3 50
Clinton (of wh. 20.50 is for sup. Solomon Vencutiah, Ongole, India, care Rev. J. E. Clough; one dollar from lady for the debt),	21 50
Jamaica Plain, Centre-st. ch. in part	15 00
Boston, Tremont Temple ch.	43 80
Brookline, Miss L. M. Wilson	100 00
Lawrence 1st ch.	25 00
Malden 1st ch.	45 00
Cliftondale 1st ch.	4 00
Chelsea, Cary-ave. Y. P. S. C. E.	2 50
Methuen 1st ch.	21 59
Southbridge, Robert H. Cole	50 00
Brewster, 1st S. S.	4 85
Lowell, Worthen-st. ch.	20 56
Charlestown 1st ch.	40 00
Andover ch.	34 78
Boston, Tremont Temple, T. C. Evans	5 00
Boston, Clarendon-st. Y. P. S. C. E., for native prs. Nirmal, care Rev. O. L. Swanson, Sibsagor; Hpo Theng, care Rev. L. W. Cronkhite, Bassein; Kathopolli, care Rev. W. E. Powell, Nursaarapetta; Gaddala, care Rev. W. E. Powell	118 00
Mrs. Ellen A. Carter.	5 00
Boston 1st ch.	98 46
Boston, Rev. W. E. Noyes,	1 00
Dorchester Temple ch.	50 00
Boston, Clarendon-st. ch.	293 42
Boston, Clarendon-st. ch., Rev. W. E. Witter	25 00

Boston, Clarendon-st. Chinese S. S., for n. prs. in China $28 77
Boston, Harvard-st. Woman's Circle, tow. the debt 20 00
Boston, Geo. S. Dexter.....1,000 00
Roxbury, Dudley-st. ch..... 125 00
Cambridge, Broadway ch., a member 400 00
Cambridge 1st ch..... 146 99
East Somerville ch..... 16 64
East Somerville ch., constituting Mrs. S. J. Cutler an H. L. M..... 125 00
Fiskdale ch..... 15 13
Salem, Central ch..... 105 00
Belchertown ch..... 10 00
Melrose 1st ch..... 12 64
West Acton ch..... 30 20
Cambridgeport 1st ch. S. S., 48 05
Brockton, North ch..... 18 35
Nantucket 1st. ch. S. S..... 21 30
Roslindale ch., Mr. J. Rydstrom 25 00
Winchester 1st ch..... 10 00
Gloucester 1st ch..... 29 60
Allston, Brighton-av. Y. P. S. C. E., for sup. Nakagawa Sau, care Rev. S. W. Hamblen, Japan..... 12 50
North Oxford ch. 10 00
West Somerville ch..... 20 00
Springfield, a friend..... 50 00
Leicester ch..... 32 76
Cambridge, Broadway ch... 75 00
South Fitchburg chapel.... 1 00
Woodville ch..... 5 00
Greenfield ch..... 7 90
Amherst Y. P. S. C. E.... 3 38
Newton, Immanuel ch..... 333 55
Watertown, 1st B. Y. P. U. 25 00
Hubbardston, Mrs. Mary W. Howe..... 5 00
North Bellingham ch..... 4 00
Lynn, Washington-st. Y. P. S. C. E..... 2 78
Fall River, Mrs. E. M. Boomer 100 00
Chatham, J. B. Read..... 10 00
Amesbury, Market-st. ch. Y. P. S. C. E..... 4 30
Mansfield ch..... 20 51
Amherst ch..... 11 50
Barre ch..... 14 00
Roslindale, Mr. Hersee.... 3 00
Woodville, Rev. W. D. Atheam 25
Methuen, Jr. Y. P. S., tow. sup. Tonleau, care Rev. Boggs 7 50
Malden 1st ch. Y. P. S. C. E., tow. sup. Rev. J. E. Cummings 25 00
Everett B. Y. P. U..... 7 15
East Brookfield..... 2 66

RHODE ISLAND, $668.75.

Wickford 1st ch..... $14 45
Pawtucket, Woodlawn B. Y. P. U..... 45 00
Newport, Central ch. B. Y. P. U., tow. sup. Dzin Tsing Fong, Ningpo, China 12 50
Providence, Friendship-st. ch. 47 86
Pawtucket 1st ch..... 118 42
Providence, Cranston-st. S. S., tow. sup. Moung See Dee, for quarter ending Jan. 1, 1897..... 18 75
Providence, Miss Mary L. Welch 50 00
Shawomet ch..... 2 73
Shawomet, a friend..... $3 27
Providence 1st ch..... 355 77

CONNECTICUT, $532.72.

Hartford, Memorial ch..... $5 00
A friend, "Boston' 254 00
Torringford, Mrs. A. C. Lyman 4 00
Willimantic ch. addl..... 7 00
Hartford, South Bapt. ch. 43 60
Groton Heights S. S..... 6 09
Hartford, a friend, tow. sup. of a missionary in evangelistic work..... 40 00
Danielson, Mrs. H. N. Clemons 4 00
Wallingford 1st ch..... 106 68
Norwich 3d. ch..... 7 26
Stepney ch..... 20 40
South Windsor ch..... 22 00
Quaker Hill, Rev. J. C. Hyde, for the debt..... 12 69

NEW YORK, $4,104.37.

Fairport B. Y. P. U., tow. sup. Rev. Thos. Moody... $25 00
Hornby, Miss Jennie V. Smith 5 00
Corning Y. P. S. C. E..... 14 72
Potsdam, a friend..... 15 00
Lansingburgh, Milles Mem. B. Y. P. U..... 6 00
Rochester, Miss Elizabeth Smith 12 00
Richmondville ch..... 2 00
Morris 1st ch., Primary S. S. 5 50
Middlebury S. S..... 2 42
Scriba ch..... 2 00
Brooklyn, Henry Houghton 26 00
New York City, Alexander-ave. ch., tow. sup. n. p. Ko. Shwee Min ... 50 00
New York, 5th-ave. ch..... 249 00
Buffalo, Delaware-ave. S. S. 50 66
Meredith S. S., tow. sup. n. pr. Zechariah, care Rev. I. S. Hankins..... 30 00
Gloversville ch., for sup. two native Karen prs..... 100 00
Albany 1st ch..... 20 50
Jamestown ch. addl..... 1 00
Amenia C. E. Society..... 1 59
Newark Valley, a friend, tow. sup. n. prs. in Assam ... 50 00
Buffalo, Delaware-ave. ch. 94 02
Busti B. Y. P. U..... 7 21
New York City, 2d German S. S..... 6 00
New York City, 2d German Y. P. A., sup. n. pr., care Dr. J. E. Clough..... 50 00
nat. pr. Miss Mosier..... 5 00
New York City, Eagle-ave. S. S..... 7 00
New York City, Mariner's Temple S. S..... 10 00
New York City, Mariner's Temple, Mrs. Avery's class 20 00
New York City, 16th ch. Y. P. S. C. E., sup. n. pr., care Rev. W. H. Cossum 25 00
New York City, do. n. pr., care Rev. G. W. Taft.... 25 00
New York City, do. n. pr., care Rev. W. H. Cochrane 25 00
New York City, Judson Memorial ch., Mrs. Robert Harris 700 00
New York City, Mt. Morris ch. 30 00
New York City, Madison-ave. S. S..... 100 00
New York City, New Rochelle, Salem ch..... $21 64
Yonkers, Warburton-ave. S. S. 31 54
Mt. Vernon, "A friend".... 4 00
Mt. Vernon, "A friend".... 5 75
Brooklyn, Greenwood S. S. 10 40
Brooklyn Baptist Temple S. S. 10 00
Brooklyn, Hanson Place S. S. (Judson Miss'y Soc.), 25 00
Brooklyn, Pilgrim ch..... 46 34
Brooklyn, Washington-ave. ch. 15 00
Miss Krumlin..... 25 00
First East New York Miss. Circle 14 00
Green-ave. ch.....1,145 20
Long Island City, East-ave. ch. 5 25
Nyack, coll. at prayer meeting 14 90
Poughkeepsie 1st ch. Y. P. S. C. E., for sup. Rev. J. Speicher 5 00
Cornwall ch..... 11 12
Kingston 1st ch..... 80 00
Saugerties ch..... 10 49
Kent cliffs, 1st Kent ch... 5 00
Carmel ch..... 75 00
Jamestown 1st Sw. ch..... 3 50
Richburg ch..... 14 00
Binghamton, Calvary Y. P. S. C. E.. 5 85
Franklinville S. S..... 9 18
Kennedy ch., tow. sal. Rev. H. Richards and Rev. Robert Wellwood..... 5 58
Kennedy Y. P. S. C. E., tow. sal do..... 2 77
Randolph ch., tow. sal. do. 10 00
Canisteo ch..... 28 70
Oxford S. S..... 13 91
Oxford Y. P..... 3 45
Greene ch..... 17 05
Coventry ch. 4 00
W. Bainbridge ch..... 2 00
So. Ostelic ch..... 7 00
Cortland ch. Y. P. S. C. E. tow. sup. Saya Timothy, care Rev. E. W. Kelly, Rangoon 6 25
Plattsburg ch..... 7 25
Bethany ch..... 18 29
La Grange ch..... 39 00
La Grange S. S..... 3 35
Hudson ch..... 23 34
Albany, Hope ch..... 33 97
Cohoes ch..... 10 00
Livonia station ch. tow. work of Rev. T. D. Holmes, Kinwha, China, 25 00
Little Falls ch., 4th quar. 11 00
West Somerset ch..... 7 08
Remsen ch..... 8 25
Whitesboro ch..... 42 48
Canandaigua ch..... 34 37
Y. P. Societies of Madison Association, tow. sup. of Chee Ka, Ungkung, care Rev. J. W. Carlin, D. D., as follows: N. Brookfield Y. P. S. C. E..... 3 32
Madison Sr. Y. P. S. C. E. 2 00
Madison Jr. Y. P. S. C. E.. 2 00
Erieville Y. P. S. C. E..... 20
So. Hamilton Y. P. S. C. E. 2 50
Georgetown Y. P. S. C. E. 2 50
Pine Woods Y P. S. C. E. 1 48
Ass'n'l Union coll..... 5 05
A. L. L. Hall..... 77
Eaton ch..... 44 19
Syracuse, Central ch..... 50 51
Syracuse S. S..... 44 98
Marcellus S. S..... 3 36
Broadalbin ch..... 16 25

. Rev. C. W. $10 00
urg & Florida Y. P. E..... 4 00
. P. S. C. E..... 3 03
ington ch..... 3 20
urg Y. P. Miss. Soc. 10 00
urg S. S..... 13 00
urg ch..... 77 00
ch..... 60 00
Y. P. S. C. E., rork of Rev. A. V. mb, Toungoo..... 10 00
S. S., for do..... 5 00

NEW JERSEY, $826.82.

l, tow. second quar- sup. a. pr. Kye-ya, Rev. H. Morrow, Burma $7 50
, A. W. Rogers, alary Rev. W. A. a, Kurnool, India.. 200 00
Asso., from a friend t. pr. at Sandoway, 16 25
eld, J. D. Lynde, 50 00
Park S. S. special f the 1st S. S. for l. H. Rhees, D. D., Japan..... 39 33
ly ch..... 79 08
eld S. S. for nat. are Rev. C. L. ort, Sandoway, ... 65 00
1st ch..... 150 00
Highlands, Central 4 06
Hill ch..... 23 95
y C. H. Y. P. for in Assam..... 5 65
ineland ch..... 10 00
n 1st ch. and Rev. Tilley..... 53 76
eek ch..... 3 15
eek S. S..... 1 53
nfield S. S..... 3 88
Piscataway Town 3 86
, Bethany S. S.... 10 92
City, Summit-ave. 16 50
range ch..... 31 84
wn 1st ch. S. S.... 25 61
r 1st ch. S. S..... 25 00

PENNSYLVANIA, $1,129.79.

hia, W. G. Tyler, ory of Daisy Tyler, ngu mission..... $50 00
phia, Blockley ch. S. C. E..... 11 00
port, German ch. P. U..... 9 30
own, 2d ch. S. S., ewis' class..... 5 00
g Y. P. S. C. E., to tow. sup. Jakoko n, care Rev. H. is, Congo..... 30 00
h ch. B. Y. P. U., p. Guraviah, care Downie..... 10 00
st Swedish ch..... 10 00
. Y. P..... 3 50
cond ch. Ladies for care Dr. D. Dow- l Rev. W. H. Cos- 16 00
Rev. A. L. Vail... 50 00
William Scott..... 10 00
Mrs. G. W. Knowles 500 00
st ch. and S. S.... 10 93
n 2d S. S..... 7 09
wn 3d ch. Quar- oll..... 15 93

Ellwood City, ch..... $8 50
Zoar ch..... 40 00
Montrose ch..... 11 23
Vincent ch..... 52 80
Phrenlaville ch. addl..... 3 25
Morristown 1st ch. Congo Au Fund..... 4 00
Mrs. S. J. Philips..... 5 00
Rev. A. D. Wirts for Africa 50
Patton S. S..... 5 46
Mrs. Charles Miller..... 45 00
Sugar Grove B. Y. P. U... 4 30
Mt. Pleasant ch. bal..... 2 00
Dunbar ch.. 4 00
Augusta S. S. 3 35
Shamoken City, 1st ch..... 11 30
Newberry Memorial ch..... 12 30
Muncy ch..... 25 81
Wylie-ave. Br. S. S. Pittsburg 10 00
Union ch., Pittsburg..... 100 41
Oakmont ch..... 15 83
Oakmont B. Y. P. U..... 1 00
Ladies of Luzerne-ave. ch. for Ting, care Rev. W. H. Cossum 15 00
A "Christian" 1 00
Farmington Y. P. S. C. E. 4 00
L. Ellis..... 5 00

VIRGINIA $10.90.

Petersburg, Gilfield ch..... $10 90

WEST VIRGINIA, $73.90.

Chs. of Greenbrier Asso... $54 75
Two Run B. M. League.... 85
Lucile, F. F. Daniel..... 1 00
Harrisville ch..... 3 30
Carkin, J. Q. Barker..... 5 00
Breckinridge ch. 6 00
Davis, A. A. Richardson... 3 00

OHIO, $5,673.32.

Bethesda, Ebenezer ch..... $8 00
Deucher, Independence ch., of wh. $2.50 is fr. Sarah E. Yonally 5 00
New Market ch..... 4 80
Ashtabula, Rev. F. N. Phelps and wife..... 3 50
Perry ch..... 2 71
Chardon ch..... 2 00
Cleveland, Calvary ch..... 6 00
Euclid-ave. Y. P. S. C. E. 359 03
Central College and Westerville ch..... 18 00
Central College S. S..... 2 00
Bellefontaine ch. 7 25
Dayton 1st ch..... 509 85
Dayton, F. P. Beaver, of wh. $500 is for the work at "Tedue," care Rev. Dr. Ashmore 4,400 00
Dayton, Miss Mary M. Thresher 25 00
Greenville ch..... 4 00
St. Paris, 1st ch..... 13 63
Sandusky, Wayne-st. ch.... 1 75
Mt. Zion ch..... 7 00
Little Hocking ch..... 2 00
Torch ch..... 2 00
Vanderhoof ch..... 1 00
Cincinnati, Mt. Auburn ch. 60 89
Cincinnati, Mt. Auburn S. S. 19 64
Cincinnati, 9th-st. ch..... 125 00
Wyoming ch..... 51 00
Harpster ch..... 15 71
Ark Springs ch..... 2 20
Rockville ch..... 5 33
Mt. Moriah ch..... 6 59
Mt. Moriah S. S..... 2 44

INDIANA, $137.41.

Terre Haute ch..... 21 00
Evansville 1st ch..... 23 84
Evansville 1st S. S..... $2 56
Goshen B. Y. P. U., tow. sup. Ma Shwa So, Burmese girl, care Mrs. McGuire, Mandalay, Burma. $7 00
Evansville, Olmstead Mission S. S..... 1 72
Little Pigeon ch..... 1 50
New Hope ch..... 2 12
Haw Creek ch..... 3 07
Bloomington ch..... 13 80
New Salem ch..... 2 75
Olive Branch ch..... 1 50
Freedonia ch..... 3 45
Grant's Creek ch..... 1 75
Macedonia ch..... 1 75
Edinburg, Mrs. E. E. Dame 5 00
Liberty ch..... 4 00
Livonia ch..... 12 40
Spice Valley ch..... 2 35
Washington ch..... 24 75
Washington S. S..... 1 00

ILLINOIS, $786.41.

Alton, Hunterstown Mission S. S. regular coll.... $3 61
Alton, Hunterstown Mission, Christmas offering.. 3 43
Alton, pastor's birthday book, 3d remittance..... 4 40
Alton, Cherry-st. Morning S. S..... 3 33
Dover, W. L. Dean..... 1 50
Peoria 1st ch. Y. P. S..... 10 00
Alton S. S..... 12 44
Aurora 1st, Dr. E. W. Lounsbury 5 00
Sandwich ch..... 19 65
Somonauk Y. P..... 1 00
Mason City ch..... 30 00
Normal ch..... 50
Centralia ch..... 50 00
Chandlersville, Jas. Fielding 3 00
Chicago, Centennial S. S. sup. Ong. pr..... 25 00
Chicago, 1st ch. addl..... 27 13
Hyde Park ch..... 45 25
La Salle-ave. ch..... 88 55
Pilgrim Temple ch..... 17 50
2d A. M. Bible class, sup. n. pr., care Rev. J. M. Foster 10 77
Englewood ch..... 1 20
La Grange C. E..... 14 00
La Grange ch..... 19 75
Normal Park ch..... 36 90
Oak Park ch..... 4 75
P. B. Bilhorn..... 5 00
Anna ch..... 2 70
Dixon ch..... 30 00
Freeport, Mrs. Bailey and daughter, in memory of Mrs. Olin 25 00
Sterling ch..... 10 41
Hoopeston 3 32
Puxton S. S..... 1 50
Louisville S. S..... 2 25
Union S. S..... 1 65
Amboy ch..... 18 90
Buda ch..... 31 60
Marseilles S. S. sup. Ong. student 3 75
Hidalgo ch..... 2 00
Robinson, Jane Jennings... 2 00
Salem ch..... 2 00
Sparland ch..... 9 25
Steuben ch..... 5 15
Wyoming ch..... 4 25
Cordova ch..... 6 04
Cordova Y. P..... 5 00
Moline S. S..... 1 24
Rockford 1st ch..... 27 00
Rockton ch..... 3 75
Galatia ch..... 7 90
Diamond Grove ch..... 10 00

Englewood, Woman's Circle, tow. sup. Reuben, care Rev. J. E. Clough..... $50 00
Moline, Woman's Soc..... 10 00
Moline Y P 25 00
Chicago, South Tabernacle ch. balance, ... 13 85
Chicago 1st Danish ch..... 6 01
Chicago, Pilgrim ch..... 18 05
Kankakee ch..... 2 65

IOWA, $381.46.

Campbell, Samuel Brainerd, $5 00
Fort Madison B. Y. P. U., tow. salary Mr. J. M. Carvell, Assam..... 5 00
Waterloo 1st ch..... 100 00
Mason City ch..... 53 03
Washington S. S., tow. sup. M. Kotiah, care Dr. Timpany, Hanamaconda, India 10 00
Aurora, E. C. Shepherd.... 1 00
Aurora, Mrs. E. C. Shepherd 1 00
Aurora, Edith C. Shepherd. 1 00
Aurora, Laverne Shepherd.. 50
Charles City 6 00
Osage 56 21
Cedar Falls 12 94
West Union ch..... 3 50
West Union S. S..... 12 33
West Union, Rev. E. H. Gillette 3 70
Wellman ch..... 4 35
Wellman S. S..... 5 47
Emerson S. S..... 3 76
Le Claire 10 02
Pleasant Valley 75
Eagle Lake 6 30
Grundy Centre..... 24 00
Danville S. S..... 2 60
Kiron Society..... 30 00
Sioux City Soc..... 11 50
Forest City, Betty Johnson, 1 50
Bedford B. Y. P. U..... 5 00

MICHIGAN, $206.19.

Detroit, Woodward-ave. ch. $66 87
Port Huron, Howard Mission B. Y. P. U..... 4 61
Detroit, Woodward-ave. ch. Worker's Bible class, tow. sup. n. pr. in China for last six mos. 1896..... 15 00
Detroit, North-st. ch..... 6 50
Ortonville ch..... 17 63
Lowell ch..... 2 87
Middleville ch..... 8 18
Rockford ch 2 10
Portland ch..... 25 95
Belleville ch..... 6 53
Belleville B. Y. P. U..... 1 82
South Haven 17 00
Sault Ste. Marie..... 5 00
Hermansville Sw. ch..... 1 00
Ludington Danish ch..... 1 18
Ludington Wom. Soc..... 1 86
Menominee Sw. ch..... 10 00
Quincy 12 09

MINNESOTA, $615.76.

Faribault. Mrs. M. A. Clift. $20 20
Stillwater ch. 9 00
St. Paul 1st ch..... 16 34
St. Paul 1st ch., for W. China 4 09
A friend, for W. China.... 35 00
St. Paul, Immanuel ch..... 4 60
Lake City ch..... 34 21
Duluth, 1st ch. Jr. B. Y. P. U. 2 50
Minneapolis, 4th ch..... 30 58
Cheney, Mrs. J. G. Briggs.. 100 00
Albert Lea ch..... 35 40
Austen ch. $18 00
Kenneyville B. Y. P. U.... 1 53
Kasson ch..... 5 00
Leroy ch..... 20 55
Etna ch..... 5 00
Lake Crystal ch..... 18 55
St. Paul Nor. Dane B. Y. P. U..... 1 85
Rev. N. L. Christiansen... 10 00
Minneapolis, King's Army.. 2 00
W. Duluth, Hilda Vickman 1 00
Fergus Falls S. S..... 3 45
A. and H. Omon..... 1 05
Minneapolis, Glad Tidings Sw. 20 00
Minneapolis, Mrs. P. X. Anderson 10 00
Winnebago, Chas. Johnson 25 00
St. Paul, 1st Swedish, Chas. Bjorh 3 75
St. Paul 1st Swedish, Birthday Society for V. Paul, care Rev. W. C. Owen, Bapatla, India. 30 00
Willmar, for Nazzagga, care Rev. W. C. Owen, Bapatla, India..... 5 50
Greenleaf ch..... 6 61
Minneapolis, Elim Sw..... 15 00
Worthington Sw. Y. P. S... 20 00
Lake Elizabeth..... 11 25
Hallock ch..... 3 00
Stanchfield 15 00
Clear Lake Y. P. Soc..... 6 00
Clear Lake Glad Tidings.. 3 00
Alexandria, Little Helpers, 10 75
Alexandria ch..... 6 00
Cokato friends 18 50
Albert Lea, Sw ch. Y. P. S. 5 00
Brockton, for Mab Le, Sandoway, Burma..... 12 50

WISCONSIN, $359.18.

Milwaukee, Bay View ch. mission circle $10 00
Milwaukee, Miss Julia Wepf, for school work, care Rev. Jacob Speicher, Swatow, China 5 00
Amherst, Swedish ch..... 3 00
Milwaukee, South ch..... 200 00
New Lisbon S. S..... 3 00
Mondovi ch..... 4 53
Trempealeau, Mrs. Truesdell 9 00
Trempealeau, Mr. Chapin.. 1 00
Lodi, Mrs. F. C. Gardner, tithing 1 50
Madison, C. Swift..... 10 00
Fond-du-lac ch..... 42 68
Green Bay 1st ch..... 12 68
Oshkosh 1st ch..... 37 54
Union Grove ch..... 10 40
Grantsberg women for China 7 35
Ogema S. S..... 1 50

MISSOURI, $73.66.

Board of Home and Foreign Missions $73 66

KANSAS, $88.53.

Chonate ch..... $5 00
Nickerson S. S..... 8 76
Lincoln ch..... 5 26
Anthony S. S..... 3 10
Caldwell ch..... 10 00
Homer Creek ch..... 2 00
Liberty S. S..... 1 01
Osage City ch..... 96
Ottawa, A. L. Dana..... 2 93
Rosedale ch..... 2 15
Wetmore S. S..... 80
Delaware S. S..... 1 50
Prairie Temple ch..... 7 00
Uniondale ch..... $7 75
Pratt ch..... 1 10
Mt. Pleasant ch..... 25
Mound Valley S. S..... 2 50
Concordia ch..... 6 00
Burden S. S..... 10 46
Burden, Eva M. Smith..... 10 00

NEBRASKA, $51.81.

Cambridge, Mr. and Mrs. J. M. Andrews, for the debt, $5 00
Valley ch..... 5 00
Oakland, M. G. Norrby.... 3 00
Bethel ch..... 2 50
Prairie Union ch..... 1 00
Bancroft Y. P. S..... 2 81
Franklin ch..... 2 50
Oakland W. C..... 10 00
Stromsburg Y. P. S., tow. sup. n. pr..... 20 00

COLORADO, $149.00.

Denver, G. W. Gildersleeve, $20 00
Salida 1st ch..... 4 00
Greenland, Palmer Lake and Garlimsville chs..... 2 50
State B. Y. P. U..... 30 00
Denver, Capitol Hill ch.... 58 75
Denver, Capitol Hill Sw. Y. P. S., tow. sup. n. pr..... 25 00
Ft. Collins S. S. 1 25
La Junta, Rev. F. W. Hart, tow. sup. n. pr. 12 50

CALIFORNIA, $585.77.

Oakland 1st ch..... $10 00
San Francisco, Hamilton-sq. ch. 6 25
Azusa B. Y. P. U., for sup. Rev. W. Wynd..... 5 05
Los Angeles, Memorial ch. 3 80
Los Angeles Swede Y. P. S. for sup. n. pr. M. Lucas, care Rev. O. L. Swanson, Sibsagor 15 00
National City S. S. Christmas offering 4 61
Armona, R. F. McFee..... 2 50
Fresno, S. S. Christmas offering 13 11
Banning B. Y. P. U., tow. sup. Rev. W. Wynd..... 1 50
San Bernadino B. Y. P. U., sup. n. pr., care Rev. Jos. Clark, Ikoko, Africa..... 12 50
Santa Ana 1st ch., Rev. Dexter P. Smith, D. D... 475 00
Pleasant Valley ch..... 7 05
Lime Swede ch., for sup. n. pr. Moung Wa Aung, care Rev. C. L. Davenport, Sandoway, Burma..... 25 00
Aptos S. S..... 2 15
Watsonville, A. P. Anderson 1 00
O'Neals, B. Atherton..... 1 25

OREGON, $27.62.

Carlton ch..... $4 50
Helix S. S..... 3 37
Fair Oaks ch..... 3 00
Forest Grove, Friends of Missions 2 50
Portland 3d ch. B. Y. P. U. 1 25
Portland Calvary ch., Rev. J. O. Burroughs and wife, sup. n. pr. A-He, care Rev. J. W. Carlin, Ungkung 12 50

WASHINGTON, $28.05.

Everett S. S..... $5 75
New Whatcom S. S. Christmas offering 4 30

Vancouver Jrs	$1 50
Vancouver S. S.	3 50
Pearson ch. W. Circle	5 00
Colfax S. S.	8 00

IDAHO, $25.

Coeur d'Alene, V. W. Sander, "New Year offering,"	$25 00

MONTANA, $12.55.

Great Falls Sw. ch.	$12 55

NORTH DAKOTA, $51.10.

Maudan ch.	$4 00
Bismarck, Rev. N. J. Thomquist	1 00
Crystal S. S.	2 35
Minto ch.	19 25
Grafton ch.	14 50
Langdon ch.	10 00

SOUTH DAKOTA, $82.51.

Orleans ch.	$22 85
Spirk Co. ch.	5 30
Sioux Falls ch.	5 00
Lake Norden ch.	4 00
Lake Norden S. S.	3 00
Berton ch.	11 70
Salem Y. P. S.	1 00
Bloomingdale ch.	5 00
Centreville, Union class	5 00
Anna Jensen	15 00
Marvin S. S.	2 05
Marvin, H. D. Berg	2 61

OKLAHOMA, $21.00

Pawnee, C. W. Goodman	$10 00
El Reno S. S.	1 00
Oklahoma City ch.	10 00

INDIAN TERRITORY, $6.

A-to-ka, Dr. J. S. Murrow,	$5 00
Vinita S. S.	1 00

ALABAMA, $6.

Citronelle, Della Woodbury,	$1 00
Rosedale, Max J. Schimmel,	5 00

MISSISSIPPI, $5.

Vicksburg, Eva A. Hill	$5 00

ASSAM, $495.26.

Molung, personal donation of Rev. E. W. Clark for bldg. house, Rs. 908-6-0	$263 43
No. Lakimpur, per. don. of Rev. J. Firth and wife, Rs. 250-14-6	72 79
Impur, coll. on the field, per acct. Rev. F. P. Haggard, Rs. 77-6-9	22 45
Kohima, per don. for work by Rev. S. W. Rivenburg, Rs. 406-14-0; fr. others, Rs. 50; total Rs. 456-14-0,	132 53
Sibsagor, coll. on the field by Rev. O. L. Swanson, Rs. 14-1-3	4 06

CHINA, $877.16.

Swatow, dons. rec'd on the field, per acct. Rev. W. Ashmore, jr. (Mex. $447.31 —$242.71)	$242 71
Swatow, Dons. rec'd per Edw. Bailey, M. D. (Mex. $181.07—$98.24)	98 24
Swatow, local donations, per acct. Miss J. M. Bixby (Mex $71—$32.55)	32 55
Swatow, per don. tow. sal. Miss St. John (Mex. $50—$27.12)	27 12
Swatow, local dons. per acct. Dr. A. K. Scott (Mex. $634—$344)	344 00
Suifu, dons. rec'd on the field, per acct Rev. F. J. Bradshaw (Mex. $19.18—$10.70)	10 70
Suifu, dons. rec'd on the field, per acct C. H. Finch, M. D. (Mex. $135 —$75.37)	75 37
Shaohing, per don. of Rev. A. Copp (Mex. $83.25—$46.47)	46.47

JAPAN, $229.13.

Sendai, local dons. per acct. Miss L. Mead (Mex. $261.53—$140.53)	140 53
Kobe, personal dons. of Rev. R. A. Thomson (Mex. $132.70—$71.60)	71 60
Himeji, dons rec'd on the field, per acct Miss D. D. Barlow (Mex. $31.30—$17)	17 00
Total	$24,098.29

LEGACIES.

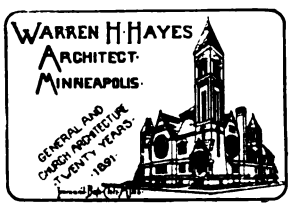
Windsor, Vt., income J. P. Skinner Fund	$10 00
Fairfax, Vt., interest on legacy of J. M. Hotchkiss	16 00
East Bethel, Vt., Jane L. Smith	29 04
Randolph, Mass., estate of Abigail C. Parker	50 00
Danversport, Mass., Benjamin Porter	48 94
Boston, Mass., William H. Fairfield	34 91
Gardner, Mass., Susannah Stone	5 00
Marblehead, Mass., John Warren	550 00
Providence, R. I., Abby G. Beckwith	5,000 00
Montville, Conn., Mrs. Mary W. Gardner	25 00
Elizabethtown, N. Y., estate O. J. Durand	$18 20
Manchester, N. Y., bequest of Polly Mitchell	18 07
Edinburg, Scotland, estate of Louisa S. Charter	4,723 90
	10,524 06
	$34,622 35

Donations and legacies from April 1, 1896, to January 1, 1897...$143,637 60

Donations and legacies from April 1, 1896, to February 1, 1897...$178,259 95

Donations received to February 1, 1897, $136,812.08.

Maine, $1,909.05; New Hampshire, $804.63; Vermont, $1,069.94; Massachusetts, $17,892.20; Rhode Island, $2,898.64; Connecticut, $2,792.32; New York, $40,213.37; New Jersey, $4,818.98; Pennsylvania, $10,291.17; Delaware, $40.89; District of Columbia, $826.94; Maryland, $28; Virginia, $14.40; West Virginia, $1,141.72; Ohio, $22,386.68; Indiana, $1,539.82; Illinois, $9,151.76; Iowa, $2,192.75; Michigan, $1,472.33; Minnesota, $1,942.17; Wisconsin, $1,886.12; Missouri, $828.70; Kansas, $1,229.07; Nebraska, $635.73; Colorado, $400.55; California, $1,596.94; Oregon, $307.65; North Dakota, $132.73; South Dakota, $271.53; Washington, $440.15; Nevada, $48; Idaho, $46.53; Wyoming, $25.30; Utah, $15.50; Montana, $55.85; Arizona, $811.55; South Carolina, $35.24; Kentucky, $2; Tennessee, $10; Louisiana, $12.70; Florida, $10; Alabama, $21; Mississippi, $5; British Columbia, $89.95; Indian Territory, $63.31; Oklahoma, $82.56; Arkansas, $52.50; New Mexico, $11; Canada, $1; England, $20; Spain, $7.82; Burma, $96.42; Assam, $705.26; India, $50; China, $1,245.48; Japan, $808.09; Alaska, $3.66; Miscellaneous, $2,619.43.



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Intermediate Quarterly,	2 "
Primary Quarterly,	2 "
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Bible Lessons,	1 "
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Reaper (Semi-monthly),	4 "
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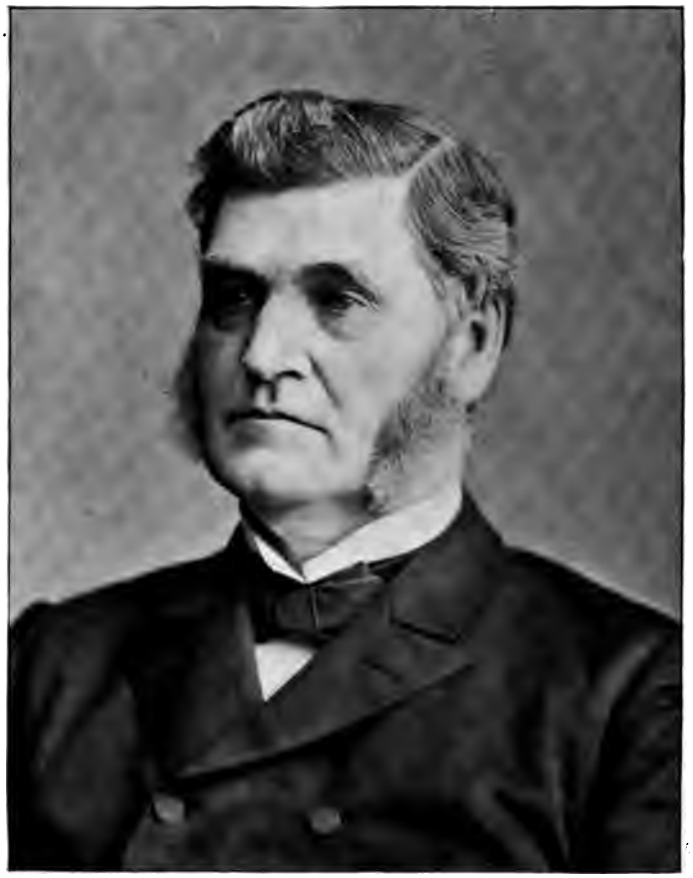
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REV. JOHN NELSON MURDOCK, D. D., LL. D.

BORN DECEMBER 8, 1820 DIED FEBRUARY 16, 1897
ASSISTANT CORRESPONDING SECRETARY OF THE AMERICAN BAPTIST MISSIONARY UNION, 1863–1866
CORRESPONDING SECRETARY, 1866–1892
HONORARY SECRETARY, 1892–1897

The Baptist Missionary Magazine

Vol. LXXVII. No. 4 APRIL, 1897

ON THE FINANCIAL SITUATION

FINANCIALLY THE CONDITION OF THE MISSIONARY UNION is not materially changed from last month. The receipts from donations in February were about six thousand dollars in advance of last year, but the improvement was not enough to modify essentially the statement of last month. The simple situation is, that the Union will probably show a greatly enlarged debt over last year. We trust the contributions during March will be unusually large, so that the debt to be reported at the end of the year will be as small as possible. Yet we cannot disguise the fact that it will be so large that the only prospect of relief lies in the concerted effort already begun to pay off the entire indebtedness of the Missionary Union and the Home Mission Society. In this lies the real hope for supplying the urgent needs of the missions the coming year. May the Lord give generous hearts and noble purposes and large thoughts for His Kingdom to all His people. The offer of Mr. Rockefeller to pay $250,000 toward the liquidation of the debts of the Missionary societies gives every promise that the Missionary Union, as well as the Home Mission Society, may look forward to a clear field financially for its missionary operations the coming year.

THE MAGNIFICENT OFFER OF MR. JOHN D. ROCKEFELLER to pay more than one-half of the debts of the Missionary Union and the Home Mission Society is an invitation to the Baptist denomination of the Northern States which they cannot afford to decline. Mr. Rockefeller does not take the position of initiating this movement, but if the Baptists think this is the time to pay the debts he will take more than one-half, or proportionately as the money may be raised. This opportunity to clear our missionary work, at home and abroad, from the burden it has been carrying for several years, must not pass unimproved. If we cannot now raise *half* the debts, what prospect is there that later on we can raise the whole? Moreover, it is necessary that the debts should be raised now for the sake of the mission

work. The thought of attempting to lay plans for another year of work with the present debts, or possibly larger, resting upon the societies, is something that no official of our societies is willing to face. If the debts cannot be paid under the incentive of Mr. Rockefeller's great offer, they never can. They must be paid NOW! NOW! Let us set right about it and do it NOW!

CONSIDER THE CONDITION OF THE BAPTIST DENOMINATION if the debts of the Missionary Union and the Home Mission Society should not be raised under the stimulus of the present interest and Mr. Rockefeller's offer. Sad as would be the prospects of the work, the greatest disaster would not be to the missions, but to the standing of the denomination as a whole. If the debts are not raised, the missions at home and abroad will go on, on a reduced scale, indeed, and with much injury, yet, though cast down, they would not be destroyed. But what a spectacle of spiritual declension and lack of missionary enthusiasm would the great Baptist denomination of these Northern States present to the world! Can a more favorable opportunity to pay off these missionary debts ever be expected, and if advantage is not taken of this present most opportune crisis, how can any confidence ever be felt in the willingness of Baptists to meet their obligations, or in their spiritual ability to take advantage of the blessings and opportunities which God has from the first granted them, and is even now continuing in the unexampled prosperity of their missionary work?

FIFTY CENT CLUBS FOR THE MISSIONARY MAGAZINE are already coming in much more quickly and rapidly than could have been expected. To show what is being done, and what may be done with a little effort in every church, we report the following clubs received within a few days: First Church, Dayton, O., 63; Clarendon Street Church, Boston, 40; Mount Morris Church, New York, 38; Calvary Church, Albany, 35; Immanuel Church, Newton, Mass., 20; Foxboro, Mass., 18; Otay Church, Nestor, Cal., 11; Highland Park Church, Ill., 10. Two clubs recently received give us special pleasure: one is of five from South Edmonton, Canada, which shows the appreciation in which the MAGAZINE is held beyond the borders of our own country. We welcome these subscriptions. A club of *two* subscribers from the little Baptist Church of nineteen members in Waterville, Ohio, is also particularly pleasing. The rate of fifty cents for ten per cent. of the members of *any* church was fixed so that the small churches should have as good a chance as the large. *Remember, a club equal to ten per cent. of the members in your church* can have the MAGAZINE sent to their personal addresses *for fifty* cents a year each. We give our hearty thanks to those pastors and others who have already done so much to advance the subscription list of the MAGAZINE. Let the good work go on. Send in the clubs, large and small.

EDITORIAL NOTES

THE BAPTIST THEOLOGICAL SEMINARY AT INSEIN, BURMA, observed the fifty-second anniversary of the Karen department, on February 3, 1897. The President, Rev. D. A. W. Smith, D. D., has kindly sent us a program of the exercises. As only the subjects are printed in English, the information we obtain from the program, while important, is not complete. We are especially interested and impressed with the large number of very practical subjects selected by the students for their addresses. Among these are: "Every Christian as good as on the whole he really desires to be." "Baptism a Privilege as well as a Duty." "The Example of the Early Church to be followed with Caution." "The Christian Law of Beneficence." We select these from among the subjects as being specially suggestive of the attitude of mind from which Christianity is viewed by converts in a heathen land. With these subjects there are many others which are substantially the same in thought and idea as might be found in the programs of a theological seminary in a Christian land. Some of the subjects treated would, however, hardly be chosen by theological students in America. We would like to see, for instance, how a graduate of a theological seminary in America would treat the subject of "The Pastor's Failure to insist upon Adequate Support an Injustice to the Church." "The Love of Money a Root of all Evil" is a subject which deserves widespread and vigorous treatment. It is not one, however, which might be supposed to attract a large amount of popular interest in Christian lands; but since the Scriptures pronounce covetousness to be idolatry, such a subject as this would doubtless find many parallel illustrations in heathen lands.



INTRRIOR OF SEMINARY CHAPEL, INSEIN

STATISTICS OF PROTESTANT MISSIONS IN CHINA.—The volume just published, "The China Mission Handbook," from the American Mission Press of Shanghai, contains the statistical tables of most of the Protestant missionary organizations prosecuting work in that empire. The wives of the missionaries are not enumerated:

Number of societies reported, 44; stations in which missionaries reside, 152; outstations, 1,054; foreign missionaries (preachers, 683; unmarried women, 64), 1,324; native agents (preachers, 1,409; male assistants, 2,227; female assistants, 513), 4,149; number of churches, 706; communicants, 55,093; number of Sunday-schools, 475; number of Sunday-school scholars, 17,176; total pupils under instruction, 21,353; medical missionaries (men, 96, women, 47), 143; number of hospitals, 71; number of patients, 18,898; number of dispensaries, 111; patients in dispensaries, 223,162.

Were the wives of the missionaries enumerated, the number of foreigners, male and female, would probably exceed 2,000.

WHY MORE MONEY IS NEEDED.—It is sometimes a matter of wonder why missionary societies are always calling for more money. Recently a gentleman said that he could remember back forty years, and ever since he could remember, the Missionary Union has been always in want and always calling for money. Considering the nature of its work there is nothing at all strange about this. The Missionary Union and every missionary society will always want more money, until the whole world is converted to the Lord Jesus Christ. It *ought* always to want more money. The officers of any missionary society who are satisfied with the work they are doing are not fit for the place. As long as the world is in need of the Gospel, missionary societies will need money and need it more and more, with the urgency of the new claims as the world is becoming smaller, and heathen and Christian lands are coming nearer and nearer together. The increased facilities of communication between different countries is a call for increased work for Christ. The rapid development of all nations creates an urgent demand for the rapid advancement of Christ's kingdom. With nearly two-thirds of the population of the earth yet in the chains of heathen darkness, there is no occasion for wonder that missionary societies are always calling for more money.

THE ATTENTION OF MISSIONARIES of the Union is called to the vote of the Executive Committee found in the "Proceedings," requiring certified copies of deeds of all property belonging to the Union to be deposited with the Recording Secretary of the Committee in Boston. Will the missionaries take this as a personal request to forward such copies in all cases where it is possible? When the deeds are made out in other languages than English, it will be better to have certified translations sent; and in cases where information requested in the circular regarding real estate has not been forwarded, it will be convenient to forward the certified copies of the deeds with the other information requested, so that all may be received at one time.

THE GREEKS LEADING THE WORLD.—The Greeks have always managed to keep near the front rank in the moral and intellectual leadership of the world. At present, they are setting the nations of Europe an example of decision in dealing with the Sultan of Turkey. They are not strong, but they are generous and brave, and receive more admiration for their decisive, though perhaps imprudent action than the vacillating policies of other nations. The Greeks of Macedonia furnished the most singular example of Christian benevolence to be found anywhere in Sacred Scripture; their giving was a sort of *reversal* of all ordinary experiences.

1. They gave out of the abundance of their *poverty*, not out of the plenitude of wealth.
2. Their *willingness* exceeded their *ability*, instead of their ability, their willingness.
3. They were urgent to be allowed to give rather than reluctant, while those who received the gift were reluctant to *take* it, knowing how deep was their poverty.
4. They made the *greater* gift first (of themselves), and the latter gift was the *less* (their money). Usually people give the least they can to begin with, and have to be educated up to giving themselves at the very last.
5. In these chapters *value* of gifts is reckoned, not by *amount* given, but by the degree of *willingness* and *cheerfulness* exhibited.
6. We are here taught that increase comes not by keeping, but by *giving;* that the way to get more is to give more, and the way to lose is to keep.
7. And the crowning blessing of all is that they regarded giving, not as a *privation* to be evaded and avoided, but a privilege and a blessing to be courted and cultivated.

Can we do better than to follow such a glorious example?

THE DEATH OF FULLERTON BOYD MALCOLM, M. D., is reported as having occurred at Chemulpo, Korea, on January 3, 1897. Dr. Malcolm was born in Liverpool, England, in 1850, studied in the Normal School, Toronto, Woodstock College, Ontario, the University of Michigan and the College of Physicians and Surgeons, Chicago. He was a member of Woodward Avenue Baptist Church, Detroit, and was appointed a missionary of the Union to West China, June 12, 1893, sailing with the large party of that year. At the time of the expulsion of the missionaries from West China by the riots of 1895, Dr. Malcolm retired to the coast with the rest. He was for a time engaged in the London Mission Hospital at Hankow, but for a year past has been in Korea doing medical mission work in an independent way. He was generally esteemed there, and his funeral services, as described in the Shanghai *Mercury* of January 21, were attended by nearly all the European residents of Chemulpo. Members of the customs offices in uniform acted as pall bearers; the coffin was draped with the United States flag, and our former missionary was carried to his grave in that distant land with every token of respect and esteem.



THE FUCHAU MISSION OF THE AMERICAN BOARD is one of the most interesting and prosperous missions in China. It was started on the first day of January, 1847, and has just celebrated its jubilee. The mission has largely grown, and a prominent feature of the celebration was the conference of 28 Societies of Christian Endeavor, with 576 active, 501 associate, and 135 honorary members, with 6 Junior Societies, with 83 active and 91 associate members; grand total, 34 societies, with 1386 members. The Fuchau Local Union has 18 societies; all the officers are Chinese. Fuchau is the banner Christian Endeavor city in China. All the meetings of the Fuchau jubilee were of great interest, and the first half-century of Christian work in this capital city of the Fukien province closes with great prosperity and large promise for the future.

COMMENDATION RICHLY DESERVED.—There is so much criticism of missionaries and their work by secular travellers and writers, that it is well to learn what is thought of them by those who, although not connected with mission work, are really competent to judge of it. No one can be supposed to use more careful judgment, or to express an opinion entitled to more weight, than Hon. James Bryce, member of Parliament, and author of the American Commonwealth. In a recent book he says of the American missionaries in Turkey:

"They have been the only good influence that has worked from abroad upon the Turkish Empire. They have shown great judgment and tact in their relations with the ancient churches of the land, Orthodox, Gregorian, Jacobite, Nestorian and Catholic. They have lived cheerfully in the midst, not only of hardships, but latterly of serious dangers also. They have been the first to bring the light of education and learning into these dark places, and have rightly judged that it was far better to diffuse that light through their schools than to aim at a swollen roll of converts. From them alone, if we except the British consuls, has it been possible during the last thirty years to obtain trustworthy information regarding what passes in the interior."

PERSONAL.—Jerome W. Egbert, D.D.S., and wife reached Madras safely November 29.——Rev. Charles H. Harvey has returned to Matadi, Congo Free State.——Mrs. A. Billington and Mrs. P. Frederickson have returned to the Congo, after visits to England and Sweden.——Mr. C. H. Heptonstal of Toungoo, Burma, was ordained December 29, 1896.——Rev. C. E. Petrick and wife reached Sibsagor, Assam, December 30, after a visit to Europe.——Rev. W. H. Cossam of Ningpo, China, arrived at his home in De Ruyter, N. Y., February 20, 1897.——Rev. A. Friesen of Nalgonda is about to visit Russia. His address will be "Kolonie, Kitsch Kas; Post, Chortitza; Gouv, Yekaterinoslaw, South Russia.——Rev. A. V. B. Crumb, Rev. B. P. Cross and E. S. Corson, M. D., reached Rangoon, January 28.——Rev. E. W. and Mrs. Clark notify their friends of the change of their address to Impur, Naga Hills, Assam, India.——We are informed that Mrs. Mary Webb, a notice of whose death appeared in the MAGAZINE for March, was married to Rev. Abner Webb after his return to America. His companion in his missionary labors was Mrs. Catherine (Watson) Webb.

WHAT ARE OUR COLLEGES AND SEMINARIES FOR?

THE institutions for higher education maintained by the American Baptist Missionary Union are primarily for the training of Christian preachers and teachers. This is the first and chief object. A second important object is the education of young native converts, so that they may be competent to assume the duties of the higher walks of life. Nearly all the native Christians are from the working classes. The only way that the Christian church in heathen lands can attain a position of self-support and self-propagation is by training some of the Christians to be leaders among the people. For this not only preachers and pastors and teachers are necessary, but lawyers, doctors and men of leadership in other walks of business and of life. Not one of the educational institutions of the Union is maintained for the education of heathen students. This fact should be clearly understood. It is true, however, that in some of the institutions which are maintained chiefly and solely for the above-mentioned Christian purposes, heathen students are admitted, but they are required to pay fees which are intended to cover the additional cost which their education may entail upon the school. It is, and always has been, the settled policy of the Union, not to spend a dollar of missionary money for the education of the heathen, and the existence of every one of these higher institutions of education can be explained in accordance with this policy. Sometimes the number of Christian students may be small, but there must always be a beginning, and no departure from the above well established policy of the Union has been countenanced or is intended, either by the Executives of the Union at Boston or by the missionaries on the field. This explanation is written at the suggestion of a prominent and well-informed friend of the missions, who feels that this point is by some not clearly understood. We hope that this explanation is sufficiently pointed and clear to satisfy every one. We have no hesitation in saying that the Executive Committee of the Missionary Union would not for a moment countenance a school for higher education established and maintained for the chief purpose of the education of heathen students. Schools as an evangelizing agency have never been a part of the policy of the Missionary Union. Schools as an auxiliary agent in missions have always been a part of the policy of the Union, and must always be a large and important element in every successful and prosperous missionary work. Next to the preaching of the gospel for the conversion of the heathen, they may be said to be the chief agent in the establishment of those self-supporting, self-directing and self-propagating Christian communities which it is the aim of missions to establish in all heathen lands.

THE **SUNDAY-SCHOOL PERIODICALS** of the American Baptist Publication Society are, in every way, worthy of the patronage of the Baptist denomination. They are unexceptionable in tone, superior in style and workmanship, pure and true in teaching, and published at a very low price.

A CHINESE COURT OF JUSTICE

IN THEIR legal affairs, as in other matters, the Chinese are peculiar. Under the patriarchal ideas which lie at the basis of the Chinese system of government, much larger powers are given to the Judge of the Court than is common with us. His power is in fact almost despotic, and limited only by the customary practices of Chinese courts. He can show great mercy or he can exercise great severity; he can dispense justice or he can take bribes from the most wealthy party, and give the most unjust decisions without being called in question, unless his conduct should be too flagrant or his contributions to the support of the higher authorities too limited. The cut which we give of a Chinese court of justice is representative. The Judge is the only one who is seated. Behind him, and on either side, stand the officers of the court. The two kneeling figures are the criminal and the accuser; both alike show the greatest humility in the presence of the Judge, and in cases where specially favorable consideration is desired, they prostrate themselves upon the floor. Witnesses give their testimony in the same position.

The proceedings of a Chinese court are usually in the form of personal interrogatories by the Judge. In framing these the Chinese show great ingenuity. In important cases it is customary to have a long string of questions all written out. These are asked the culprit and his answers are taken down by the Secretaries. He is then remanded to prison for a month or more, and another set of interrogatories is framed, ingeniously bearing upon the questions and answers at the previous session of the court. Again the questions are asked; again the prisoner is remanded to the jail, and sometimes a third series of questions is framed and asked. It is only the most adroit minds and the most retentive memories which can pass a series of three sets of questions, purposely framed to interlace and interlock with each other, with clearness and success. This method is undoubtedly ingeniously contrived to elicit the truth and to enable the Judge to give a just judgment. It is also well calculated to wear out the spirits and patience of the contesting parties, and to bring a pressure upon them to offer bribes to the Judge for a speedy termination of the suit. With all the resources of family connections and personal supervision, which are customary in Chinese social matters, the Chinese Judges undoubtedly have excellent means of administering affairs with justice and equity, if they are so inclined, but the lack of rigid responsibility allows the great corruption, which, according to all accounts, is far too common in the courts of justice in China.

THE BAPTIST TEACHER has a missionary department conducted by Rev. Frank S. Dobbins, District Secretary of the Missionary Union, and is an invaluable aid to the work of every Baptist Sunday-school teacher. Subscriptions to these periodicals will be received at the headquarters of the society in Philadelphia, or at any of the Branch Houses in Boston, New York, Chicago, St. Louis, Dallas, Tex., Atlanta, Ga., Toronto, Ont., or London, Eng.



A CHINESE COURT OF JUSTICE

REV. JOHN NELSON MURDOCK, D. D., LL. D.

THE death of Dr. Murdock, at Clifton Springs, N. Y., on Tuesday, February 16, removes from among us one who has long and worthily held a foremost place in the affairs of the Baptist denomination of this country. Dr. Murdock was taken with an affection of the heart last fall, and about the first of October went to the Clifton Springs Sanitarium, of which he had long been a trustee, hoping to receive relief and recovery from the treatment there. For some months there was gradual improvement, but more recently unfavorable symptoms manifested themselves, and his health has apparently been gradually declining, but it was not really anticipated that the end would come so soon. He was able to move about the Sanitarium hotel more or less until the 8th, after which he grew very weak and was not able to leave his bed, suffering greatly from sleeplessness and from difficulty in breathing, the usual accompaniments of distress of the heart, until, on the morning of the 16th, after being assisted by Mrs. Murdock to an easy chair at his bedside, he had a renewed attack of the stertorous breathing, and passed away before help could be summoned.

John Nelson Murdock was born in Oswego, N. Y., December 8, 1820, of that Scotch-Irish race which has given so many eminent men to America. He was prepared for, and intended to enter Union College, but on account of the death of his father was at once introduced to active life and devoted himself to teaching, at the same time pursuing the study of law with such success that he was admitted to the bar at the age of twenty-one. At seventeen he had been converted and united with the Methodist Church in Oswego.

Hardly had the young man begun to devote serious attention to the practice of the law, when there came from the Lord a special quickening of his religious life and a call to the Gospel ministry. Scarcely knowing whether the call was from the Lord, he decided to leave the matter in the hands of the church, which soon of its own accord voted him a license to preach, and he was placed by the Presiding Elder in charge of the church in Jordan, N. Y. Here he began a study of the ordinances of the church as based upon the scriptural teaching, which convinced him that the views of the Baptists were more in accord with the teachings of the Bible, and he was baptized by Dr. Seymour W. Adams at Durhamville, N. Y. While here he availed himself of the facilities of Hamilton Theological Seminary near by, to pursue further studies in the original languages of the Bible.

In his first pastorate Mr. Murdock had ample call to display those qualities of independence in character and courage in conviction which have constantly marked his later services as a Christian leader. Waterville was at that time a place specially devoted to distilleries and drunkenness, and temperance sentiment, not only in the place but in the country at large, was low. But the young man boldly attacked the predominant evil in a series of sermons, the first of which was founded on Habakkuk 2: 15: "Wo unto him that giveth his neighbor drink." The sermons aroused the greatest excitement in the town, and the young pastor was exposed to

much opposition and even threats of personal violence, but the sermons did the work for which they were intended, and five of the distilleries were turned into potato starch factories, and many drunkards were converted to the Lord Jesus Christ. Mr. Murdock was prominent in the Washingtonian temperance movement of the time and introduced into it many positively Christian features.

In January, 1846, he began his pastorate at Albion, N. Y., and after a short but prosperous stay, settled as pastor of the South Baptist Church, Hartford, Conn., early in 1848. This was a pastorate notable for spiritual and temporal success. A new and elegant house of worship was erected which was at that time, and still is, one of the architectural ornaments of the city, and in one year, 1853, two hundred were added to the church. In January, 1858, he removed to the pastorate of the Bowdoin Square Church in Boston. During his pastorate here he was chosen a member of the Executive Committee of the American Baptist Missionary Union, and in July, 1863, was elected Assistant Corresponding Secretary of the Union, becoming full secretary in 1866.

It was in his work as Secretary of the great foreign missionary society of American Baptists that Dr. Murdock found the largest scope for his great mental abilities and the strong moral elements of his character. While in Hartford he had been offered a nomination to the Senate of the United States, which was equivalent to an election. If he had entered political life, Dr. Murdock would unquestionably have become eminent as a statesman, and have taken high rank among the legislators of the country, even to the present day. He had many intimate acquaintances and friends among those who have been influential in shaping the affairs of the American commonwealth, and walked with them with equal step. His judgment on all affairs was so calm, so sound, so comprehensive, and so almost unfailingly correct, that it was sought by those entrusted with great responsibilities in political circles, in social and in literary affairs, as well as in religious matters.

Among his lifelong friends was George William Curtis, the editor of Harper's Weekly. A book had been offered the Harpers for publication, upon which they were not able to decide. Their regular reader had rejected it, and on recommendation of Mr. Curtis, the Harpers sent it to Dr. Murdock for his opinion. He read it with care and unhesitatingly pronounced it well worthy of publication. Again the firm submitted it to their regular reader and again he gave a decided opinion against it. The book was upon Palestine, and the market had been flooded with books upon the Holy Land. The firm requested Dr. Murdock again to look the book over. He replied that he had read it and had given his opinion. Against the advice of their regular reader, the Harpers decided to publish it, and it was due to Dr. Murdock's clearness of judgment that that remarkable book, "The Land and the Book," by Dr. Thompson, saw the light—a book which has done more than any other single production to make the people, products and characteristics of the Holy Land familiar to the Christians of the civilized world. After this Dr. Murdock was offered a large salary as literary adviser to one of the largest publishing houses in the country, a position which would have been worth at least $10,000 a year.

But prospects of political power, of worldly fame and of financial gain were cheerfully laid aside by Dr. Murdock, that he might devote himself wholly to the work of the Lord Jesus Christ. The qualities of character which enabled him to decline political preferment and to stand to his judgment against that of a skilled professional literary man, and to steer an even course amid social conflicts, were given without reserve to the development of the foreign missionary interests of American Baptists, and served them grandly for thirty years.

How large was the development of Baptist foreign missions during the administration of Dr. Murdock as Secretary of the Missionary Union, cannot be told at length here, but can be indicated when we realize that, in 1863, when Dr. Murdock began his service for the Union, there were but 15 stations in the Asiatic Missions, and only 84 missionaries. The total number of native helpers was 560, the number of churches, 375, and the number of Christians in the mission churches, about 31,000. In 1892, when he retired from active service as Corresponding Secretary, the missions had grown to 73 stations among the heathen, with 990 out-stations, 417 missionaries; and in all the missions, both Asiatic and European, there were 2030 preachers, 1459 churches and 163,881 members. The year that he began service there were 215 baptisms in the missions; the year that he closed, 18,549. While a large part of this immense advance may be attributed to the natural growth of the missions, yet their harmonious development, their unchecked prosperity, their evangelical purity and their deep and abiding spiritual power must be, under God, in no small measure attributed to the firm, kind, calm and comprehensive mind which decided and controlled the progress of the missionary work, as the course of the vessel is held over the wild and stormy waste of waters by the captain at the helm.

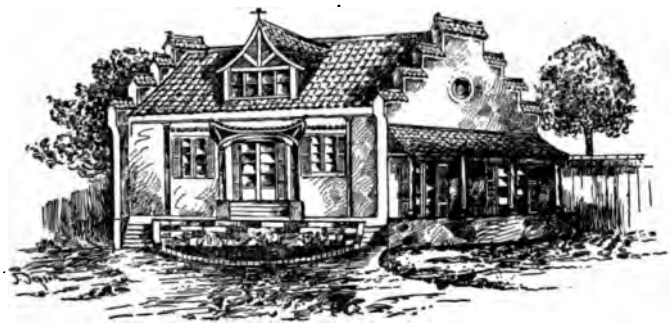
Dr. Murdock's personal qualities are so well known that it is hardly necessary to make other reference to them here than is found in the foregoing account of his life. His large intellectual grasp of affairs has many times shone forth in the anniversary meetings of the missionary society; but the kindness of his heart, his unfailing courtesy, his great consideration for others, and his simple, fervent, personal piety were not so well known to the public as to those who were intimately associated with him through many years of daily cares and duties. Probably his chief characteristic, if one excellency may be selected among so many, was the almost unfailing accuracy of his judgment. It has always been a common saying among the members of the Executive Committee of the Union, who have been associated with Dr. Murdock in the consideration of the most difficult and intricate matters for many years, that when he really took hold of a question, investigated it and considered it with care and made a report, there was nothing more to be said; so broad and many-sided, so judicial and fair was his judgment when applied to questions, that his decisions usually commended themselves as eminently sound, clear and wise to all his associates.

From such a man and such a character it would be natural to expect many productions, which would have continued his influence and ideas among those who

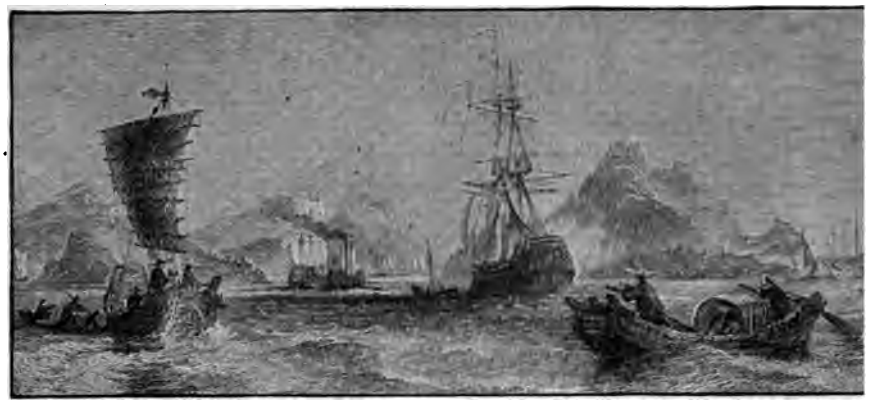
are to come after him. It is no doubt due to his entire devotion to the pressing and active duties of his office, that Dr. Murdock has never found time to put together in any one production those papers and addresses which always constituted one of the most thoughtful features of the anniversaries of the Union. While pastor at Hartford, he for three years edited the *Christian Review*, and in the files of that magazine will be found many papers, which testify both to his literary taste and skill, and to the profoundness of his theological and religious thought. He also edited the BAPTIST MISSIONARY MAGAZINE for several years after his service for the Union began.

In 1892, at the celebrated centenary meeting in Philadelphia, he was chosen Honorary Secretary of the Union for life. In 1854, Dr. Murdock received the honorary degree of Doctor of Divinity from the University of Rochester, and in 1888, the degree of Doctor of Laws from Madison University. He was thrice married, his widow, who survives him, having been well and widely known as Miss Clarke, the Treasurer of the Woman's Baptist Foreign Missionary Society for a series of years. His children who are living are Mrs. Walter S. Swan of Cambridge, Mass., Mr. William N. Murdock, Lieut. Joseph B. Murdock of the United States Navy, Mrs. Walter Collins of Boston, and Harold Murdock, Esq., Cashier of the Exchange National Bank of Boston, and the author of "The Reconstruction of Europe."

Since his retirement from active duties as Secretary of the Missionary Union, Dr. Murdock has spent much time, especially during the winters, at the Mission Rooms, and has lent his continued aid and counsel to the work of the Union as occasion seemed to suggest. His advice has often been sought, and several times his large knowledge of the methods of State has served the Union in negotiations with the governments of the United States and of various foreign countries. Although he has now passed within the veil, the fragrance of his noble service for the glory of God is still with us, and the broad and enduring foundations which he laid will long be recognized as the basis of the future safe and large prosperity of the missions.



A CHINESE HOUSE



ENTRANCE TO NINGPO RIVER

A ROUND AMONG THE STATIONS

REV. WILLIAM ASHMORE, D.D., SWATOW, CHINA

LAST season I was kept at home teaching the students whose future help we greatly need. Mr. Ashmore, Jr., did my share of the country work in addition to his own. I have had a great longing to get out among the stations once more, and have made other things give way. Such of the students as could do anything I sent ahead two and two to the places I wished to visit, to be working there till I came.

Kwan Po is a new station, an offshoot of our Pauthai work, six miles away. Mr. Ashmore, Jr., has been pushing it in its incipience, but it is now handed over to Mr. McKibben for supervision. The place of worship had become too confined, and they were moved to arise and build. The chapel is to cost about six hundred dollars. The dimensions are fifty by thirty-five feet, with room for future enlargement. The walls are already up, and the whole will soon be completed. The people raised more than three hundred dollars, and among us, from appropriations and private means, we helped them make up the balance. Considering the extreme poverty of the converts, as day wages are only ten cents, we consider it very liberal giving on their part. The brethren have their own anxieties, as, indeed, they have at nearly all our stations. Th some Sanballats and some Gershons the heathen, and some unscrupulous Catholics, more hurtful than the h Certain hindrances interposed by the have been got around. The chapel completed without hindrance. After long and earnest consultation about steer clear of difficulties, we passed next day to

Pau Thai. — This is an old static has had prosperity and reverses. now are greatly to our satisfaction. was a secession of disaffected mem few years ago. The young man the to act as their pastor resided at this and had an opposition service whi been not only a hindrance, but a so much perplexity in keeping our own bers clear of trouble with them. Th lition has been given up; the good m among them and their young pasto returned to the old church and hav restored to fellowship, and all are now engaged in pushing together, some a place and some at Kityang. We had munion here, thirty-eight persons par The house is too small to hold the m congregation, and we shall have to e

They are making a fresh and more vigorous start, and have already decided to raise one hundred dollars and have a school and a preacher of their own next year. It was a very cheery visit. The old members are exhibiting most gratifying advance in spiritual discernment.

Lau Kung is an entirely new place with a unique history. They have had a clan-feud in the village and the neighborhood, and, as the village is a large one, several thousands of people are more or less affected. It has lasted for three years, and it is said that, from first to last, as many as thirty persons have been killed, and the damage done to fields and houses is very great. The mandarins have been down on them, and have added to the general misery and confusion rather than given any genuine relief. We have had one or two church members in the neighborhood. Once despised, they have now rather risen in favor. Words of friendliness from our preachers who went down to see them won their hearts, and they have, quite a lot of them, turned their thoughts toward Christianity. There is need of extreme caution always in such matters, for an underlying motive may be to get some outside sympathy and help. It is never wise to count on much till the feud is all settled up. However, there seemed to be some among them who were really affected by the truth. We can judge of the whole situation better by and by. My visit was attended with pleasant indications. Their serious demeanor in listening to the truth was encouraging. Now they have sent word that they have subscribed three hundred dollars and intend to fit up a place of their own for a chapel.

Kityang is a district city with a population of its own of about eighty thousand, and is the centre of local government for a district of not less than eight hundred towns and villages. This is one of the places we had picked out as a proper point for the location of a mission family, and we for many years have been preparing the way. A few years ago we got a good building site. Through the kindness of Colonel and Mrs. Marsh, of Boston, we were enabled to build a cottage upon it, making a comfortable missionary home. Then we built a chapel of our own; and later Mrs. Dr. Scott put up a



A COUNTRY INN IN SOUTH CHINA, WITH A MISSIONARY'S SEDAN CHAIR AND BAGGAGE OUTSIDE

hospital building with excellent accommodations for patients. All this being accomplished, the Lord gave us the desired foreign occupants. Miss Dr. Bixby went up and took charge of the hospital. Mr. and Mrs. Speicher, though still studying the language, are in charge of the general station work and went there to live more than a year ago.

This previous and extended preparation has made it easy for them to enter upon their responsibilities, and they are doing good, satisfactory, and successful work. The hospital has been a means of conciliating public sentiment, of bringing more hearers within sound of the gospel, and of doing most valuable service to the sick and suffering. The chapel that we once thought would be large enough for some years is already insufficient to accommodate the Sunday congregations. Two valuable helpers assist Mr. Speicher in the evangelistic work. Dr. Bixby has also a serviceable staff. More room is imperative, more ground we must have, and more buildings must be put up, and branch services must be established in other parts of the city. Mr. Speicher is full of resolute purpose.

Kue Snia. — Up the river a couple of hours' row in the boat brought us to this, another old station. Our chapel is in a good location, but it faced badly. The entrance was on the north. Our people got north wind which they did not want with their thin clothing. So Mr. Ashmore put them in the way of making the house face the other way. A small piece of ground was bought, the roof was raised, the old door was built up, and a new one made, so as to get the south and west winds, which we do want. We had a good time here. On Sunday eight were baptized, and about forty partook of the Lord's Supper. One old saint whom, when we went to America, we never expected to see again, is there yet; he is more than eighty years of age and lives miles away from the chapel, but, hearing that the old missionary was to be there and that there was to be communion and baptism, he trudged his weary way over, though he is bent nearly double with the infirmities of his life of hard toil. We did enjoy our mutual faith.



CHINESE CHRISTIANS

Hue Cheng is a long walk of about three miles from the boat. There is more than usual interest here. More than a hundred

willing listeners are reported, and some thirteen have already given in their names as candidates for baptism, and will soon be fully examined. They have made some material improvements in the comfort and convenience of this chapel. As they come in on Sunday from all directions, and some from quite a distance, they have to have plenty of room to cook their noon meals. They like their own way of doing it. Each man brings his own little wad of rice and condiment, whatever it is; they have a long row of tiny and most economical earthenware furnaces, and the small rice pots on them are all boiling away at once. But there is the same complaint: the place is too small, and we have to talk of enlargement here, too. "Lengthen thy cords and strengthen thy stakes," that is what Isaiah said to the Church once, and it is what the Committee would say to us if they can get the means. But the best incident of this part of the visit was the deciding upon a new "Place of Prayer," as we call it, — in other words, a branch place of worship. This was in the large and important village of Sia Tnie.

Po Knia. — On the way back, on the other side of the river, we come to this old station. They too have been improving their house of worship, having made extensive additions. They have also a "branch" being started which will develop into a full station soon, we are quite confident. Converts for baptism will be awaiting Mr. Ashmore, Jr., when he comes here on his next trip.

Khok Khoi. — They had some trouble at this station among themselves, but now it is being healed up. A member who had long absented himself is coming back. There was a funeral here of an old church member, and we hurried down to attend it. The two elders of the church were present, and quite a delegation of members from Kityang and other places. The services were held out of doors, at the home of the deceased, as there was not room inside for the crowd of members and friends and "world's-people" who assembled to hear. On such occasions we sing hymns of the resurrection, read scripture selections, and have short addresses on the same subject, and close with prayer. Such services are usually impressive on the heathen, to whom the idea of living again on the face of the earth is matter of perpetual wonderment and incredulity. The old mother of the man who died is one of our first converts in this neighborhood. She is now ninety-four years of age, and though very feeble finds her way every Sunday to the chapel full half a mile away, unless it is raining.

After two weeks we got home again to get on the old treadmill, which started off next day as usual. The whole trip has been gratifying to an unusual degree. Progress made in all these years is most apparent. The members stand more solidly on "the foundation which is laid;" they are giving of their means quite as freely as most of them are able; they take pleasure in the stones of Zion. The students I found very useful, and was able to get double as much accomplished by having them along.

I am not able to tramp around among these hills as freely as I once could, for I am getting to be old now, but what I can do is attended with greater pleasure than ever before.

THE WORSHIP OF ANCESTORS.

ANCESTRAL worship, which is the most complete and the ultimate expression of filial piety, is perfectly consistent with polytheism, with agnosticism, and with atheism. It makes dead men into gods, and its only gods are dead men. Its love, its gratitude, and its fears are for earthly parents only. It has no conception of a Heavenly Father, and feels no interest in such a being when He is made known. Either Christianity will never be introduced into China, or ancestral worship will be given up, for they are contradictories. In the death struggle between them the fittest only will survive. — REV. A. H. SMITH, D.D.

CONSECRATED DRAWING-ROOMS.

BY MRS. WILLIAM BUCKNELL, PHILADELPHIA, PA.

[The movement now making towards the extinction of the debts of the Missionary Union and the Home Mission Society through the stimulation received through parlor conferences held in Boston and New York and elsewhere, gives pertinence to the appearance of the following article on "Consecrated Drawing-rooms," kindly furnished us by Mrs. Bucknell, who is one of the most generous supporters of the work of the Union, as well as of other good causes. She is herself the daughter of a foreign missionary, born in Assam, India, and, in the manifold social relations which she has sustained in the city of Philadelphia, she has always been identified with the great interests of our Lord's kingdom in a variety of ways.]

IT MAY be to some a new and repellant idea that social functions should be utilized to further the cause of a strictly religious work such as that of Foreign Missions. Many noble women feel that there is a sacredness about the work of spreading a knowledge of Christ and His redemption among those who know it not that demands sacred surroundings, as the sanctity of the church, for all meetings where missions are to be discussed. To secularize mission work is, to such, to lower it from its lofty plane and to make an ignoble concession to the world. To separate one's self from the world, to take no part in it, to withdraw entirely from it, and to become one of a sanctified sect, seems to be the highest aim of many true, sincere and earnest Christians. They think that thereby they are following the teaching and example of Christ; but Christ did not do it. His enemies accused Him of being a glutton and a wine-bibber because He went to the homes of the rich and partook of the good things provided there just like any other of the guests. His first miracle was performed at a wedding feast. He mingled with the poor and chose His disciples from among them, but he also chose rich men for his friends and adherents. He despised neither the poor man for his poverty nor the rich man for his wealth. It was at the home of a rich man whom He loved, Lazarus of Bethany, and of Martha and Mary, his sisters, that Jesus went for comfort, rest and refreshment after his arduous labors in healing the sick, restoring the halt, the lame and the blind, and in preaching the good news to all who would hear and heed, and it was in a rich man's tomb that His body was laid after the crucifixion. These are all well known illustrations to every one of us, but perhaps undue emphasis has been put upon the fact that the poor were most eager to accept His teachings and to profit by His ministrations. He undoubtedly reproved with sad severity those who loved their wealth better than the welfare of their fellow-men; but nowhere does he forbid a man to become His disciple because he was rich, nor does He insist save in one instance upon the rich man's parting with all of his goods to distribute to the poor. That one case was an obvious attack on the besetting sin of a man who gloried in his righteousness. Christ held a mirror before him and showed him his cupidity and selfishness.

Social Life for Sacred Work

What warrant have we for using homes of wealth for religious purposes? Where were the first churches formed?

"What I tell you in secret, that speak ye on the house tops," said the Master. That does not mean shout it from the roofs. The housetop was the Oriental's drawing-room, and the church claimed the house.

While the Gospel was preached to the poor, there were always householders of means to give the shelter of their homes to the infant Church. It was more than two hundred years before there were separate church buildings. Mary, the mother of Mark, offered her house in Jerusalem to the band of apostles, and there they met and prayed for Peter's deliverance from prison. Lydia opened her house in Philippi to the Church, and in that

The Church in the House

Church was laid the corner-stone of the evangelization and civilization of Europe. Wherever Priscilla had a house, God had a Church. "Greet the Church that is in their house," Paul often says in his epistles; and it is written, "Greet the saints which are of Cæsar's household." Even in the palace of Cæsar was a consecrated meeting-place, from which the kingdom of God was spread.

But some may say that was in the early days of the Church, and those meetings were in no sense social functions; modern society is frivolous or worse. It need not be so, and often it is not. There are many more consecrated drawing-rooms among people of wealth than is generally supposed. I myself have been to popular teas, musicales and other social gatherings in homes of wealth and culture, where the whole atmosphere was ennobling and purifying, and the influence immense for morality, uprightness and religion. At these drawing-room teas, the main subjects of conversation were the best books of our greatest authors, the deeds of noble men and women, or political or social wrongs that must be righted. At musical teas, I have heard music that was like the holiest prayer, lifting the soul to God with a passionate yearning for a closer union with Him, and for a more earnest consecration of life. David of old praised the Lord with music. At afternoon and evening social gatherings, poems have been read that left an impression upon the mind for good that will reach far into the future. Never can I forget how, one evening, the host himself read to his guests "The Ballad of Judas Iscariot." I was not ashamed of the tears that would flow as this sermon in verse was so impressively read, for on all sides of me others, too, wiped away their tears. Some of us may remember houses in the country where the best room was closely shut from the household and from the sunshine, and opened under protest, almost as if it were a desecration, except for such solemn occasions as a funeral or a marriage. Who can forget what Balzac so impressively calls "the odor of the shut-in?" About many a house there is an equally oppressive moral atmosphere of the shut-in and the shut-out. There are also homes of wealth and luxury that are open to their own inmates alone, but the beauty and comfort of them carefully and selfishly guarded from any outsider. In the story of Dives, not a crime is read out against him. He simply shut himself in with his luxurious surroundings, and left the dogs to care for the helpless ones at his gate. And for that he is held up to perpetual infamy. On the other hand, we can recall houses that have become famous as centres of influence. The power of the French salon is almost a by-word, and the influence of the English drawing-room upon politics and in setting literary currents is well known. In New England, the drawing-room has been a great moral power. The story of Mrs. Sargeant's drawing-room and the Radical Club is part of the history of Boston; and almost every community in New England has had its houses wherein have started movements for village improvements, for reforms and for charities. The modern drawing-room exerts a great power. That power is being recognized and used for all sorts of charitable work: for reforms, for legal rights for the Indians, for the relief of the Armenians, for the benefit of hospitals, and also for missions. When Henry Grattan Guinness, of England, offered to the Board of our denomination the Congo Mission, the offer was met with indifference on one hand, and strong predjudice and opposition on the other. The denomination could not support another mission. It had already more than it could carry. The sainted Dr. A. J. Gordon, whose heart was full of zeal for the evangelization of the Dark Continent, turned aside from his own parish duties, and, taking with him a devoted missionary just returned from the Congo, he made a tour of the large

Consecrated Drawing-rooms

Shut and Open Houses

Congo Mission Saved

cities and towns holding drawing-room meetings, and in a few weeks he turned the whole current of feeling so that our people no longer opposed the project, but accepted the mission with joy.

McAll Mission

In the history of the work for the McAll Mission, the drawing-room has been used most successfully. We have all heard of the successful drawing-room meetings in New York, and in my own city we have occasionally used them with pleasing and gratifying results. At one given recently, one hundred and fifty-five ladies listened to the story of one who had visited some of the stations with Mrs. McAll. Chocolate and wafers were served after the speech, and the ladies lingered over their light refreshments to talk together of the work of the mission and its good results. Not only did the mission gain several new subscribers, but $48 was found in the bowl for silver offerings after the guests had departed. I heard of a town where several ladies agreed together to consecrate each in her turn one of her "at home" days to the McAll Mission. Beside, the receiver for cards was a receptacle for money, and over it a card announced that offerings for the McAll Mission would be gratefully received. I understand that the financial results were very gratifying. The Indian Association in this city holds a drawing-room meeting every two months. In some meetings bright, interesting articles culled from the official monthly papers or the monthly letter to the auxiliaries, or entertaining papers specially prepared for the occasion, are read.

A worker from the field is hailed as a veritable bonanza, and his services eagerly sought for the drawing-room meeting. The light refreshments and social chat are established features of the meetings and add immensely to their popularity and attendance. The cost is merely nominal.

I have been to luncheons, formal ones, too, where the main topic of conversation was a certain mission, and one bright and enthusiastic worker says that at her house they have the mission in which she is interested, for breakfast, luncheon and dinner every day in the year, whether there is company or not. I know a beautiful young woman, recently married, quite a society belle, as they say, whose heart is full of love for a certain charity. A short time ago she opened her beautiful home, filled with objects of interest, gathered during her travels in the Orient, for the benefit of this charity. She gave a luncheon to one hundred of her friends, but each guest paid a dollar for the invitation. It was not the money she wanted. Her luncheon cost her more than she received, but she wanted friends for the cause, and she wanted to make that particular charity the fashion so far as her influence could reach. Why not make the Foreign Mission the fashion where you live? Get the most influential women in your town or city to join you in giving Foreign Mission Teas, Foreign Mission Luncheons, Foreign Mission Drawing-room Meetings, social evenings with bright, well-trained young ladies to read interesting extracts from the prolific sources of information issued by the society; or utilize your native talent for fresh, original articles. Intersperse music, singing, banjo, zither, mandolin, violin or piano. Have a bright, pleasing recitation or two and end with light, inexpensive refreshments. One woman in a community can do much, but a few combined can do infinitely more. If one woman only talks everywhere she goes about the Foreign Mission, she may by some be called a crank. If a dozen or twenty or fifty talk about it with the same enthusiasm, curiosity and interest will be aroused, people will begin to ask, "What is this Mission we hear so much about?" and when people become interested in an object they usually give toward its support.

How to do it

"Poverty," says John Stuart Mill, "in any sense implying suffering, may be completely extinguished by the *wisdom of*

society, combined with the good sense and providence of individuals." The wisdom of society directed by the good sense and providence of individuals, may be used to extinguish a worse foe to any people than poverty, and that is, infidelity.

The word economy, which we use so much, is from two Greek words, meaning "the law of the house." The law of some houses is show, some, selfishness, some, genial hospitality and some, consecrated helpfulness. It rests upon the personality of the queen of the home what the law of her house shall be. The hostess can direct and lead the thought of every guest that enters her home.

We cannot forget that it was the work of one bad, ambitious woman that wrought untold ruin in France; but for her, France would be Protestant to-day. That woman was Catharine de Medici, widow of Henry II., mother of Charles IX., the evil genius of France, and the curse of the house of Valois. For fifty years she influenced and corrupted French history. She taught her own children debauchery, and solicited them to vice. It was she who used her drawing-room to plan the monumental crime of French history. It was she, who when the plan was about to miscarry, stood over the irresolute king, and forced him to acquiesce in the massacre of the Huguenots. France lost through her the best blood of the nation.

All over the world bad, ambitious, self-seeking women have used their drawing-rooms for self-aggrandizement, for the lowering of moral standards and for political advancement for the men of their families.

Women of America! Let us use our drawing-rooms and all the social influence we possess to carry forward the work of Christ's kingdom in every land God's beautiful sun shines upon.



THE RETURN TO SZCHUAN

REV. WILLIAM M. UPCRAFT

BHAMO to Yachau via Suichaufu is sixty-eight days continuous travelling. The item of time is, however, but a small matter as compared with the real toil of such a journey. There is no Great Western Railroad over which your belongings may be checked and yourself carried free of care and responsibility from point to point till the terminus is reached and you are at home; no dining-car system catering for the wants of its patrons, and adding those elements of luxury to which travellers at home are accustomed. Animals for transport, bedding for the travellers, medicine for emergencies, and canned food for contingencies, besides the responsibility for your men, the constant watch against cheating, the uncertainty of reception in every new place you enter, and the possible danger from roving robbers, — these constitute the burden of travel in China far more than the actual distance to be covered in miles.

The tug of parting began in the Kachin compound at Bhamo and culminated in the last shouted "Good-by" as Mr. Roberts and the Deputy Commissioner for this district, who had been our escort to the border, turned their faces homeward, and we turned towards China. That last evening on the frontier we sat around the camp-fire with the picket that guards the ford, fine fellows belonging to the British Indian Army; they told us stories of their home land, through the officer in charge, and wound up by a hearty injunction to send for them in case of trouble.

Across the ford, up the hill we went in the early morning sun, past the Chinese stockade, where all was silence, no challenge or obstruction as we had feared, only the customary greeting at the second "fort," "Oh, have you eaten early rice?" and so past the shrine of the mountain god (sure sign we were in China), only to find our first challenge at the top "fort" in the form of "Teacher, have you any medicine?" a need we were glad to supply, and thus begin anew our service in China.

Bhamo to Tengyueh is eight days over an indifferent road where supplies are uncertain and inns scarce. Manwyne, the town where less than twenty years since a young British official was officially murdered by the Chinese while leading a diplomatic mission from the viceroy of India, is a small huddled collection of houses and shops on a narrow street, but is beginning to feel the impulse of the trade from Burma and is expanding. Tengyueh would make a good centre for a mission station, being at the focus of three routes from Burma and in contact with Chinese, Shans, and Kachins.

With the extension of western enterprise, this town will become of increasing importance, and is the first natural step across the eastern border of Burma into the wider field to which an excellent equipment in Burma inevitably leads. From this point to Talifu is twelve days over some of the most trying roads on the whole journey. The Shweli and Salwen rivers are crossed within the first three days, while further on the deep dark chasm, through which the Mekong winds, tests the endurance of both men and horses.

This latter river is interesting because of the probable connection it has with the Karens in their ancient home beyond these mountains. Here is an iron suspension bridge to which their traditions point, and it may be that in this region lies one of the mission fields for the expanding Christian life of the Karens in Burma.

At Talifu we meet the first mission station on Chinese soil. The Inland Mission has had a work here for about twenty years, and though the progress has been slow there are evidences of a gathering harvest in the near future. The city lies in the shadow of a snowy range, on the shore of an extensive lake, and is one of the healthiest places in the West.

The unquestioned heroism of that missionary family — father, mother, and three small children — living in this far frontier town, thirteen days from their nearest colleagues in the work, weeks away from the nearest doctor, cut off in a real sense from the outside world, — all this and much more in the social ostracism, the intellectual barrenness, and the dearth of all spiritual fellowship that can only be indicated, — *this* impressed us profoundly and added a wider apprehension to our experience of frontier mission work. We hardly felt like using that word "pioneer" any more. The route from Tali lay to the north across the Yangtze river, at the point where it takes its long southern bend; and then through the western section of Szchuan to Yachau, thirty odd days of travel.



SUSPENSION BRIDGE IN WEST CHINA; ON THE ROAD FROM BHAMO, BURMA, TO YUNANFU

When we reached the little town just across the big river we learned that the country ahead was in the hands of local rebels and was unsafe, hence it was deemed advisable to retrace our steps and go by a more easterly road that eventually became the main road to the north. Three days' tramp back over a road already covered is not a means of grace to say the least of it, especially when it lay along a hot, windy valley, ill supplied with the essentials of living.

We had made one day along the new road and put up at a little market-town, — Midien, — and all seemed favorable for the journey ahead, and we were about to retire in good spirits, with our faces set homeward at last. Alas for the frailty of appearances! A row at the front gate of the inn called us out, and it was only by the most strenuous efforts that a general uproar was avoided, and our helper, who had been attacked, rescued from a man who had used an iron bludgeon on his head and ribs to disastrous effect. Not much rest that night, but a rather anxious watch till daylight, when we set out for the country town and laid the case before the authorities, for

the benefit of future travellers. That iron bludgeon hangs above me at this writing, a rather grim memento of a happy deliverance.

From this point we set our faces eastward and in thirteen days reached Yunnanfu, one of the points touched on our outward journey from Suifu.

There is little space left to sum up our impressions and convictions resulting from the long journey and its experiences. Perhaps this stands out most vividly as the chief: The work of the Missionary Union in Burma has created a base from which to reach over into western China, both for the masses of Shans and Kachins, for which work the Missionary Union only has the equipment in language, translations and access, and also for the controlling Chinese who cannot be overlooked in the claim of this region. It is probable that the workers from Assam will advance to meet the work in upper Burma, along the route of railway extension, and so connect on that side, and the line of further advance will be eastward into the territory lying beyond the Salwen.

Current political development is opening the way for this. The interest and aggression of the Karen Christians will find for themselves an outlet here, working towards their ancient home. It is desirable that the Missionary Union should be in a position to avail itself of the forces thus working in this direction by having a station so near to the northern frontier of Burma as may be a basis for the advancing line in this territory.

The field in upper Burma is practically in the hands of the Baptist-working force, and thus an added obligation is placed upon us and forward we must go. There is no alternative between advance and stagnation, and we shall not stagnate. May the Divine impulse come in increasing power upon the Christians of all the constituency of the Missionary Union; upon men who can come, upon those who can give, and let us give as only those do whose lives are dominated by the convictions of eternal love and eternal duty.



FIRST MISSION HOUSE IN YACHAU

THE PROBLEM OF LOCAL FINANCE

REV. EVERETT D. BURR, PASTOR OF RUGGLES STREET BAPTIST CHURCH, BOSTON

ONE of the first problems in the early church to which the Holy Ghost gave attention was the problem of finance. The vital connection between the spiritual life and the grace of giving must never be lost sight of, and an appeal made to the highest and most sacred motives in inducing giving for the enterprises of the kingdom of God. It is manifestly the duty of the leaders of a church of Christ to educate the conscience of the members of the church upon the matter of their financial responsibility. The New Testament presents the grace of giving as of especial importance among the graces, while in ordinary church administration the matter of finance is treated as a grind rather than a grace.

The first step toward Christian methods of giving and of providing for the current expenses of God's house must be the restoration of giving to its place among the graces, and this may be accomplished in one way, at least. By placing covenant vows for the support of God's house upon the same basis as the other exercises of the spiritual life, secret prayer, the study of the Scriptures, and attendance upon the Lord's Supper.

In consonance with this principle the following resolutions were adopted by the Ruggles Street Baptist Church as an educational force, that the membership might be stimulated, encouraged, and instructed in this most sacred and serious duty:

"*Resolved*, That the Ruggles Street Baptist Church considers the obligation to contribute money to the support of worship in God's house, and to the general work of His Church, as truly and as imperatively a duty as that of prayer, or the performance of any of the personal responsibilities of the Christian life.

"*Therefore, resolved*, That because of this obligation, the church hereby declares that a proportionate part of this pecuniary burden should be borne by each member connected with it, feeling assured that the cheerful assumption of this duty will honor God, benefit and elevate men, and tend to a higher development of the Christian life.

"*Resolved*, That exemption from this important obligation may be allowed in all cases where unfavorable circumstances demand it — the exemption to be made after application to an officially appointed member of the Prudential Committee of the Church. It is further ordered that such applications shall, so far as possible, be considered as confidential.

"*Resolved*, That any unexplained or unsatisfactory delinquency in the performance of this duty must be submitted to the consideration of the full Prudential Committee, to be acted upon by them after conclusive investigation has been made — such delinquency, if unwarranted, to be treated as are other serious violations of church vows, or lack of fidelity to God and the covenants that each member has declared by public profession he has entered into in his relations to Him.

"*Resolved*, That this rule has been thus definitely presented, and the consequences of its violation declared, because of the conviction of the Church, that while the rule must be made in order to obtain the means to carry on its sacred work, it is also essential to the full development of the religious character, and the spiritual life of its members. In this belief the Church is assured that if generously and conscientiously complied with, it will exemplify to an unbelieving world the sincerity and devotion of its members more fully than any mere profession of Christianity, made in public prayer or in earnest exhortation in the assemblies of God's people.

"*It is further Resolved*, That the Church should know at the beginning of each financial year the full amount of money it is to receive to meet its current expenses for the twelve months that are to follow. This is necessary so that, if possible, its expenditures may not exceed its income, and thus a yearly Church debt be avoided. For

this reason, it is also necessary that each member should give, upon a form of memorandum to be prepared each year for the purpose, the amount that he or she can pay weekly to God for his or her Church obligations and privileges. This is to be considered by the Church Committee as wholly confidential. If through oversight or for any reason, there should be failure to do this duty, it shall then be the province of the Church Committee to call upon the delinquent member to secure the necessary subscription, or to learn the reason why it has not been made. As will be readily seen, money put into the open Sabbath collection cannot be accepted as a reason for not making this subscription. If this could be allowed, the Church would always be embarrassed because of the uncertainty of its income.

"*In conclusion*, The Church would suggest — Should there be any question as to the obligation of each follower of Christ to give pecuniary support to His Church, even at the cost of personal sacrifice, it is only needful for the conscientious inquirer to remember the terms of discipleship which he accepts in making a profession of loyalty to Him and of submission to His service.

"What is the essential condition of Christian discipleship?

"That the soul must give itself to Christ in a relation more complete, unreserved, and self-denying than that given by a bride to her bridegroom — embodying all that a man has, or that the soul hopes for in this life and in that which is to come. As Christ more than fulfilled for men this condition of self-renunciation He expects men to fulfil it for Him, plainly teaching it in these unmistakable words: 'There is no man that hath left (sacrificed) house or brethren or sisters or father or mother or wife or children or lands for my sake and the gospel's, but he shall receive an hundred fold in this time, and in the world to come life everlasting.'

"The Church therefore leaves the important duty it has embodied in the above resolutions to each member's conscience and to the record to be revealed when the Son of Man shall come in His glory, to judge men by the deeds done in the body, whether they be good or whether they be evil."

Every new member of the Church is handed these resolutions as embodying the law of the Church as to the impor of local finance, and at the same ti presented with a card for his subscri and a package of envelopes to receiv weekly offerings for the current expens count which is pledged in the following

"I promise to pay, *each week*, for th rent expenses of the Ruggles Street B Church, for the year beginning Janua 1897, and ending January 1, 1898 amount I have written below:

Name
Residence
Amount Date

It will be seen that the card for c expenses involves a *promise to pay*, seems to the Church that it is the clear ing of the New Testament that the tenance of God's house, the benefits of accrue to its own supporters in large ure, is rather the paying of a legit obligation than the giving of a benefi from purely unselfish motives.

The pastor of the church, the janito printer, and the coalman are not to be c among beneficiaries, and the current ex account is to be differentiated fron benevolent account.

In keeping with its convictions upo principles of the New Testament, the gles Street Church further seeks to d the spirit of proportionate and syste beneficence among its members by s methods.

First of all, by the Missionary Comn which has in charge the leadership Church in the study of world-wide mis by the maintenance of a regular missi concert for prayer, and the managem classes for missionary instruction amon youth.

Second, by the Christian Stewards' L which consists of a company of people moved by the Spirit of God, have mad following pledge and associated them together voluntarily for mutual helpfu

CHRISTIAN STEWARD'S' LEAGUE

Recognizing myself to be a *Steward* of the manifold gifts of God, holding my possessions as a sacred trust to be administered according to the will of my Lord as it shall be made known to me individually, and desiring to render *practical* and *operative* this trusteeship, I hereby associate myself with others under the name of the CHRISTIAN STEWARDS' LEAGUE, and subscribe to the following

PLEDGE:

I covenant with the Lord, and with those who enter with me into the fellowship of this consecration that I will devote a PROPORTIONATE PART of my income — not less than one-tenth — to benevolent and religious purposes.

And this I do *in His name* who hath loved me, and hath given himself for me, my Lord and Savior Jesus Christ.

.....

.....

This league, with its prayers and testimonies, creates an influence which little by little is pervading the whole membership, as one after another is brought, under the instruction of the Holy Spirit, to see the principles and responsibilities of Christian stewardship.

Third. These proportionate givers further pledge themselves for the distribution of their "lay-by money" among the several phases of Christian work and missionary enterprises upon the following card, and to deposit regularly their offerings, which are distributed proportionately to the several causes enumerated in the list:

CHRISTIAN BENEVOLENCE PLEDGE CARDS

Recognizing my responsibility as a "good steward of the manifold grace of God" (1 *Pet.* 4:10), and taught of God that "it is required in stewards that a man be found faithful" (1 *Cor.* 4:2), I promise to give to the Benevolent Work of the Kingdom of God, through the Treasury of the Ruggles Street Baptist Church, ... per week, the same to be devoted to the several objects enumerated below in the proportion indicated on the basis of 100 per cent.

[*Suggested.*]

Deacons' Fund for Relief of the Poor	10 per cent.
American Baptist Missionary Union [Foreign]	25 per cent.
American Baptist Home Missionary Society [Home]	25 per cent.
Massachusetts Baptist State Convention	5 per cent.
City Missions [Baptist Bethel and German Church]	5 per cent.
Our Own Bible School	10 per cent.
Ministerial Education	10 per cent.
Aged Ministers and Ministers' Widows and Orphans	5 per cent.
Bible and Colportage work	5 per cent.
	100 per cent.

Name

Address

By these several agencies and methods the Church hopes to impress all of the people for whose spiritual life it is held responsible with the great responsibilities and privileges of paying and giving, and thus in solving the problems of local finance to have their part in solving the great problems of the wider ranges of God's Kingdom.

MY MISSIONARY EXPERIENCE

REV. GEORGE A. HUNTLEY

[Rev. George A. Huntley, of Burlington, Vermont, who has already spent five years in China, in connection with the China Inland Mission, has recently been appointed a missionary to China by the American Baptist Missionary Union. His experience has been so unusually varied and interesting that we have solicited the following account for publication.]



GEORGE A. HUNTLEY

SIMULTANEOUSLY with my conversion in 1877, I desired to be a missionary, and the twelve years which elapsed between this time and the date of my departure for the foreign field, I rejoiced to keep my life-object in view, longing and praying that every experience — scholastic, commercial, collegiate, and evangelistic — should provide, in its turn, fit training for my life-work.

Early Experiences

Arriving in China in the spring of 1889, my first year was spent at Chefu, in the Protestant Collegiate School of the China Inland Mission, taking the place there of one of the masters, whose health had broken down, and it was not till the autumn of the following year that I was able to start on the long inland journey to my appointed station, where my brother was holding the fort alone, and had long been praying for my arrival.

Ch'eng-Ku-hsien is a walled city of about forty thousand inhabitants, situated on the north bank of the River Han, a day's journey from the large prefectural city Hanchong-fu and about three months' journey from the coast (two thousand miles). This city Mr. Pearse, of the China Inland Mission, opened as a station in 1887, and was soon afterwards joined by my brother, Rev. Albert Huntley, who undertook the oversight of the work in a short time after his arrival, owing to the former's return to England with his wife and family, for their much-needed furlough. The station was reënforced by Mrs. Albert Huntley a few months later. It was my privilege to join these dear workers in January, 1891, and our small band was further strengthened by two sisters, the Misses Coleman and Harrison, in the spring of 1893.

The Lord's richest blessing rested upon this work from the first. We were all of one mind as to missionary tactics, — wearing the native dress, living in native houses, and keeping our home and table as simple as we could consistently, without running much risk on the score of health. Our appropriations for the station were not large, and we believe the work is not weaker but stronger because of the simple, natural way in which it has grown. Indeed, our aim has always been to build up a self-supporting and strong, native church. From statistics which I have before me, it may be seen that in December, 1889, there was one organized church with thirty-four baptized from commencement; there were no native helpers, no dispensary, no out-station, and no school. But at the beginning of 1894,

there were three organized churches with 107 baptized from commencement, one evangelist paid by native church, one evangelist paid by mission funds, eight unpaid native helpers, and a colporteur supported by private funds. There was also a dispensary with an attendance of about 4,000 patients during the year, four out-stations, and a school with two school teachers. From this time the work has steadily increased, and there are to-day in this district more than 150 Christians, who gather at the Lord's table to remember His death "till He come." The methods adopted to reach the people may be briefly given under four heads:

I. DAILY PREACHING

A large shop was rented on the main thoroughfare, which we converted into a street-preaching chapel; here foreign missionary and native helper, by conversation and preaching, sought to make known to these people the old, old story. We found it helped our work to have pictures painted by native artists, illustrating Gospel truths, and also folding scrolls upon which various texts and subjects were written. Thus through the eye as well as through the ear, the heathen were daily taught their need of a Savior. Sometimes the listeners would linger for hours, and often by intelligent questions would lead us to believe that they had grasped much of gospel truth, while many purchased tracts and Gospels, which were spread for sale on the stand before us, and carried the silent message away to their distant homes.



HEADQUARTERS CHINA INLAND MISSION, SHANGHAI

II. DISPENSARY

Behind the preaching-hall we had a small dispensary, and though my medical knowledge was by no means extensive, it was a great privilege to be able to do much to alleviate the sufferings of these ignorant and superstitious people. It also afforded us good opportunity for individual conversation with those who were made peculiarly receptive by kindness shown in medical treatment.

A man named Wang, living seven *li* away in the country, came one day suffering from an incurable disease. I told him his case was hopeless, though by the performance of a simple operation, and the administration of remedies, I could certainly alleviate his sufferings, and perhaps prolong his life. The operation was performed and the remedies administered, and the man drank in with intense longing the story of God's love in sending a Savior to die for poor sinful men. He became a willing learner, and soon gave evidence that he had passed "from death unto life." The idols, which he had worshipped for years, were taken from his home, and brought by his wife to our Sunday morning service in the city; she set fire to them, and the native Christians stood around, singing heartily as the flames rose upward, "Praise God from whom all blessings flow." Mr. Wang soon became too weak to come to town, and I visited him in his home for several weeks. A day or two before he died, I sat by his side and was about to read a few verses from John xiv., but first remarked, "Wang-

Burning their Idols

ta-ie" (that was his name), "the Lord spoke these words to His disciples because they were in great sorrow." "Pastor," he said interrupting, "I am not in great sorrow; my sins are forgiven, and I am going home to be with Jesus." A little later, a native Christian leaned over and asked what he remembered about the *Fuh-in* (happy sound-Gospel). The old man faintly whispered "*Kiu-chu*" (Savior), and quietly passed away to be forever with the Lord.

Is'ai-ta-ie was a farmer, whose wife had recently joined our little band. She was converted through and through, and her face was ever radiant with an inward joy. This woman received bitter persecution from her husband and eldest son, the former threatening to cut off his wife's feet if she dared to enter our preaching-hall again. The native Christians, as they gathered at the usual prayer-meeting, were saddened as they heard this threat, but Mrs. Is'ai's face was as happy as ever; she had prayed for her husband and she believed God would hear.

Another Bonfire

Soon afterwards Mr. Is'ai was taken sick. He tried one or two native doctors, but "was nothing bettered, but rather grew worse" after taking their mysterious concoctions. He was recommended to see the foreign teacher in the city, and was told of many who had been healed by his remedies. He hesitated, saying, "I would blush to present myself before them. I have said such awful things about them." At last he yielded. I shall never forget the day he visited us. After a long conversation with my brother in the preaching-hall, he seated himself in the dispensary. He seemed broken down with the kindness which we were able to show him, and we believe his heart was touched, too, with the Savior's love; anyway, he told his wife she could go to the meetings if she chose. Soon he came himself, and it was not very long before his idols were taken down. and we had another glorious bonfire, and another doxology of praise, as we beheld one more "turned to God from idols to serve the living and true God, and to wait for His Son from heaven." After the usual probationary period, he received baptism, and continues with us to-day, a deacon of the church, and a valuable voluntary native helper.

III. ITINERATING

My brother and I would take turns to journey into surrounding districts, in company with a native preacher. The principal markets were visited over and over again, and in addition to the preaching of the Word, we were able to sell large numbers of Christian books and Gospels to the multitudes of people who thronged these busy centres. The out-stations already alluded to, in each of which to-day are planted independent churches, are largely the result of this work.

IV. NATIVE AGENCY

We praise God for a large number of earnest Christians, greatly desiring the salvation of others of these some eight or ten would meet at our house for Bible study on Monday evenings, and constituted our "Preacher's class." It was pleasing to note the growth in grace, and the increase in knowledge of these earnest workers, and we relied largely upon them for the conduct of the services held simultaneously in seven different places every Sunday morning. Occasionally these helpers would be willing to accompany us on a preaching tour of two or three weeks, giving up their work for the time being, and receiving no remuneration from us, excepting their bare travelling expenses (six cents per day).

In this way we have sought to reach the perishing around us, and as, to-day, we witness the result, we cry, "Lo, what hath God wrought?" and rejoice to hear with divine assurance, "Ye shall see greater things than these."

LETTERS.

CHINA

Rev H. A. Kemp

CHAUCHAUFU, Dec. 16, 1896

We began our work around the wall inside, and gradually extended it in toward the centre, until we have now reached the most densely populated part of the city. We have preached in the courts of the yamens and in the open spaces on the streets. Thus far we have received respectful attention everywhere. When I look back two years to the time when I moved into this city, my heart goes out in thanksgiving to God, for He has wrought wonderfully here. At that time the spirit of hostility was evident on every hand. Now the people seem much more friendly. They seem to be getting rid of the idea that we are here, as they so often said, to spy out their land.

As to results of this street preaching, it has cleared up some of the conflicting ideas held in regard to the doctrine which we preach. A great many of the Chinese regard the entering the church as a means to worldly gain; they think that if they have law-suits, or if a man owes them money, being in the church they can go to the foreign teacher and he will fight their law-suits for them successfully and intimidate their debtors into paying them. The attendance at the chapel has been increased by the street preaching. Some are asking for baptism. Great care must be exercised in taking them in, for they often say that they want to worship God, when what they really want is some worldly benefit.

I think that if we could have a preaching-hall on some one of the densely crowded thoroughfares where we could preach and sell parts of the Scriptures and other religious tracts, it would be a valuable addition to our work. I hope that it will not be long before we shall have such a place.

Rev. T. D. Holmes

KINHWA, Oct. 6, 1896

Many encouraging features are seen in the church work. The people are awakening to the need of doing more to support their work. Lately one church that is doing fairly well made many excuses and said that they were doing all they possibly could. Their preacher, who has a large family, begged me either to increase his salary or pay the rent on his house, where the church worships. I called the church together, showed them the unreasonableness of any one but themselves paying the rent on the building where they worship, told them that I could promise nothing from the Union that was urging retrenchment everywhere, but that I would out of my tenth help provide if they themselves would first subscribe liberally. Thus encouraged, they immediately started a paper. While some were glibly calling out the sums they would pledge, I reminded them that this was the Lord's work and no light matter, and that every cash must be forthcoming if possible. All solemnly promised to pay, and one brother emphasized his words by throwing a silver dollar on the table. In a few moments, with what I promised, they had enough to pay their rent for a year.

Candidates for the ministry. — Early in the summer two young men applied to be sent to the school at Shaohing to study for the ministry. I tried to show them the gravity of the matter and asked the church to pray for them that they might be sent forth by the Holy Spirit. At the appointed time, with the preacher and elders of the church, we examined them. Their answer to one question impressed me with their genuineness. "How is it," I said, "that you desire to be preachers, when in so many places young men are refusing to become preachers because the prospect of employment by the Boards is so poor; perhaps in a few years all these churches will be thrown on their own resources?" Their reply was, "We want to preach for the Lord Jesus, not for money." I did not hesitate to recommend them to Mr. Jenkins.

At our last workers' conference, September 16, we considered this subject: "The Gift of the Holy Spirit." Though the discussions did not come up to what I wanted, I think before we separated each one felt the need of more Holy Spirit power in his work, and that all were living far beneath our privilege in that respect. As I wish to keep the matter of self-support prominently before them, I asked them at the next conference which meets in December to discuss the question of Scriptural Giving. To have the subject thoroughly treated and call out their best efforts, I offered first and second prizes.

FOR BAPTIST YOUNG PEOPLE

BY MISS MURIEL K. MABIE

A NEW DAY FOR CHINA

HAVE you ever been to Northfield to attend a Students' Conference? If you have you will instantly recall those days of



AMERICAN MISSIONARY IN CHINESE DRESS

refreshing; the inspiring addresses, the exquisite scenery, and the blessed spiritual influence with which the very air seemed to be laden. But whoever thought of a "Northfield" Conference in China? — great, heathen, unspiritual China! But thank God for facts surpassing any hope or expectation of our own. For several years, missionaries laboring in China, who in previous years had enjoyed the various Conferences in America, for the deepening of the spiritual life, had coveted just such blessings from China. Efforts have been made from time to time to secure workers from the home land to conduct such meetings, but without avail. The proposed visit of Mr. Mott, under the auspices of the Young Men's Christian Association, was hailed as affording the desired opportunity, and preparations were carried eagerly forward.

There were several reasons which led those who had the preparation in charge to believe that God would greatly bless such gatherings. In the first place, before reaching China, Mr. Mott would have met the students of Australia, India, and Ceylon, and would have come to understand the Oriental mind as he could not have done when he first started out; he would thus be able to know better how to help them. Then, again, there were those to work up the Conferences who had been trained in that line, in America; there was, also, as has been said, a large number of missionaries and teachers who had been praying for such gatherings, and so were expecting a great blessing; another thing which was very helpful, was the fact that most of the students who would attend such a Conference were from evangelical institutions under missionary control. Last, but by no means least, was the great volume of prayer that was going up from the students in the land which Mr. Mott had previously visited, for God's blessing on his labors in China.

FOUR MAIN CONFERENCES

were planned to be held at Chefu, Peking, Shanghai, and Fuchau, with two subordinate ones at Tientsin and Hankau. The attendance surpassed the expectations of the most sanguine, there being in all 1,001 students and 2,883, including teachers, missionaries, foreigners, and others. The attendance represented forty institutions of learning and thirty-seven missionary societies, while many of the missionaries present were veterans in the service, greatly honored of God, who,

for the sake of China's students, rejoiced to see this day. Great spiritual power, and a glowing enthusiasm marked all the meetings; —not emotional enthusiasm, but enthusiasm of an earnest purpose, in wrought with faith, and fresh determination to seek and do the will of God. The presence and guidance of the Holy Spirit was constantly sought in the meetings; there was no effort to bring men to the front, but an earnest desire that "in all things He might have the preëmience." Mr. Mott gave a number of powerful addresses. His work has brought him so closely in touch with the students in all lands that he is admirably qualified to meet their needs, and is most helpful in his addresses on Bible study and prayer. Besides addresses on the spiritual life we note those on the "Spiritual Needs and Claims of China," "The Spiritual Crisis in China," "The Strategic Importance of Reaching the Students of China," "Revivals" and "Prayer as a Preparation for Work." These addresses were given by men of such prominence as Bishop Joyce, Dr. Hartwell, Dr. Sheffield, Dr. Muirhead, Mr. Sweet, and others.

FAR REACHING AND LIMITLESS

as the results of such gatherings will be, there are many gratifyiug results already seen. First, a very general revival in Bible study has commenced, which alone would mean much for the future spiritual life of both missionaries and students. Nearly a thousand have covenanted to devote an early half-hour in the day to devotional study and prayer, thus joining what is known as the "Morning Watch." No less than seventy-six students, among them some of the strongest men in the colleges, have pledged their lives to direct service for their countrymen. Quite a number for the first time in their lives acknowledged the Lord as their personal Savior. Twenty-six college Christian Associations were formed, which, in common with the five previously existing, have united to form the National College Young Men's Christian Association of China. A missionary who was present at three of the Conferences sums up the results by saying, "There is a spirit of prayer, an expectancy, a looking forward to a revival of great magnitude, a buoyancy of faith, that has never been so generally evident before."

It is a significant fact, that the leaders in all this advance work are the missionaries of long experience, and the presidents of leading colleges. Seventeen college presidents from many parts of China left their work at the busiest season of the year to come to Shanghai to assist in the formation of the National Christian Association. This Union will enable the Christian students of the Empire, for the first time, to know the strength of their numbers, and by union with the World's Federation of Christian Students, they will feel the encouragements which comes from united effort against a common enemy. Surely history is making rapidly in China these days; the foundations of Old China are surely shaken; New China is coming on. The leaders of the new are being trained in modern ways and thought. What shall the leadership be? Shall we not encourage and foster any movement whith tends to make that leadership truly Christian?

ABSTRACT OF PROCEEDINGS OF THE EXECUTIVE COMMITTEE

THE MEETING OF FEBRUARY 15, 1897. FOURTEEN MEMBERS PRESENT

THE Recording Secretary of the Committee was instructed to procure and keep in the vaults of the Union in Boston certified copies of deeds of all real estate owned by the Union in foreign lands.

Arrangements were made for an appeal to ministers on behalf of the debts of the Missionary Union and Home Mission Society.

The Home Secretary announced that the support of Rev. A. F. Groesbeck had been assumed by the Young People's Societies of the Hudson River North Baptist Association in New York.

The resignation of Miss Jennie S. Edmunds, of the Congo Mission, was accepted.

Miss Stella Relyea, of Newburg, N.Y., was appointed a missionary of the Union, to be supported by the Woman's Baptist Foreign Missionary Society.

Rev. George A. Huntley, of Burlington, Vt., was appointed special agent of the Union among the churches while awaiting the time of his departure for the mission field in China.

THE MEETING OF MARCH 1, 1897. ELEVEN MEMBERS PRESENT

A special donation of $1,000, from Mr. Edward Canby and Mr. W. D. Chamberlin, of Dayton, Ohio, toward a house for Rev. I. E. Munger at Tura, Assam, was reported and the amount was appropriated.

It was voted that the Treasurer be authorized to include in the receipts of the current year all contributions mailed on or before April 1st.

A committee consisting of Messrs. Duncan, King, Chipman, and Bullen was appointed, to prepare a minute regarding the death of Rev. J. N. Murdock, LL.D., Honorary Secretary, the minute to be inscribed on the records of the committee.

Rev. W. E. Witter, M.D., District Secretary for New England, was introduced, and gave an account of his visit to Rochester Theological Seminary and the great interest in missions among the students. The subject of inviting candidates to meet the committee, with reference to some appointments to fill specially needed vacancies was taken into consideration.

The passage of Rev. C. B. Antisdel and wife to the Congo was authorized.

Miss Gertrude M. Welles, of Arcade, N.Y., was appointed a missionary of the Union to the Congo mission.

The resignation of Rev. R. L. Halsey, of Japan, who is returning to this country, was accepted.

Rev. David Downie, D.D., of Nellore, was appointed Secretary as well as Treasurer of the Telugu Mission in India, and Rev. F. H. Levering, of Nellore, was appointed one of the Trustees of the Telugu Mission.

MONTHLY MISSIONARY CONCERT PROGRAMME

[The references are to this number of the MAGAZINE.]

1. Service of Song.
2. Scripture. Isaiah 49: 1-12.
3. Commendation Richly Deserved. p. 118.
4. Letter from Mr. Kemp, of China. p. 143.
5. Letter from Mr. Holmes, of China. p. 143.
6. Prayer for China and its Many Millions.
7. The Worship of Ancestors. (p. 129.)
8. Burning Their Idols. (p. 141.)
9. Another Bonfire. (p. 142.)
10. Singing. "Jesus Shall Reign."
11. Financially the Condition of the Missionary Union. (p. 113.)
12. The Magnificent Offer of Mr. John D. Rockefeller. (p. 113.)
13. Consider the Condition of the Baptist denomination. (p. 114.)
14. Why More Money is Needed. (p. 116.)
15. The Greeks Leading the World. (p. 117.)
16. Offering for the Work of the American Baptist Missionary Union.

DONATIONS

RECEIVED IN FEBRUARY, 1897.

MAINE, $391.26.

South Paris ch.	$19 60
Waterville, 1st ch. special collection	30 08
Rockport ch.	5 00
Thomaston, Miss Bertha Stackpole	10 00
Waterville, John B. Foster	50 00
Camden, Chestnut St. ch.	7 00
Camden, Chestnut St. S. S.	7 00
Camden, Rev. F. M. Preble	5 00
Brooklin ch.	$2 22
Brooklin Y. P. S. C. E.	10 00
Brooklin S. S.	15 00
Houlton ch.	7 00
Washburn ch.	50
Forest City ch.	1 06
Patten ch. Mrs. Darling	4 25
North Lamoine, Mrs. E. D. Bragdon	1 00
Bangor, 1st ch.	50
West Gardiner ch.	10 00
Yarmouth ch.	20 00
Jemtland Y. P. S. C. E. tow. sup. Tan Hu, care Rev. Wm. Ashmore, Jr., Swatow	[illegible]
Surry ch.	[illegible]
East Bluehill ch.	[illegible]
Franklin ch.	[illegible]
Sedgewick ch.	[illegible]
Penobscot ch.	7 [illegible]
West Sullivan ch.	[illegible]
Hancock ch.	1 [illegible]
Brooklin ch.	7 [illegible]

Ellsworth ch	$10 98
Lamoine ch	6 63
Tremont ch	2 00
Trenton ch	40
Presque Isle, 1st ch	1 00
Springvale ch	50 00

NEW HAMPSHIRE, $300.92.

Salisbury Heights ch	14 15
Exeter, a friend	4 00
South Hampton ch	9 00
Portsmouth, Middle St. ch.	142 77
Franklin Falls, 1st ch	50 00
Claremont, 1st ch	37 00
East Jeffrey ch	4 00
Lakeport, Mrs. Ann E. Hall	5 00
Suncook ch., S. S. and Y. P.	15 00
Greenville ch	5 00
Lisbon, Mrs. A. B. Taft	5 00
Hanover, Mrs. N. S. Huntington	10 00

VERMONT, $296.94.

Perkinsville ch	16 85
Brattleboro C. E. Society, "Endeavor Day" contribution	1 41
Fairhaven ch	40 00
[illegible] ch	20 00
[illegible] ch	10 00
[illegible] ch	43 58
[illegible] S. S	20 00
[illegible]	31 00
[illegible] Centre ch	10 00
[illegible]	3 00
[illegible] Huntley	25 00
[illegible], Lucy A. Sher- [illegible]. $1 is towards	10 00
[illegible], 1st ch	26 10
[illegible] ch. and S. S.	20 00
[illegible]	2 00
[illegible]	3 00
[illegible] S. C. E	7 00
[illegible] Rev. H. M.	5 00
[illegible] L. Hopkins	3 00

[illegible]USETTS, $1,859.85.

[illegible] ch. Y. P. S. C. E.	
[illegible]rs., care Rev.	
[illegible]port, Sando-	
[illegible]	15 00
[illegible]ed by a mem-	
[illegible]mont Temple	
[illegible]ine relief in	
[illegible] Rev. G. H.	
[illegible]igiri	50 25
[illegible] Rev. J. S.	
[illegible] D., "Thank-	
[illegible]	5 00
[illegible]emory of Ben-	
[illegible]ierce, for the	
[illegible]	50 00
[illegible]. Kilmer, for	
[illegible]	5 00
[illegible], 1st ch	2 62
[illegible] P. S. C. E	8 88
[illegible] St. ch	15 00
[illegible], Charles E.	
[illegible]	100 00
[illegible] a friend, for	
[illegible]work in Africa	5 00
[illegible]special offering	13 65
[illegible]ry Ave. ch. Y. P.	
[illegible]	2 50
[illegible]nch St. ch. of	
[illegible]fr. Wm. F. Hills	
[illegible]ly tow. sup. Rev.	
and [illegible] Rodamulla Relly, care Rev. J. E. Clough	45 00
Rockland Y. P. S. C. E	$3 00
East Somerville ch	16 64
Fall River, 1st ch	191 00
Osterville Y. P. S. C. E	2 00
Cambridge, Broadway ch. King's Daughters, for famine relief in India, care Rev. G. H. Brock	7 61
North Uxbridge Y. P. S. C. E.	10 00
Malden, 1st ch	180 85
Andover ch	25 25
Springfield Highland Y. P. S. C. E	55 62
Springfield Highland, a friend	3 00
Brookville ch	7 67
North Egremont ch	6 34
Weston ch	7 88
Boston, a friend	10 00
Malden, 1st ch. Y. P. S. C. E. toward salary, Rev. J. E. Cummings	25 00
Northboro ch	16 00
Clinton ch. toward the debt	76 76
Kingston ch	1 50
Sheldonville Y. P. S. C. E.	1 63
Hampden ch	21 46
Lynn, Washington St. ch. Y. P. S. C. E	4 40
Lawrence, 1st ch. a friend tow. the debt of '96	5 00
Waltham, 1st ch. S. S	25 00
Westboro, 1st ch	208 02
Fitchburg, Highland ch	2 17
Everett, Mrs. H. H. Brann.	1 00
Sharon, Mrs. E. C. Merriam	5 00
Leominster, Central ch	6 36
Boston, 1st ch. Samuel N. Brown, for the debt	100 00
Wenham Depot, People's ch. Y. P. S. C. E	1 04
Hudson ch	25 00
Boston, Calvary ch	7 00
Hingham ch	6 00
Clinton ch. towards sup. Solomon Veucutish, care Rev. J. E. Clough	15 50
Plymouth, Edwin S. Pauling, for the debt	5 00
Northampton, 1st ch	110 00
Greenfield, D. C. G. Field, for the debt	25 00
Boston, Joseph D. Matthews, for the debt	5 00
Cottage City ch	5 00
Allston, Brighton Ave. ch.	142 61
West Boylston ch	8 39
North Tewksbury, 1st ch	72 25
Waltham, Mrs. Lydia T. Farwell, for the debt	10 00
Chelsea, Mrs. N. B. Donovan	2 00
Boston, Clarendon St. Y. P. S. C. E. fr. W. E. Witter	20 00
Pittsfield ch	26 00
Pittsfield Y. P. S. C. E.	5 00
Wakefield S. S. for sup Ko Nee, care Rev. C. L. Dayenport, Sandoway	25 00

RHODE ISLAND, $314.67.

North Tiverton, C. E. Soc. of Temple chapel, tow. sup. Rev. G. E. Whitman	12 25
Providence, 4th ch. B. Y. P. U. tow. sup. Mr. H. J. Vinton, Rangoon	12 50
Providence, Rev. J. V. Osterhout, tow. sup. San Lee, Toungoo, Burma, care Dr. Bunker	40 00
Providence, Union ch. Y. P. S. C. E., "C. E. Day" offering	10 00
Narragansett Pier S. S.	$15 00
Pawtucket, Woodlawn S. S.	5 50
Pawtucket, Woodlawn ch.	40 09
Providence, Broadway ch.	17 90
Providence, Broadway ch. Mr. and Mrs. W. L. Clarke, for sup. Moung Tine, care Dr. Bunker, Toungoo	40 00
Providence, Central Bapt. S. S., 3 classes	33 43
Providence, Broadway ch. Y. P. S. C. E., for sup. Aung Bau, care Rev. W. F. Thomas	28 00
Providence, Emily Susan Manton	10 00
Providence, Miss Elizabeth B. Welch	50 00

CONNECTICUT, $862.41.

Hartford, Thos. G. Wright	5 00
Norwich, Mrs. Anna M. Herr, completing $50 for sup. n. pr	15 00
Hartford, Henry P. Clark and wife, $25; and Geo. W. Hodge and wife, $25, tow. education of two Karen boys, care Rev. A. V. B. Crumb (special)	50 00
Winsted, Mrs. Charlotte N. Deming	1 00
Bridgeport, E. Washington Ave. ch	11 25
Ansonia, 1st ch. Y. P. S. C. E., "C. E. Day" offering.	8 86
Plainfield, Union ch. of wh. $10 is from S. S.	30 56
New London, Huntington St. ch	48 00
New Haven, German ch	25 00
Niantic ch	10 02
South Norwalk ch. and C. E.	88 53
North Lyme Y. P. S. C. E.	2 50
Winsted Y. P. S. C. E.	5 94
Meriden, Main St. ch	27 00
Stamford, 1st ch	85 60
Rockville, Mr. and Mrs. Wm. Butler $150, Edwin T. Butler $30, to constitute Rev. A. P. Wedge and H. L. M.	180 00
German Associations chs. tow. sup. Yellamanda D. care Rev. J. Heinrichs	50 00
Groton, 1st ch	40 00
Northville, New Milford ch.	15 50
New Haven, Calvary ch	130 00
Easton ch	5 50
Easton S. S.	1 00
Waterbury, 1st church	20 00
Hartford, Olivet ch.	6 15

NEW YORK, $5,825.67.

North Tonawanda, a friend tow sal. Rev. J. S. Adams	5 0
Albany, Calvary ch.	105 80
Albany, Calvary S. S.	31 83
Troy, Mr. Justice Miller, tow. the debt	500 00
Troy, 2d ch	50 00
Lima ch. for famine sufferers, India, care Rev. G. H. Brock	8 00
Fruit Valley, Southwest Oswego C. E. Society	5 75
Newark, 1st ch	28 00
Genesee, Julia R. Bailey	5 00
Rochester, 1st ch. of wh. $100 is from Prof. A. H. Mixer and daughter tow. sup. four native workers, Tura, Assam	539 50

North Granville ch..... $12 00
Amsterdam ch. tow. sal. four n. prs..... 11 50
Manlius ch..... 15 00
Pike, Rev. S. Hough..... 15 00
Pike, 1st ch..... 5 00
Schenectady, Emmanuel ch 42 65
Brewster, T. S. Parker for Telugus..... 5 00
Wappingers Falls ch..... 2 00
Wappingers Falls Y. P. S. C. E..... 1 00
Bradford ch..... 3 50
Fairport B. Y. P. U. for the sup. of Rev. Thos. Moody 50 00
Churchville Y. P. S. C. E. for the sup. of Rev. Thos. Moody..... 5 00
New York, Miss Susie A. Pinder..... 5 00
Troy, Fifth Ave. ch..... 144 80
Rondout, 1st ch..... 168 00
Northville, 1st ch. Y. P. S. C. E. for the famine sufferers in India, care Rev. G. H. Brock..... 5 25
Rochester, 2d ch. Primary Dep't, for Rev. W. H. Roberts, Bhamo..... 10 00
Syracuse, M. E. Garnsey... 5 00
Hamilton, Students of Colgate Univ. for the debt 181 00
Buffalo, Mrs. Anna M. Hedstrom, for deficit..... 500 00
Nunda ch..... 9 74
Nunda S. S..... 2 10
Nunda Y. P. U..... 3 16
Fredonia, Mrs. Betsey M. Davis..... 25 00
Fredonia ch..... 106 00
Dundee, Mrs. Dorothy E. Pierce..... 5 00
Rochester, Meigs St. ch... 13 40
Rochester, Mumford S. S.. 6 00
Rochester, 1st B. Y. P. U.. 23 83
Salamanca ch..... 5 00
Preston Hollow, Ladies' Soc. tow. sup. nat. pr. care Rev. C. L. Davenport.... 25 00
Hermon ch..... 5 00
Hermon S. S..... 1 70
Marion ch..... 16 40
Clifton Springs, Rev. David Gilmore, for the debt... 5 00
York, F. B. Pomeroy..... 5 00
New York City, Madison Ave. ch.....1,116 73
New York City, Alex. Ave. ch..... 101 58
New York City, Morningside ch..... 10 00
New York City, 1st Swedish ch..... 33 35
New York City, Ch. of Redeemer ch..... 59 15
Williams Bridge, Immanuel ch..... 2 00
Port Richmond, Park ch.. 25 00
Port Chester ch..... 11 04
Mt. Vernon, "a friend".... 6 00
Mt. Vernon, "a friend".... 6 00
Brooklyn, Bushwick Ave. ch..... 35 00
Brooklyn, Washington Ave. ch..... 460 85
Brooklyn, Memorial S. S.. 10 00
Bedford Heights Y. P..... 16 47
Unionville, Orange ch..... 30 00
Brewster ch..... 25 00
Lima, 1st ch..... 4 50
Belleville Y. P. S. C. E..... 1 00
Lorraine ch..... 2 80
Lowville S. S. tow. sup. nat. pr. care Rev. A. V. B. Crumb, Toungoo..... 25 00
Union ch..... 5 00
Vestal Centre ch..... $4 00
Spencer Y. P. S. C. E..... 21 22
Spencer, Judson Mission Band..... 16 00
Binghamton, Park Ave. ch. 114 46
Binghamton Y. P. S. C. E.. 5 31
Buffalo, Thank offering ... 100 00
Buffalo, Immanuel ch..... 23 09
Buffalo, Lafayette Ave. S. S. 3 00
Woodhull ch..... 8 55
Woodhull Y. P. S. C. E.... 7 27
Woodhull Jr. C. E..... 1 00
East Troupsburg S. S..... 2 50
Haskell Flats ch..... 4 11
Hinsdale ch..... 7 00
Sherman S. S. tow. sal. Rev. H. Richards and Rev. Robert Wellwood..... 4 00
Sherman, Rev. T. P. Poate, as above..... 5 00
Stockton ch. as above..... 5 50
Elmira, South Side S. S.... 1 50
Southport S. S..... 1 60
Waverly ch..... 44 08
Canister S. S..... 2 00
Norwich Y. P. S. C. E..... 4 08
Truxton ch..... 6 00
Keeseville ch..... 4 75
Walton ch..... 6 00
Hermitage ch..... 16 49
Hermitage Y. P. S. C. E.... 3 51
Warsaw ch..... 27 87
Warsaw Y. P. S. C. E. tow. sup. V. Jacobs, care Rev. J. Heinrichs, Ramapatam, India..... 14 68
Warsaw, Rev. O. R. McKay, prize money to be used by Prof. L. E. Martin, Ongole, India..... 5 00
East Pembroke ch..... 8 25
Stony Creek ch..... 1 50
Warrensburg ch..... 7 00
Warrensburg S. S..... 2 50
Warrensburg B. Y. P. U .. 1 75
Minerva ch..... 6 02
Indian Lake ch..... 2 00
Mt. Morris ch..... 26 34
Mt. Morris S. S..... 5 00
Delphi ch..... 1 50
Morrisville ch..... 22 55
De Ruyter ch..... 7 00
Herkimer Y. P. S. C. E.... 20 00
Ft. Plain B. Y. P. U..... 1 00
Rochester, Plymouth Ave. ch..... 16 00
Rochester, Lyell Ave. ch. 12 18
West Somerset Y.P.S.C.E. 2 25
Boonville ch..... 30 20
Utica, Mrs. Charlotte E. Whipple..... 2 00
Trenton, 1st ch. S. S..... 5 00
Cassville ch..... 12 00
Fabius Y. P. S. C. E. tow. sup. Anek Wapply, care Rev. E. G. Phillips, Tura, Assam..... 17 00
Elbridge ch..... 63 28
Orleans ch..... 5 78
Clifton Springs Y.P.S.C.E. 4 25
Manchester S. S..... 5 00
Shelby ch..... 6 00
Alabama ch..... 31 45
Knowlesville ch..... 30 00
Sloansville S. S..... 1 75
Ballston Spa ch..... 10 00
Gloversville ch. in part.... 75 00
Watkins ch. in part..... 16 00
Trumansburg ch..... 24 00
Trumansburg S. S..... 5 00
Trumansburg Y. P. S. C. E. 3 00
Ithaca, 1st ch. add'l..... 25 00
East Poestenkill ch..... 2 50
Stephentown ch..... 15 04
Berlin ch..... 5 38
Townsend ch..... 4 00
Nicholville, Mrs. C. L. Day $10 00
Whitehall ch..... 28 00
Whitehall Y. P. S. C. E.... 3 00
Whitehall S. S..... 3 00
Lakeville ch..... 10 00
Clyde ch..... 2 30
Middlefield ch..... 3 75

NEW JERSEY, $1,495.27.

Princeton, E. H. Loomis.. 20 00
Asbury Park, Mrs. A. E. A. Griffin, special for sup. nat. Chinese student.... 17 50
Asbury Park ch..... 5 00
Plainfield, 1st ch. a member 100 00
New Monmouth, Rev. W. V. Wilson..... 20 00
Richland ch..... 1 00
Spring Side Mission for n. pr. care Rev. L. W. Cronkhite..... 12 50
Mt. Ephraim ch..... 13 00
Riverton and Palmyra ch. 11 84
Linden ch..... 83 47
Linden S. S..... 25 00
Burlington, 1st ch. S. S. Mrs. Dr. Hall's Bible class for n. pr. care A. H. Henderson, M. D..... 12 50
Tuckahoe ch..... 2 50
Beverly ch..... 9 00
Moorestown ch. S. S..... 7 50
Phillipsburg ch..... 10 22
George's Road ch..... 5 50
Point Pleasant ch..... 10 00
Bordertown ch..... 133 27
Avon-by-the-Sea, Mrs. C. L. Armstrong..... 5 00
Avon-by-the-Sea Y. P. Soc. 2 00
Chesterfield ch..... 7 10
South Amboy ch..... 7 92
Alloway ch..... 22 38
Cedarville ch..... 10 00
Vineland, West ch..... 3 50
Bridgeton, 1st ch. Y. P. S. C. E..... 6 42
South Plainfield ch..... 24 20
Jersey City, North ch..... 46 43
Plainfield, Park Ave. Y. P. S. C. E..... 25 00
Elizabeth, 1st ch..... 87 72
Rahway, 1st ch. S. S..... 10 75
Rahway, 1st ch..... 30 50
Jersey City, Bergen ch.... 144 53
Rutherford ch..... 33 00
Paterson, Fourth Y. P. S. C. E..... 6 00
Deckertown ch..... 13 08
Morristown ch..... 500 00
Brookdale ch..... 9 25

PENNSYLVANIA, $5,216.76.

Philadelphia, General Missionary Society of German Baptist Churches of North America, per J. A. Schulte, Treas..... 357 50
Upland, Samuel A. Crozer 2,000 00
Summit Hill ch..... 2 50
Mosiertown, Mrs. Keziah Erwin..... 5 00
Philadelphia, J. C. McCurdy, tow. sup. A. H. Henderson, M. D., and wife, Mone, Burma..... 600 00
Scranton, The Green Ridge ch..... 48 60
Philadelphia, Belmont Ave. ch..... 24 75
Philadelphia, Belmont Ave. S. S..... 13 93
Immanuel Mission..... 20 58
Immanuel Mission S. S.... 12 23
Baptist Orphanage..... 2 61

Ellsworth ch	$10 98
Lamoine ch	6 63
Tremont ch	2 00
Trenton ch	40
Presque Isle, 1st ch	1 00
Springvale ch	50 00

NEW HAMPSHIRE, $300.92.

Salisbury Heights ch	14 15
Exeter, a friend	4 00
South Hampton ch	9 00
Portsmouth, Middle St. ch.	142 77
Franklin Falls, 1st ch	50 00
Claremont, 1st ch	37 00
East Jeffrey ch	4 00
Lakeport, Mrs. Ann E. Hall	5 00
Suncook ch., S. S. and Y. P.	15 00
Greenville ch	5 00
Lisbon, Mrs. A. B. Taft	5 00
Hanover, Mrs. N. S. Huntington	10 00

VERMONT, $296.94.

Perkinsville ch	16 85
Brattleboro C. E. Society, "Endeavor Day" contribution	1 41
Fairhaven ch	40 00
Poultney ch	20 00
West Haven ch	10 00
Bennington ch	43 58
Bennington S. S	20 00
Brandon ch	31 00
Manchester Centre ch	10 00
Brookline ch	3 00
Essex, W. E. Huntley	25 00
West Rupert, Lucy A. Sherman, of wh. $1 is towards the debt	10 00
Bellows Falls, 1st ch	26 10
Whitingham ch. and S. S.	20 00
Lowell ch	2 00
Addison S. S	3 00
Addison Y. P. S. C. E	7 00
St. Johnsbury, Rev. H. M. Douglas	5 00
Felchville, F. L. Hopkins	3 00

MASSACHUSETTS, $1,859.85.

Needham, 1st ch. Y. P. S. C. E. for sup. n. prs., care Rev. C. L. Davenport, Sandoway	15 00
Boston, collected by a member of Tremont Temple ch. for famine relief in India, care Rev. G. H. Brock, Kanigiri	50 25
Somerville, Rev. J. S. Grant, M. D., "Thankoffering"	5 00
Beverly, in memory of Benjamin O. Pierce, for the debt	50 00
Boston, F. M. Kilmer, for the debt	5 00
West Sutton, 1st ch	2 62
Agawam Y. P. S. C. E	8 88
Lowell, Fifth St. ch	15 00
Charlestown, Charles E. Daniels	100 00
Cambridge, a friend, for mission work in Africa	5 00
Shirley ch. special offering	13 65
Chelsea, Cary Ave. ch. Y. P. S. C. E	2 50
Lowell, Branch St. ch. of wh. $18.72 fr. Wm. F. Hills and family tow. sup. Rev. Rodamulla Reily, care Rev. J. E. Clough	45 00
Rockland Y. P. S. C. E	$3 00
East Somerville ch	16 64
Fall River, 1st ch	191 00
Osterville Y. P. S. C. E	2 00
Cambridge, Broadway ch. King's Daughters, for famine relief in India, care Rev. G. H. Brock	7 61
North Uxbridge Y. P. S. C. E.	10 00
Malden, 1st ch	180 85
Andover ch	25 25
Springfield Highland Y. P. S. C. E	55 62
Springfield Highland, a friend	3 00
Brookville ch	7 67
North Egremont ch	6 34
Weston ch	7 88
Boston, a friend	10 00
Malden, 1st ch. Y. P. S. C. E. toward salary, Rev. J. E. Cummings	25 00
Northboro ch	16 00
Clinton ch. toward the debt	76 76
Kingston ch	1 50
Sheldonville Y. P. S. C. E.	1 63
Hampden ch	21 46
Lynn, Washington St. ch. Y. P. S. C. E	4 40
Lawrence, 1st ch. a friend tow. the debt of '96	5 00
Waltham, 1st ch. S. S	25 00
Westboro, 1st ch	208 02
Fitchburg, Highland ch	2 17
Everett, Mrs. H. H. Brann.	1 00
Sharon, Mrs. E. C. Merriam	5 00
Leominster, Central ch	6 36
Boston, 1st ch. Samuel N. Brown, for the debt	100 00
Wenham Depot, People's ch. Y. P. S. C. E	1 04
Hudson ch	25 00
Boston, Calvary ch	7 00
Hingham ch	6 00
Clinton ch. towards sup. Solomon Veucutish, care Rev. J. E. Clough	15 50
Plymouth, Edwin S. Pauling, for the debt	5 00
Northampton, 1st ch	110 00
Greenfield, D. C. G. Field, for the debt	25 00
Boston, Joseph D. Matthews, for the debt	5 00
Cottage City ch	5 00
Allston, Brighton Ave. ch.	142 61
West Boylston ch	8 39
North Tewksbury, 1st ch	72 25
Waltham, Mrs. Lydia T. Farwell, for the debt	10 00
Chelsea, Mrs. N. B. Donovan	2 00
Boston, Clarendon St. Y. P. S. C. E. fr. W. E. Witter.	20 00
Pittsfield ch	26 00
Pittsfield Y. P. S. C. E	5 00
Wakefield S. S. for sup Ko Nee, care Rev. C. L. Davenport, Sandoway	25 00

RHODE ISLAND, $314.67.

North Tiverton, C. E. Soc. of Temple chapel, tow. sup. Rev. G. E. Whitman	12 25
Providence, 4th ch. B. Y. P. U. tow. sup. Mr. H. J. Vinton, Rangoon	12 50
Providence, Rev. J. V. Osterhout, tow. sup. San Lee, Toungoo, Burma, care Dr. Bunker	40 00
Providence, Union ch. Y. P. S. C. E., "C. E. Day" offering	10 00
Narragansett Pier S. S.	$15 00
Pawtucket, Woodlawn S. S.	5 50
Pawtucket, Woodlawn ch.	40 09
Providence, Broadway ch.	17 90
Providence, Broadway ch. Mr. and Mrs. W. L. Clarke, for sup. Moung Tine, care Dr. Bunker, Toungoo	40 00
Providence, Central Bapt. S. S., 3 classes	33 43
Providence, Broadway ch. Y. P. S. C. E., for sup. Aung Bau, care Rev. W. F. Thomas	28 00
Providence, Emily Susan Manton	10 00
Providence, Miss Elizabeth B. Welch	50 00

CONNECTICUT, $862.41.

Hartford, Thos. G. Wright	5 00
Norwich, Mrs. Anna M. Herr, completing $50 for sup. n. pr	15 00
Hartford, Henry P. Clark and wife, $25; and Geo. W. Hodge and wife, $25, tow. education of two Karen boys, care Rev. A. V. B. Crumb (special)	50 00
Winsted, Mrs. Charlotte N. Deming	1 00
Bridgeport, E. Washington Ave. ch	11 25
Ansonia, 1st ch. Y. P. S. C. E., "C. E. Day" offering.	8 86
Plainfield, Union ch. of wh. $10 is from S. S	30 56
New London, Huntington St. ch	48 00
New Haven, German ch	25 00
Niantic ch	10 02
South Norwalk ch. and C. E.	88 53
North Lyme Y. P. S. C. E.	2 50
Winsted Y. P. S. C. E	5 94
Meriden, Main St. ch	27 00
Stamford, 1st ch	85 60
Rockville, Mr. and Mrs. Wm. Butler $150, Edwin T. Butler $30, to constitute Rev. A. P. Wedge and H. L. M	180 00
German Associations chs. tow. sup. Yellamanda D. care Rev. J. Heinrichs	50 00
Groton, 1st ch	40 00
Northville, New Milford ch.	15 50
New Haven, Calvary ch	130 00
Easton ch	5 50
Easton S. S	1 00
Waterbury, 1st church	20 00
Hartford, Olivet ch	6 15

NEW YORK, $5,825.67.

North Tonawanda, a friend tow. sal. Rev. J. S. Adams	5 0
Albany, Calvary ch	105 80
Albany, Calvary S. S	31 83
Troy, Mr. Justice Miller, tow. the debt	500 00
Troy, 2d ch	50 00
Linia ch. for famine sufferers, India, care Rev. G. H. Brock	8 00
Fruit Valley, Southwest Oswego C. E. Society	5 75
Newark, 1st ch	28 00
Genesee, Julia R. Bailey	5 00
Rochester, 1st ch. of wh. $100 is from Prof. A. H. Mixer and daughter tow. sup. four native workers, Tura, Assam	539 50

North Granville ch..... $12 00
Amsterdam ch. tow. sal. four n. prs..... 11 50
Manlius ch..... 15 00
Pike, Rev. S. Hough..... 15 00
Pike, 1st ch..... 5 00
Schenectady, Emmanuel ch 42 65
Brewster, T. S. Parker for Telugus..... 5 00
Wappingers Falls ch..... 2 00
Wappingers Falls Y. P. S. C. E..... 1 00
Bradford ch..... 3 50
Fairport B. Y. P. U. for the sup. of Rev. Thos. Moody 50 00
Churchville Y. P. S. C. E. for the sup. of Rev. Thos. Moody..... 5 00
New York, Miss Susie A. Pinder..... 5 00
Troy, Fifth Ave. ch..... 144 80
Rondout, 1st ch..... 168 00
Northville, 1st ch. Y. P. S. C. E. for the famine sufferers in India, care Rev. G. H. Brock..... 5 25
Rochester, 2d ch. Primary Dep't, for Rev. W. H. Roberts, Bhamo..... 10 00
Syracuse, M. E. Garnsey... 5 00
Hamilton, Students of Colgate Univ. for the debt 181 00
Buffalo, Mrs. Anna M. Hedstrom, for deficit..... 500 00
Nunda ch..... 9 74
Nunda S. S..... 2 10
Nunda Y. P. U..... 3 16
Fredonia, Mrs. Betsey M. Davis..... 25 00
Fredonia ch..... 106 00
Dundee, Mrs. Dorothy E. Pierce..... 5 00
Rochester, Meigs St. ch... 13 40
Rochester, Mumford S. S.. 6 00
Rochester, 1st B. Y. P. U.. 23 83
Salamanca ch..... 5 00
Preston Hollow, Ladies' Soc. tow. sup. nat. pr. care Rev. C. L. Davenport.... 25 00
Hermon ch..... 5 00
Hermon S. S..... 1 70
Marion ch..... 16 40
Clifton Springs, Rev. David Gilmore, for the debt... 5 00
York, F. B. Pomeroy..... 5 00
New York City, Madison Ave. ch.....1,116 73
New York City, Alex. Ave. ch..... 101 58
New York City, Morningside ch..... 10 00
New York City, 1st Swedish ch..... 33 35
New York City, Ch. of Redeemer ch..... 59 15
Williams Bridge, Immanuel ch..... 2 00
Port Richmond, Park ch.. 25 00
Port Chester ch..... 11 04
Mt. Vernon, "a friend".... 6 00
Mt. Vernon, "a friend".... 6 00
Brooklyn, Bushwick Ave. ch..... 35 00
Brooklyn, Washington Ave. ch..... 460 85
Brooklyn, Memorial S. S.. 10 00
Bedford Heights Y. P..... 16 47
Unionville, Orange ch..... 30 00
Brewster ch..... 25 00
Lima, 1st ch..... 4 50
Belleville Y. P. S. C. E..... 1 00
Lorraine ch..... 2 80
Lowville S. S. tow. sup. nat. pr. care Rev. A. V. B. Crumb, Toungoo..... 25 00
Union ch..... 5 00
Vestal Centre ch..... $4 00
Spencer Y. P. S. C. E..... 21 22
Spencer, Judson Mission Band..... 16 00
Binghamton, Park Ave. ch. 114 46
Binghamton Y. P. S. C. E.. 5 31
Buffalo, Thank offering ... 100 00
Buffalo, Immanuel ch..... 23 09
Buffalo, Lafayette Ave. S. S. 3 00
Woodhull ch..... 8 55
Woodhull Y. P. S. C. E.... 7 27
Woodhull Jr. C. E..... 1 00
East Troupsburg S. S..... 2 50
Haskell Flats ch..... 4 11
Hinsdale ch..... 7 00
Sherman S. S. tow. sal. Rev. H. Richards and Rev. Robert Wellwood..... 4 00
Sherman, Rev. T. P. Poate, as above..... 5 00
Stockton ch. as above..... 5 50
Elmira, South Side S. S.... 1 50
Southport S. S..... 1 60
Waverly ch..... 44 08
Canister S. S..... 2 00
Norwich Y. P. S. C. E..... 4 08
Truxton ch..... 6 00
Keeseville ch..... 4 75
Walton ch..... 6 00
Hermitage ch..... 16 49
Hermitage Y. P. S. C. E.... 3 51
Warsaw ch..... 27 87
Warsaw Y. P. S. C. E. tow. sup. V. Jacobs, care Rev. J. Heinrichs, Ramapatam, India..... 14 68
Warsaw, Rev. O. R. McKay, prize money to be used by Prof. L. E. Martin, Ongole, India..... 5 00
East Pembroke ch..... 8 25
Stony Creek ch..... 1 50
Warrensburg ch..... 7 00
Warrensburg S. S..... 2 50
Warrensburg B. Y. P. U .. 1 75
Minerva ch..... 6 02
Indian Lake ch..... 2 00
Mt. Morris ch..... 26 34
Mt. Morris S. S..... 5 00
Delphi ch..... 1 50
Morrisville ch..... 22 55
De Ruyter ch..... 7 00
Herkimer Y. P. S. C. E.... 20 00
Ft. Plain B. Y. P. U..... 1 00
Rochester, Plymouth Ave. ch..... 16 00
Rochester, Lyell Ave. ch. 12 18
West Somerset Y.P.S.C.E. 2 25
Boonville ch..... 30 20
Utica, Mrs. Charlotte E. Whipple..... 2 00
Trenton, 1st ch. S. S..... 5 00
Cassville ch..... 12 00
Fabius Y. P. S. C. E. tow. sup. Anek Wapply, care Rev. E. G. Phillips, Tura, Assam..... 17 00
Elbridge ch..... 63 28
Orleans ch..... 5 78
Clifton Springs Y.P.S.C.E. 4 25
Manchester S. S..... 5 00
Shelby ch..... 6 00
Alabama ch..... 31 45
Knowlesville ch..... 30 00
Sloansville S. S..... 1 75
Ballston Spa ch..... 10 00
Gloversville ch. in part.... 75 00
Watkins ch. in part..... 16 00
Trumansburg ch..... 24 00
Trumansburg S. S..... 5 00
Trumansburg Y. P. S. C. E. 3 00
Ithaca, 1st ch. add'l..... 25 00
East Poestenkill ch..... 2 50
Stephentown ch..... 15 04
Berlin ch..... 5 38
Townsend ch..... 4 00
Nicholville, Mrs. C. L. Day $10 00
Whitehall ch..... 28 00
Whitehall Y. P. S. C. E.... 3 00
Whitehall S. S..... 3 00
Lakeville ch..... 10 00
Clyde ch..... 2 50
Middlefield ch..... 3 75

NEW JERSEY, $1,495.27.

Princeton, E. H. Loomis.. 20 00
Asbury Park, Mrs. A. E. A. Griffin, special for sup. nat. Chinese student.... 17 50
Asbury Park ch..... 5 00
Plainfield, 1st ch. a member 100 00
New Monmouth, Rev. W. V. Wilson..... 20 00
Richland ch..... 1 00
Spring Side Mission for n. pr. care Rev. L. W. Cronkhite..... 12 50
Mt. Ephraim ch..... 13 00
Riverton and Palmyra ch. 11 84
Linden ch..... 83 47
Linden S. S..... 25 00
Burlington, 1st ch. S. S. Mrs. Dr. Hall's Bible class for n. pr. care A. H. Henderson, M. D..... 12 50
Tuckahoe ch..... 2 50
Beverly ch..... 9 69
Moorestown ch. S. S..... 7 50
Phillipsburg ch..... 10 22
George's Road ch..... 5 50
Point Pleasant ch..... 10 00
Bordertown ch..... 133 27
Avon-by-the-Sea, Mrs. C. L. Armstrong..... 5 00
Avon-by-the-Sea Y. P. Soc. 2 00
Chesterfield ch..... 7 10
South Amboy ch..... 7 92
Alloway ch..... 22 38
Cedarville ch..... 10 00
Vineland, West ch..... 3 50
Bridgeton, 1st ch. Y. P. S. C. E..... 6 42
South Plainfield ch..... 24 20
Jersey City, North ch..... 46 43
Plainfield, Park Ave. Y. P. S. C. E..... 25 00
Elizabeth, 1st ch..... 87 72
Rahway, 1st ch. S. S..... 10 75
Rahway, 1st ch..... 30 50
Jersey City, Bergen ch.... 144 53
Rutherford ch..... 33 00
Paterson, Fourth Y. P. S. C. E..... 6 00
Deckertown ch..... 13 08
Morristown ch..... 500 00
Brookdale ch..... 9 25

PENNSYLVANIA, $5,216.76.

Philadelphia, General Missionary Society of German Baptist Churches of North America, per J. A. Schulte, Treas..... 357 50
Upland, Samuel A. Crozer 2,000 00
Summit Hill ch..... 2 50
Mosiertown, Mrs. Keziah Erwin..... 5 00
Philadelphia, J. C. McCurdy, tow. sup. A. H. Henderson, M. D., and wife, Mone, Burma..... 600 00
Scranton, The Green Ridge ch..... 48 60
Philadelphia, Belmont Ave. ch..... 24 75
Philadelphia, Belmont Ave. S. S..... 13 93
Immanuel Mission 20 58
Immanuel Mission S. S.... 12 23
Baptist Orphanage 2 61

Gethsemane ch. King's Daughters, for nat. pr. care Rev. L. W. Cronkhite	$15 00
Chestnut Hill ch. in part	30 45
Mantua ch. add'l	1 00
Mantua ch. Mr. Kirby's class	50
Conshohocken ch.	8 65
Temple ch. in part	5 00
Upland ch. Mrs. B. Griffith	250 00
1st ch. Miss Margaret Griffith	35 00
Bethlehem ch.	108 06
Oak Lane ch	15 25
New Tabernacle ch. quar. coll.	39 40
Epiphany ch.	124 00
1st ch. Mrs. H. N. Jones, add'l	1 00
Gethsemane S. S.	5 00
Mantua Y. P. A. for the debt	5 00
Tenth ch. Y. P. S. C. E.	5 00
A minister, for the debt	50 00
Second ch. Ladies, for nat. prs. care Rev. W. H. Cossum and Rev. D. Downie	10 00
Mrs. Sarah A. Trevor, for the debt	500 00
Bridgeport ch.	12 31
Hatboro ch	29 78
Hatboro, C. C. McNair, for nat. pr. care Rev. L. W. Cronkhite	30 00
Hatboro Y. P. S. C. E.	3 00
Fox Chase, Bethany ch.	8 10
Fox Chase, Bethany S. S.	1 00
Germantown, 1st ch.	150 00
Manaynuk ch	28 16
Forest City S. S.	5 50
Nanticoke ch	2 41
Clarke's Green ch	23 80
Hallstead ch.	10 00
Downingtown ch	4 00
Oxford ch.	4 05
Sixth Ward Mission of 1st ch., Altoona, for Seuchi Haraguchi, care Rev. S. W. Hamblen; Aug. Leng Heng, care Rev. W. K. McKibben and Moung Shway Pau O. care Rev. C. L. Davenport	30 00
Mill Creek ch	10 00
Lewistown ch.	12 00
Philipsburg Y. P. S. C. E.	3 00
Philipsburg S. S.	3 70
Lockport ch	3 40
Ebensburg ch.	3 00
Pine Creek ch.	3 50
Transfer ch	7 00
Brownsville ch	10 00
White Deer ch.	8 37
Madison ch	4 10
Erie, Calvary ch	16 07
North Wheeling ch.	1 75
Freeport ch.	2 50
Rochester ch. quar. coll.	18 00
Pittsburg, Fourth Ave. ch.	329 48
Oakland ch	59 75
Jeannette ch.	16 40
West Newton ch.	21 00
Beulah ch.	22 35
Pittston, Luzerne Ave. Y. P. S. C. E. tow. nat. pr. care Rev. C. H. D. Fisher	18 75
Brandywine ch.	4 50

DELAWARE, $384.48.

Wilmington, Bethany ch.	161 00
Wilmington Loyal Legion	5 00
Wilmington B. Y. P. U. for work of Rev. L. W. Cronkhite	25 00
Wilmington S. S.	$15 00
Wilmington, 2d ch.	178 48

VIRGINIA, $20.00.

Petersburg, Gilfield Foreign Missionary Society for Africa	20 00

WEST VIRGINIA, $18.53.

Parkersburg S. S.	2 53
Wheeling, 1st ch.	16 00

OHIO, $1,835.88.

White Eyes Plains ch.	2 60
Evansburg, Geo. P. Kinne, for famine sufferers in India, care Rev. W. E. Hopkins	2 40
Akron, 1st ch. S. S. toward sup. Hemmay S. Klaipo, care Rev. A. Bunker	25 00
Dayton, Linden Ave. ch. for work, care Rev. W. M. Upcraft	10 00
Wyoming Y. P. S. C. E.	5 00
Cincinnati, John H. Porter to constitute Miss Helen Porter of Danversport, Mass., H. L. M.	100 00
Cincinnati, Mrs. A. H. Shipley, to constitute Mrs. Anna B. Stockham, H. L. M.	100 00
Dayton, 1st B. Y. P. U.	90 00
Dayton, 1st ch. of wh. $500 is fr. Mr. E. Canby, and $500 fr. Mr. W. D. Chamberlin tow. house for Mr. and Mrs. E. Munger, Tura, Assam	1,000 00
Warren, 1st ch.	15 08
West Union ch.	1 10
Andover ch.	1 25
Thompson ch	3 40
Amanda ch	8 55
Waynesfield ch	1 50
Springfield ch. Obadiah Denney, Esq., in memory Martha A. Denney	2 00
Cleveland, Cedar Ave. ch.	4 10
Cleveland, Euclid Ave. ch.	85 29
Seville ch.	20 10
Granville, Rev. T. J. Sheppard	5 00
Granville, Rev. H. H. Bowden, to complete Life Membership	75 00
Casstown ch	5 00
Dayton, Central ch	13 40
Sinking Creek ch.	28 13
Norwalk B. Y. P. U.	5 00
Milford Centre ch.	3 58
Spring Creek ch.	9 00
Galion ch.	7 10
New Matamoras	2 51
Cincinnati, Ninth St. ch.	50 00
Duck Creek ch.	3 00
Lebanon, East ch.	103 78
Norwood, Harmon Memorial ch	21 35
Ohio ch	7 60
Haskins ch.	5 65
Holland, Mrs. S. A. Hovey	1 00
Wauseon ch.	4 00
Dell Roy, Isaac and Sarah Jones	2 00
Dell Roy, Rollant and Wendell Jones	26
Dell Roy, W. J. Jones	25
Dell Roy, D. J. Jones	25
Dell Roy, Arthur and Winnie Davis	20
Alliance ch	5 45

INDIANA, $170.75.

La Fayette, 1st ch. Young Men's Bible Class for sup. G. Peter, in Ongole High School, care Rev. F. H. Levering	$25 00
Huntington Jr. B. Y. P. U.	6 25
Edingburg, Mr. John W. Dame	1 50
Angola, Alex Kinmont	5 00
Bedford ch.	40 00
Uniontown ch.	8 65
Terre Haute, 1st ch. S. S.	7 09
Evansville, Calvary ch.	15 74
New Discovery ch.	2 30
Mt. Ayer ch.	1 00
Elkhart ch.	17 05
Elkhart B. Y. P. U.	95
Hammond ch.	15 72
Mitchell ch.	9 40
Maria Creek ch.	7 75
Stilesville ch.	7 35

ILLINOIS, $3,937.04.

Joliet, East Ave. ch.	39 00
Bloomington, William Taggart Willson	3,377 15
Hadley S. S.	3 70
Plano ch.	5 80
Yorkville ch	15 51
Yorkville S. S.	7 84
New Hope ch.	2 00
Rev. W. A. Wright	3 00
Delavan ch.	17 00
Fairmont ch	16 00
Fairbury ch.	12 85
Gibson City, Rev. George Wilson	100 00
Graymont ch	12 00
Lexington ch.	4 76
Roanoke ch.	17 00
Washington ch	7 30
Petersburg, Rev. H. P. Curry	1 00
Chicago, Berean, Mrs. Z. Dixon, for work in Japan, care Rev. C. H. D. Fisher	30 00
Chicago, Centennial, E. A. Fox	25 00
Chicago, Covenant ch.	25 00
Chicago, La Salle ch.	20 50
Irving Park, Edward and Ella Moyle, for famine sufferers in India, care Rev. G. H. Brock	10 00
Woodstock, Miss J. Sondericker	50
Jonesboro, A. J Smith, sup. Diriam Gooraviah, care Rev. J. E. Clough	5 00
Melvin, Chas. Buchholz	20 00
Effingham ch	2 80
Carbondale, E. Patten, for sup. Telugu pr.	6 25
Sparland, Dr. Thompson	5 00
Sparland, Miss Reynolds	5 00
Bethel ch	7 00
Belvidere, South ch. Y. P. for sup. Takehashi, care Rev. R. L. Halsey	5 00
Belvidere, South S. S.	14 36
Stillman Valley ch	35 32
Stillman Valley Y. P.	2 00
Roseville S. S. sup. Utloore Ramiah, care Dr. J. E. Clough	12 50
Sciota ch.	2 50
Mt. Vernon, Rev. I. N. Monroe, tow. pur. Miss Inveen's ticket	5 00
Harrisburg, Mrs. Alice Blackman	1 00
Oreana ch.	4 34
Oreana Y. P.	1 06

Chicago, 1st Swedish Woman's Soc. for Telugu Mission $50 00

IOWA, $452.13.

Anamosa ch..... 10 50
Chariton, 1st ch. (of wh. $5 is fr. B. Y. P. U. and $2.01 from the Juniors..... 37 04
Coldwater, Rudolph Landes 10 00
Shenandoah S. S. "Birthday offerings"..... 11 60
Ayrshire ch. Jr. B. Y. P. U. 2 25
Fort Madison, 1st ch.. 15 09
Spirit Lake, Miss L. M. Brigham 5 00
Forest City ch..... 5 00
Council Bluffs, Sophia B. Johnson, for A-She-Per, Toungoo, Burma..... 30 00
Gowrie, Lottie Peterson.. 25 00
Kiron B. Y. P. U..... 5 00
Meriden ch..... 15 00
Unionville ch..... 5 00
Udell ch..... 5 02
Washington ch..... 21 37
Prairie Flower, Deacon J. Bishop 25 00
West Chester ch..... 10 10
Columbus City ch..... 4 00
Waterloo, Walnut St. ch.. 8 00
West Mitchell S. S. for Rev. Penn Moore, Assam..... 4 44
Shell Rock ch..... 6 10
Alta ch. for Africa 8 31
Allerton Y. P. S..... 1 00
Glasgow S. S..... 3 60
Fairview ch..... 8 25
Harrisburg ch. for Peter, care Rev. I. S. Haukins, Atmakur, India..... 15 00
Grinnell ch..... 15 00
Mt. Vernon ch..... 3 56
Burlington, Walnut St. B. Y. P. U..... 1 46
Fairfield ch..... 20 88
Fairfield S. S..... 3 12
Stuart B. Y. P. U..... 78
What Cheer ch..... 2 95
What Cheer B. Y. P. U.... 3 55
What Cheer Jr. B. Y. P. U. 1 50
Ioka ch..... 92
Tremont ch..... 4 22
Tremont S. S..... 9 10
Moquoheta ch..... 47 00
Camanche ch..... 9 50
De Witt ch..... 7 25
West Union ch..... 6 25
Castolia ch..... 5 00
Perry ch..... 13 42

MICHIGAN, $371.43.

Benton Harbor Mary Pearle Finch 10 00
Detroit, 1st ch. in part..... 120 00
Port Huron, 1st ch..... 35 60
Rochester B. Y. P. U..... 1 85
Howard City ch..... 2 10
Edmore, Dan.-Nor. ch..... 5 25
Charlevoix ch..... 21 00
Traverse City ch..... 10 00
Allen ch..... 3 05
Jonesville ch..... 2 90
Jonesville B. Y. P. U..... 30
Quincy B. Y. P. U..... 12 63
Allegan ch..... 4 50
Allegan S. S..... 1 00
Allegan B. Y. P. U..... 3 50
Climax ch..... 9 00
Kalamazoo, Bethel S. S.... 12 68
Otsego ch..... 8 00
Prairieville S. S. tow. sup. Jonsing 2 50
Merdina ch..... 7 36
Sault Ste. Marie, tow. sup. Telugu work..... $3 00
West Bay City ch..... 12 84
Lansing, in part..... 10 73
Berrien Springs ch 5 40
Dowagiac ch..... 7 30
Niles B. Y. P. U..... 3 46
Union City ch..... 5 00
Manistique Sw. ch..... 22 55
Muskegon Sw. S. S..... 1 45
Muskegon Sw. Y. P. S..... 65
Holly ch 1 00
Novi ch 2 00
Ashland Centre ch..... 1 60
Ashland Centre B. Y. P. U. 60
Crystal Valley ch..... 2 15
Muskegon ch..... 6 18
Pentwater ch..... 12 30

MINNESOTA, $728.38.

Brooklyn Centre ch..... 2 00
Carmen ch..... 5 00
Brainerd, for West China. 3 10
Garden City ch 8 00
Lake Crystal ch..... 4 50
Lake Crystal Y. P. S. for West China..... 5 15
Pleasant Grove ch..... 82
Vernon Centre ch 6 61
Good Thunder ch..... 5 57
St. James B. Y. P. U..... 5 00
Lake Benton ch..... 17 46
Duluth, Bethel ch..... 3 99
Eagle Point S. S..... 12 25
Lidas ch 20 00
Fish Lake ch..... 23 00
Fish Lake Y. P. S..... 7 00
Hallock ch..... 25
Kondyohi, O. H. Ekdale... 5 00
Minneapolis, 1st Sw. ch.... 3 10
Quincy, for D. Sooriviah, Cumbum, India..... 11 00
Worthington, Sw. ch. Mrs. Moberg 2 00
Cambridge S. S..... 30 00
Lake Elizabeth ch 30 00
St. Paul, 1st Sw. Y. P. S. for San-ka-Dah, care Dr. Bunker..... 20 00
Clark's Grove ch..... 295 45
Clark's Grove S. S..... 4 55
St. Paul Nor.-Dan. ch.. ... 3 60
Cheney, Mrs. M. L. Garvin 10 00
Cheney, Mrs. J. G. Briggs 100 00
Minneotu 5 75
Duluth, 2d ch..... 20 00
St. Paul, "A Friend," for Western China 25 00
Duluth, A. Stoltz, for Western China..... 2 00
Lake City, Amer. ch..... 1 21
Calvary, Mrs. V. O. Hunt, for Koviah Pixley, care Rev. J. E. Clough..... 25 00
Byron, W. H. Middleton... 1 00
Granite Falls ch..... 3 02
Marion, Mrs. G. V. Kenney 1 00

WISCONSIN, $409.36.

Albany ch..... 15 00
Monticello, Prairie ch..... 3 75
Mt. Hope ch..... 31 00
Stoughton ch..... 20 16
Milwaukee, 1st ch..... 255 03
Milwaukee, Tab. ch..... 39 20
Sheboygan ch..... 20 00
Maiden Rock ch. W. G.... 2 18
Elkhorn ch..... 5 00
Ripon ch... 18 04

MISSOURI, $84.85.

Springfield, Rev. David Crosby 4 00
Board of Home and Foreign Missions..... $50 85
Noel, Mr. and Mrs. Chas. Gratz..... 5 00
Verona, I. B. Young..... 25 00

KANSAS, $295.91.

Plano ch..... 6 00
Nickerson ch..... 12 33
Sterling ch..... 1 46
Lyons ch..... 1 57
Harmony ch..... 5 52
Harmony, Mrs. W. S. Cook 1 00
Hutchinson ch..... 9 53
Hutchinson Y. P..... 1 27
Marysville Y. P. S..... 5 00
Westmoreland ch..... 6 00
Parallel, J. W. Vitteloe.... 1 00
Strong City ch..... 2 00
Girard ch 9 50
Fort Scott, 2d S. S..... 50
Auburn S. S..... 1 00
Lawrence, Rev. L. J. Dyke 5 00
Easton S. S..... 1 08
Lawrence, F. L. McGahan, tow. sup. n. pr. Charles, care Dr. Downie 25 00
La Cygue Y. P. S..... 1 00
Belleview S. S..... 1 15
Ninnescah S. S..... 2 12
Hiawatha, J. G. Hanna.... 5 00
Whiting S. S..... 2 00
Sabetha, Rev. S. J. Miner. 5 00
Phillipsburg Y. P. S..... 3 70
Brewster ch..... 1 30
Highland ch..... 6 51
Antioch ch..... 5 76
Antioch W. C..... 7 00
Minneapolis ch..... 50
Simpson ch..... 12 55
Asherville ch..... 10 81
Kansas City, Swedish Y. P. S. tow. sup. n. pr. D. Henry, care Rev. G. N. Thomsen, Kurnool..... 12 50
Turkville ch..... 1 00
Fairport ch..... 10 00
Cheyenne ch..... 2 25
Downs, N. B. Homan 1 00
Burden ch..... 10 00
Burden, Joel Dyer..... 100 00

NEBRASKA, $67.36.

Wayne ch..... 26 00
Carroll ch..... 9 95
Norfolk ch..... 1 00
Stanton ch..... 2 00
Oakdale ch. designated to Rev. J. Firth and Rev. O. L. Swanson, Assam... 5 00
Talmage ch..... 3 27
Burchard ch..... 2 34
Tecumseh ch..... 2 20
Mead ch..... 5 35
Mead Circle..... 5 00
Wahoo S. S..... 4 25
Platte Centre, Mr. and Mrs. Wirth 100

COLORADO, $32.35.

Denver, Calvary ch..... 14 85
Colorado City ch..... 5 00
La Junta, J. B. Sherman, tow. sup. n. pr. Abalama, Congo Mission..... 12 50

CALIFORNIA, $262.11.

Los Angeles, Chas. A. Keyser 75 00
Los Angeles, Miss Alverda A. Keyser..... 25 00

East Oakland, Mrs. N. P. Haskell, in memory of Mrs. Margaret C. Emery, South Thomaston, Maine $10 00
Alameda, B. Y. P. U. to sup. n. pr. care Rev. Wm. Ashmore, Swatow, China.... 30 00
Oakland, Tenth Ave. ch. Rev. I. R. Randall..... 1 80
Oakland, Sw. ch. a friend 10 00
Oakland, Nor.-Dan. ch..... 32 00
Oakland, Nor.-Dan. S. S... 3 70
San Francisco, Emmanuel Y. P. S. for sup. Rev. W. Wynd..... 4 00
Los Angeles, Bethel Y. P. S. for sup. Rev. W. Wynd 1 00
Los Angeles, Swede, Rev. A. W. Backlund, W. Werner and Geo. Mattson, sup. n. pr. at Sandoway, Burma 12 50
Rivera Y. P. S. tow. sup. Rev. W. Wynd..... 3 06
Healdsburg ch..... 2 00
Healdsburg S. S..... 3 55
Red Bluff ch..... 25 00
Armona, R. F. McFee..... 2 50
Orosi ch..... 1 00
Redlands, Central ch..... 10 00
B. B. Jacques and wife, sup. n. pr. Ko Khaing, care Rev. J. E. Cummings, Burma 10 00

OREGON, $1.00.

Albany, H. F. Merrill.... 1 00

WASHINGTON, $115.67.

Spokane, 1st ch..... 23 35
Bay View ch..... 11 00
La Conner ch..... 36 65
Fremont S. S..... 14 00
Sumas ch..... 67
Puyallup, Rev. Geo. D. Downey and family..... 5 00
Delta, Swedish W. S..... 15 00
New Whatcom Sw. W. S... 5 00
Ballard, N. D. S. J..... 5 00

IDAHO, $12.20.

Wallace ch..... 12 20

MONTANA, $15.00.

Great Falls ch..... 7 25
Great Falls S. S..... 2 75
Great Falls Scandinavian ch..... 5 00

NORTH DAKOTA, $94.10.

Fargo B. Y. P. U. to apply tow. sup. Ko Soung, care Rev. C. L. Davenport ... 25 00
Millner ch..... 2 00
Kulm ch..... 38 75
Kulm, Famine Fund 22 10
Crystal ch..... 6 25

SOUTH DAKOTA, $49.31.

Canton S. S..... 1 50
Parker ch..... 5 00
Marvin Scand. ch..... 10 00
Strandberg ch..... 2 00
Strandberg S. S..... 3 00
Orleans, Little Helpers.... 12 00
Orleans ch..... 3 06
Lodi ch..... 5 00
Clark, Mrs. M. Smith..... 1 00
Oelrich ch..... 1 75
Oelrich S. S..... 2 00
Oelrich B. Y. P. U..... 3 00

UTAH, $3.80.

Springville Mission S. S.... $0 50
Springville, Lilian Blair .. 50
Salt Lake City, East Side ch. for famine sufferers, care Rev. G. H. Brock... 2 80

ARIZONA, $2.

Tempe, Mrs. Jeme Lewis.. 2 00

OKLAHOMA, $46.00.

Guthrie ch..... 30 00
Oklahoma City, Rev. W. M. Anderson 5 00
Oklahoma, J. H. Ballard.. 1 00
Anadarko, D. N. Crane.... 10 00

INDIAN TERRITORY, $110.65.

A-to-ka ch. tow. sup. n. T. in China, care Dr. Carlin 10 00
McAlester ch..... 1 25
Muscogie ch..... 1 00
Bacone, Indian Univ..... 22 85
Muscogie col. ch..... 5 75
Davis ch..... 6 50
Purcell ch..... 6 50
Lexington ch..... 1 35
Wynnewood ch..... 7 40
Ardmore, I. E. Teague..... 2 00
Sacs and Fox Agency..... 5 30
Coalgate, Rev. G. T. Mathews..... 1 00
Eufaula ch..... 5 75
Muldrow ch..... 1 00
Sallisaw ch..... 1 00
Emahaha, Rev. W. P. Blake 2 50
Emahaha, Miss C. M. Holmes 7 50
Emahaha, Miss J. Kesting 10 00
Emahaha, Miss L. Elder.. 10 00
Krebs S. S..... 1 00
Krebs, L. Smith 1 00

TENNESEE, $12.00.

Nashville, Miss Johanna Moore..... 5 00
Harriman, A. C. Howe... . 2 00
Nashville, in memory of Rev. W. S. McKenzie, D. D..... 5 00

MARYLAND, $0.67.

La Grange B. Y. P. U..... 0 67

GEORGIA, $1.00.

Atlanta, Spelman Seminary, Miss M. O. Brooks, for the debt..... 1 00

MISCELLANEOUS, $580.00.

General Missionary Soc. of German Baptist churches of North America, for Kameroon Mission, care Rev. Ed. Scheve, Berlin, Germany per J. A. Schulte, Treas..... 500 00
Geo. E. Osterhout, tow. sup. Rev. W. M. Upcraft 80 00

ASSAM, $100.00.

Tura, Rev. E. G. Phillips and wife..... 100 00

BURMA, $6,119.50.

Rangoon, rec'd on the field per account:
Rev. F. H. Eveleth Rs. 350-0-3=$101 50
Rev. W. F. Thomas Rs. 586-7-0= 169 94
Rev. D. A. W. Smith Rs. 3136-2-6=..... 909 44
Rev. J. N. Cushing Rs. 110-7-0=..... 31 90
——— $1,212 78
Moulmein, rec'd on the field per account:
Rev. W. Bushell Rs. 68= $19 72
Rev. W. C. Calder Rs. 277=..... 80 33
——— 100 05
Bassein, rec'd on the field per acct. Rev. L. W. Cronkhite Rs. 510=..... 147 90
Toungoo, rec'd on the field per acct.
Rev. A. Bunker Rs. 1099-9-8=. 319 00
Rev. E. B. Cross Rs. 1137-3-6= 329 73
——— 648 73
Zigon, rec'd on the field per acct. Miss Z. A. Bunn Rs. 73-14-0=..... 24 46
Bhamo, rec'd on the field per acct. W. C. Griggs, M. D., Rs. 887-4-11=..... 257 23
Maubin, rec'd on the field per acct. Rev. M. E. Fletcher Rs. 100=. 29 00
Thayetmyo, rec'd on the field per acct. Rev. B. A. Baldwin Rs. 677-13-9= 196 62
Myingyan, rec'd on the field per account:
Rev. J. E. Case Rs. 85-11-0= 24 94
G. J. Geis Rs. 263-1-10= 76 27
——— 101 21
Namkham, rec'd on the field per acct. Rev. W. W 'ochrane 233-11-0=. 67 08
Rangoon, coll. on field per acct. Sept. 30, 1896, Miss H. Phinney Rs. 173-4-4= 50 17
Moulmein ch. tow sal Rev F. D. Crawley 254= 73 66
Taray, Rev. H. Morrow per acct. Sept. 30, 1896, 542-11-3 157 47
Henzada, Rev. W. I. Price per acct. Sept. 30, 1896, 6472-15-9= 1,877 17
Henzada, Rev. N. D. Reid per acct. Sept. 30, 1896, 149-11-1= 43 50
Toungoo, Miss E. R. Simons per acct. Sept. 30, 1896, 466-7-4=..... 135 14
Shwegyin, Rev. E. N. Harris per acct. Sept. 30, 1896, 281-15-3=..... 81 78
Prome, Rev. L. H. Mosier per acct. Sept. 30, 1896, 298-9-9= 86 71
Tharrawaddy, Miss S. J Higby per acct. Sept. 30, 1896, 340-8-3=..... 100 05
Mandalay, Rev. J. McGuire per acct. Sept. 30, 1896, 45= 13 05
Pegu, Miss E. H. Payne per acct. Sept. 30, 1896, 231-8-0= 67 28
Sandoway, Miss M. Carr per acct. Sept. 30, 1896, 97-4-6. 28 13
Thibaw, Rev. W. M. Young per acct. Sept. 30, 1896, fr. Sawbwa 300, other sources 750, Rs. 1050 =... 304 50

Chicago, 1st Swedish Woman's Soc. for Telugu Mission $50 00

IOWA, $452.13.

Anamosa ch..... 10 50
Chariton, 1st ch. (of wh. $5 is fr. B. Y. P. U. and $2.01 from the Juniors..... 37 04
Coldwater, Rudolph Landes 10 00
Shenandoah S. S. "Birthday offerings"..... 11 60
Ayrshire ch. Jr. B. Y. P. U. 2 25
Fort Madison, 1st ch..... 15 09
Spirit Lake, Miss L. M. Brigham 5 00
Forest City ch..... 5 00
Council Bluffs, Sophia B. Johnson, for A-She-Per, Toungoo, Burma..... 30 00
Gowrie, Lottie Peterson.. 25 00
Kiron B. Y. P. U..... 5 00
Meriden ch..... 15 00
Unionville ch..... 5 00
Udell ch..... 5 02
Washington ch..... 21 37
Prairie Flower, Deacon J. Bishop 25 00
West Chester ch..... 10 10
Columbus City ch..... 4 00
Waterloo, Walnut St. ch.. 8 00
West Mitchell S. S. for Rev. Penn Moore, Assam..... 4 44
Shell Rock ch..... 6 10
Alta ch. for Africa 8 31
Allerton Y. P. S..... 1 00
Glasgow S. S..... 3 60
Fairview ch..... 8 25
Harrisburg ch. for Peter, care Rev. I. S. Haukins, Atmakur, India..... 15 00
Grinnell ch..... 15 00
Mt. Vernon ch..... 3 56
Burlington, Walnut St. B. Y. P. U..... 1 46
Fairfield ch..... 20 88
Fairfield S. S..... 3 12
Stuart B. Y. P. U..... 78
What Cheer ch..... 2 95
What Cheer B. Y. P. U.... 3 55
What Cheer Jr. B. Y. P. U. 1 50
Ioka ch..... 92
Tremont ch..... 4 22
Tremont S. S..... 9 10
Moquoheta ch..... 47 00
Camanche ch..... 9 50
De Witt ch..... 7 25
West Union ch..... 6 25
Castolia ch..... 5 00
Perry ch..... 13 42

MICHIGAN, $371.43.

Benton Harbor, Mary Pearle Finch 10 00
Detroit, 1st ch. in part..... 120 00
Port Huron, 1st ch..... 35 60
Rochester B. Y. P. U..... 1 85
Howard City ch..... 2 10
Edmore, Dan.-Nor. ch..... 5 25
Charlevoix ch..... 21 00
Traverse City ch..... 10 00
Allen ch..... 3 05
Jonesville ch..... 2 90
Jonesville B. Y. P. U..... 30
Quincy B. Y. P. U..... 12 63
Allegan ch..... 4 50
Allegan S. S..... 1 00
Allegan B. Y. P. U..... 3 50
Climax ch..... 9 00
Kalamazoo, Bethel S. S.... 12 68
Otsego ch..... 8 00
Prairieville S. S. tow. sup. Jonsing 2 50
Merdina ch..... 7 36
Sault Ste. Marie, tow. sup. Telugu work..... $3 00
West Bay City ch..... 12 84
Lansing, in part..... 10 73
Berrien Springs ch 5 40
Dowagiac ch..... 7 30
Niles B. Y. P. U..... 3 46
Union City ch..... 5 00
Manistique Sw. ch..... 22 55
Muskegon Sw. S. S..... 1 45
Muskegon Sw. Y. P. S..... 65
Holly ch 1 00
Novi ch 2 00
Ashland Centre ch..... 1 60
Ashland Centre B. Y. P. U. 60
Crystal Valley ch..... 2 15
Muskegon ch..... 6 18
Pentwater ch..... 12 30

MINNESOTA, $728.38.

Brooklyn Centre ch..... 2 00
Carmen ch..... 5 00
Brainerd, for West China. 3 10
Garden City ch 8 00
Lake Crystal ch..... 4 50
Lake Crystal Y. P. S. for West China..... 5 15
Pleasant Grove ch..... 82
Vernon Centre ch 6 61
Good Thunder ch..... 5 57
St. James B. Y. P. U..... 5 00
Lake Benton ch..... 17 46
Duluth, Bethel ch..... 3 99
Eagle Point S. S..... 12 25
Lidas ch 20 00
Fish Lake ch..... 23 00
Fish Lake Y. P. S..... 7 00
Hallock ch..... 25
Kondyohi, O. H. Ekdale... 5 00
Minneapolis, 1st Sw. ch.... 3 10
Quincy, for D. Sooriviah, Cumbum, India..... 11 00
Worthington, Sw. ch. Mrs. Moberg 2 00
Cambridge S. S..... 30 00
Lake Elizabeth ch 30 00
St. Paul, 1st Sw. Y. P. S. for San-ka-Dah, care Dr. Bunker..... 20 00
Clark's Grove ch..... 295 45
Clark's Grove S. S..... 4 55
St. Paul Nor.-Dan. ch... ... 3 60
Cheney, Mrs. M. L. Garvin 10 00
Cheney, Mrs. J. G. Briggs 100 00
Minneotu 5 75
Duluth, 2d ch..... 20 00
St. Paul, "A Friend," for Western China 25 00
Duluth, A. Stoltz, for Western China..... 2 00
Lake City, Amer. ch..... 1 21
Calvary, Mrs. V. O. Hunt, for Koviah Pixley, care Rev. J. E. Clough..... 25 00
Byron, W. H. Middleton... 1 00
Granite Falls ch..... 3 02
Marion, Mrs. G. V. Kenney 1 00

WISCONSIN, $409.36.

Albany ch..... 15 00
Monticello, Prairie ch..... 3 75
Mt. Hope ch..... 31 00
Stoughton ch..... 20 16
Milwaukee, 1st ch..... 255 03
Milwaukee, Tab. ch..... 39 20
Sheboygan ch..... 20 00
Maiden Rock ch. W. G.... 2 18
Elkhorn ch..... 5 00
Ripon ch... 18 04

MISSOURI, $84.85.

Springfield, Rev. David Crosby 4 00
Board of Home and Foreign Missions..... $50 85
Noel, Mr. and Mrs. Chas. Gratz..... 5 00
Verona, I. B. Young..... 25 00

KANSAS, $295.91.

Plano ch..... 6 00
Nickerson ch..... 12 33
Sterling ch..... 1 46
Lyons ch..... 1 57
Harmony ch..... 5 52
Harmony, Mrs. W. S. Cook 1 00
Hutchinson ch..... 9 53
Hutchinson Y. P..... 1 27
Marysville Y. P. S..... 5 00
Westmoreland ch 6 00
Parallel, J. W. Vitteloe.... 1 00
Strong City ch..... 2 00
Girard ch 9 50
Fort Scott, 2d S. S..... 50
Auburn S. S..... 1 00
Lawrence, Rev. L. J. Dyke 5 00
Easton S. S..... 1 00
Lawrence, F. L. McGahan, tow. sup. n. pr. Charles, care Dr. Downie..... 25 00
La Cygue Y. P. S..... 1 00
Belleview S. S..... 1 15
Ninnescah S. S..... 2 12
Hiawatha, J. G. Hanna.... 5 00
Whiting S. S..... 2 00
Sabetha, Rev. S. J. Miner. 5 00
Phillipsburg Y. P. S..... 3 70
Brewster ch..... 1 30
Highland ch..... 6 51
Antioch ch..... 5 7[illegible]
Antioch W. C..... 7 0[illegible]
Minneapolis ch..... 5[illegible]
Simpson ch..... 12 5[illegible]
Asherville ch..... 10 8[illegible]
Kansas City, Swedish Y. P. S. tow. sup. n. pr. D. Henry, care Rev. G. N. Thomsen, Kurnool..... 12 5[illegible]
Turkville ch..... 1 0[illegible]
Fairport ch..... 10 0[illegible]
Cheyenne ch..... 2 2[illegible]
Downs, N. B. Homan 1 0[illegible]
Burden ch..... 10 0[illegible]
Burden, Joel Dyer..... 100 0[illegible]

NEBRASKA, $67.36.

Wayne ch..... 26 0[illegible]
Carroll ch..... 9 9[illegible]
Norfolk ch..... 1 0[illegible]
Stanton ch..... 2 0[illegible]
Oakdale ch. designated to Rev. J. Firth and Rev. O. L. Swanson, Assam... 5 0[illegible]
Talmage ch..... 3 2[illegible]
Burchard ch..... 2 3[illegible]
Tecumseh ch..... 2 3[illegible]
Mead ch..... 5 3[illegible]
Mead Circle..... 5 0[illegible]
Wahoo S. S..... 4 2[illegible]
Platte Centre, Mr. and Mrs. Wirth 100

COLORADO, $32.35.

Denver, Calvary ch..... 14 85
Colorado City ch..... 5 00
La Junta, J. B. Sherman, tow. sup. n. pr. Abalama, Congo Mission..... 12 50

CALIFORNIA, $262.11.

Los Angeles, Chas. A. Keyser 75 00
Los Angeles, Miss Alverda A. Keyser..... 25 00



Mone, A. H. Henderson, M. D., per acct. Sept. 30, 1896, coll. on the field Rs. 50=..... $14 50
Thongze, Mrs. M. B. Ingalls per acct. Sept. 30, 1896, Rs. 350=..... 101 50
Toungoo, C. H. Heptonstall per acct. Sept. 30, 1896, coll. on the field Rs. 687-3-6 199 23

CONGO, $73.50.

West Africa, Kifwa, Rev. P. Frederickson =..... 73 50

JAPAN, $1,000.

Nemuro, Mrs. H. E. Carpenter, for salary of Rev. W. B. Parshley, Yokohama..... 1,000 00

Total$33,970.69

LEGACIES.

Princeton, Mass., Asa H. Goddard (in part.)...$1,723 02
Manlius, N.Y., Horatio Chapman$5 00
Washington, D.C., Henry Beard 187 00
Le Claire, Ia., Jas. Turner.....74 00
San Diego, Cal., Bequest of Rev. Wm. Dean, D. D....100 00 $2,089 52

$36,060.21

Donation and Legacies from April 1, 1896, to Febuary 1, 1897..... $178,259 95
Donations and Legacies from April 1, 1896, to March 1, 1897 $214,326 16

Donations received to March 1, 1897, $170,782.77.

Maine, $2,300.31; New Hampshire, $1,105,55; Vermont, $1,366.88; Massachusetts, $19,252.05; Rhode Island, $3,213.31; Connecticut, $3,654.73; New York, $46,039.04; New Jersey, $6,314.25; Pennsylvania, $15,507.91; Delaware, $425.37; District of Columbia, $826.94; Maryland, $28.67; Virginia, $34.40; West Virginia, $1,160.25; Ohio, $24,222.56; Indiana, $1,710.57; Illinois, $13,088.80; Iowa, $2,644.88; Michigan, $1,843.76; Minnesota, $2,670.55; Wisconsin, $2,295.48; Missouri, $913.55; Kansas, $1,524.98; Nebraska, $703.09; Colorado, $432.90; California, $1,859.55; Oregon, $308.65; North Dakota, $226.83; South Dakota, $320.84; Washington, $555.82; Nevada, $48.00; Idaho, $58.73; Wyoming, $25.30; Utah, $19.30; Montana, $70.85; Arkansas, $52.50; Arizona, $13.55; South Carolina, $35.24; Kentucky, $2; Tennessee, $22; Louisiana, $12.70; Georgia, $1; Florida, $10; Alabama, $21; Mississippi, $5; British Columbia, $89.95; Indian Territory, $173.96; Oklahoma, $128.56; New Mexico, $11; Canada, $1; England, $20; Spain, $7.82; Burma, $6,215.92; Assam, $805.26; India, $50; China, $1,245.48; Japan, $1,808.09; Congo, $73.50; Alaska, $3.68; miscellaneous, $3,199.43.

ARE YOU MAKING YOUR WILL?

Every person having any property should make a will while in sound health of mind and body. Many Christians every year are providing in their wills for additions to the permanent funds of the Union as well as gifts directly for carrying on missionary work. This is an object which no Christian of wealth should omit to remember.

FORM OF BEQUEST.

I also give and bequeath to the AMERICAN BAPTIST MISSIONARY UNION ——— dollars, for the purposes of the Union, as specified in the Act of Incorporation. And I hereby direct my executor [or executors] to pay said sum to the Treasurer of said Union, taking his receipt therefor within ——— months after my decease.

FORM OF DEVISE OF REAL ESTATE.

I also give, bequeath, and devise to the AMERICAN BAPTIST MISSIONARY UNION one certain lot of land, with the buildings thereon standing [*herein describe the premises with exactness and particularity*] to be held and possessed by said Union, their successors and assigns forever, for the purposes specified in the Act of Incorporation.

AN INVESTMENT AND AN INCOME.

Owing to the great number of difficulties which have arisen in the courts over the settlement of estates and to the efforts which have been made to defeat the wishes of testators in their bequests, large numbers of persons are giving their funds directly into the hands of the society, and receiving its bond for the payment of interest during their lives if they need it. These bonds are an unquestioned security. They will never be defaulted as long as the Baptist denomination exists. There is no safer form of investment in the world. If the United States Government is destroyed, and the bonds of the United States become worthless, still the Baptist denomination will go on, and the obligations of the great missionary society will stand secure, and every bond be paid to the last cent of obligation. This method of investment offers to those who wish their money to go ultimately to the missionary work the best possible form of securing an income from their property during their lives, and saves them all care and trouble of re-investment, and all fears regarding the settlement of their estates. For full information regarding Wills, Bequests and Annuity Bonds, address

REV. E. F. MERRIAM, *Editorial Secretary.*
TREMONT TEMPLE, BOSTON, MASS.

TEACHERS WANTED!

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Address REV. DR. O. M. SUTTON, A. M., Pres. and Mgr., Southern Teachers' Bureau, Louisville, Ky.

J. W. Egden, M.D. S. Miss Dawson

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Mrs. Hankins Mrs. Kurtz Mrs. Powell

BAPTIST TELUGU MISSION CONFERENCE

SECUNDERABAD, INDIA, DECEMBER, 1896

The Baptist Missionary Magazine

Vol. LXXVII. No. 5 MAY, 1897

THE FINANCIAL SITUATION

NEVER before have our Baptist missionary societies reported debts so large as this year. At the close of the year March 31, the debt of the Missionary Union stood at $292,721.32, and the debt of the Home Mission Society at $181,761.59, making a total of $475,482,91. If this were all that could be said, the situation of our Baptist missionary interests might well be considered as sad and disheartening in the extreme. But there are two things which change the situation from one of gloom to one of comparative cheer. In the first place the large debts have been anticipated, and, in the second place, there is every hopeful indication that they will be wholly provided for by July 1. The following letter sent out several weeks ago from the New England Committee of Baptist Laymen, on the debts, will show how wise forethought has planned to care for the missionary interests in this great crisis.

The Large Debts

The debt of the American Baptist Missionary Union is expected to be $306,000, and that of the American Baptist Home Mission Society, $180,000 — total, $486,000 — by April 1, 1897. Mr. Rockefeller will give $250,000 of this, if the denomination will pay the $236,000. It can be raised if all will do what they can. How much will you help? The Committee request your prompt response. Send money or pledges to E. P. Coleman, Treasurer, Box 41, Boston. Be sure and say "for the debts."

Letter of N. E. Committee

Very sincerely yours,

ROBERT O. FULLER, CHESTER W. KINGSLEY, JAMES L. HOWARD, SAMUEL B. THING, JULIUS J. ESTEY, IRVING O. WHITING, EUGENE N. FOSS, *Committee of New England.*

How closely the situation has been forecast will be seen by comparing the estimated debts in the letter with the actual debts of the societies as named above.

The Treasurer of the American Baptist Missionary Union reports the following receipts: Donations, $258,298.95; legacies, $45,740.59; woman's societies,

$108,906.79; from all other sources, $39,015.56; total, $451,961.89. Appropriations, $580,855.58; deficit of this year, $128,893.69; debt of last year, $163,827.63; total debt, $292,721.32. It should be said that the amount of the debt would have been greatly reduced if the usual efforts to make the deficit of the year as small as possible had not been overshadowed by the larger scheme for clearing off the entire debt by July 1. Many churches, which are devising liberal things for the debt-raising movement, have deferred sending in their contributions until after the close of the year, in the expectation of making them yet more generous. For example, the Clarendon Street Church, Boston, after devoting a whole Sunday morning service to thought and prayer on the subject, plans to raise about $10,000 for the combined debts, but only the usual contribution was paid in toward the current expenses of the Missionary Union. Mr. Rockefeller's donation of $30,000 already paid in is also credited to the combined debt account.

Reason for the Large Debt

The strength and power of the Baptist churches of the North should now be put into the effort to pay off completely the debts of the Missionary Union and the Home Mission Society, amounting to $475,482.91. Mr. Rockefeller will pay more than one-half of this, and the interest, courage and wisdom which has already been shown give promise that the balance will be raised. Yet this will not be done without a cheerful, hearty and generous effort all along the line. Let the pastors enter into this work. Let business men of energy and success associate themselves with the notable laymen in different parts of the country, who are doing so much to forward this movement. Let consecrated Christian women, of whom there are a host, lend their aid, and, in the words of Mr. Rockefeller, "We will do it, and God will bless us in doing it."

Let the Debts be Paid

Sunday, April 25, has been designated by the New England Committee as a general Rally Day, when the Baptist churches of New England are asked to make a special offering for the missionary debts. $100,000 is the portion assigned to New England, and other sums are asked of other portions of the country. It is most encouraging to find that everywhere there is great willingness to undertake the portions assigned, and much confidence that the efforts will be successful. If the portions are made up the whole sum will be raised.

We would suggest that the general interests of the missionary work make it desirable that this debt-raising movement be brought to a triumphant close as early as possible. Every month now devoted to this is, in a sense, a mortgage on the future. After the debts are paid there will be the current expenses of the missions for the coming year to be provided for. Let us, therefore, act at once: dispose of the debts, and face the future with cheerful courage, hope and trust in the Lord God Almighty, for the work is His and He will carry it through to the victorious end.

Pay Them at Once

EDITORIAL NOTES

CLUBS FOR THE MAGAZINE continue to come in on the flood tide. The Fourth Avenue Church, Pittsburg, Pa., with which the anniversaries are to be held, still holds the lead with the largest club—86 subscribers. The smallest club having the magazine at fifty cents a year, on the basis of subscribers equal to ten per cent. of the members, is the little Baptist Church of nine at Table Rock, Colorado, with *one* subscriber. Table Rock is welcome. This is just what we like. Let other small chuches go and do likewise. * Among other clubs we notice the First Church, Boston, 60 (and more coming); Ninth Street Church, Cincinnati, 35; Calvary, New Haven, 31; Jefferson, Ia., 20; Winchendon, Mass., 18; Osage, Ia., 17; North Church, Brocton, Mass., 15; Bowling Green, O., 13; Third, Dayton, O., 13; Norwood, O., 12; Second, Dedham, Mass., 13; Lake City, Minn., 11; First Springfield, O., 11; Tiverton, R. I., 10; Sharon, Mass., 8; Bellingham, Mass., 7; West Haven, Vt., 7; Littleton, Mass., 7; a church, Washington, D. C., 6; Still River, Mass., 5; Bishop, Cal., 3. We thank each and all who have put so much loving work for Christ into this method of letting his ways of working in all the earth be known. Are there not some who read this who can bring others into the growing circle of readers of THE MISSIONARY MAGAZINE?

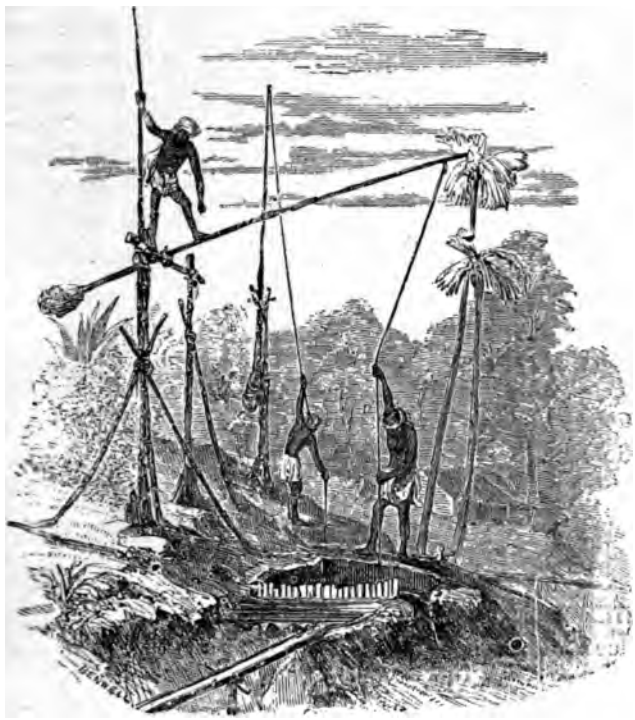
BACK NUMBERS OF THE MAGAZINE WANTED.—A large number of friends have very generously responded to the call to supply back numbers of the BAPTIST MISSIONARY MAGAZINE, to replace those destroyed in the burning of Tremont Temple four years ago. While in the rooms on Beacon Street there was not space to sort and properly arrange the very large number which was sent in, but with the return of the Missionary Union to its new quarters in Tremont Temple, the work of arranging these files has been at last completed. We take this occasion to express our very hearty thanks and sincere gratitude to the numerous friends who have so cordially responded and sent numbers to complete the files. By the help of their generosity we find that the THE MISSIONARY MAGAZINE has complete files in sufficient numbers to supply all probable demands back to 1847. A considerable number of friends have offered to supply back numbers of the magazine, if needed, upon whom we have not called. Will these friends accept our thanks for their kind offers? And we would say that if any have numbers of the magazine previous to, and including the year 1846, we shall be very glad to have them send any they may be able to spare. Numbers previous to 1836 are especially desired. While the Union has complete sets of the magazine for its own use, these earlier numbers are becoming increasingly rare and valuable, and any which may be sent will be carefully preserved for supplying or completing sets of the magazine in future years. Address Baptist Missionary Magazine, Tremont Temple, Boston, Mass.

OUR FRONTISPIECE is of special interest this month. It is a photograph of the Baptist missionaries to the Telugus who met in the conference at Secunderabad last December. An account of the meeting is given in this number of the MAGAZINE. The photograph from which the cut is made was supplied by Dr. McLaurin of Bangalore, who also sent a list of the names of those who appear in the picture. These we have inserted in the margin to the best of our ability, and trust our readers will be able to find the faces of those whose names are so familiar as our representatives in the great Baptist Telugu Mission. Several of the missionaries who were not present at the conference will be missed from the group. Study this picture. Become acquainted with the faces, and pray for the devoted servants of God in their Christlike work for the salvation of the heathen.

THE INCREASE OF SUBSCRIBERS to the MAGAZINE has been so rapid as to out-run all expectations and calculations. Although a large number of the April MAGAZINE were printed, the supply was exhausted early in the month, and we have been compelled to begin subscriptions with the May number. We shall try to keep ahead of orders after this. The zeal and enthusiasm shown in securing new subscriptions for the MAGAZINE are very gratifying, and we take this opportunity to express our appreciation of the numerous commendations of the magazine in its new and improved form which have been received. Will our friends accept this as a personal reply to their kind words of praise? We propose to spare no effort to make THE MISSIONARY MAGAZINE worthy of the great Baptist body and the noble missionary work it represents.

THE NEXT BAPTIST ANNIVERSARIES will be unique in several respects. They have not been held in Pittsburg since 1852, when the year's income of the Missionary Union was only $122,111.94. These forty-five years have witnessed vast changes in Pittsburg, in Pittsburg Baptists and in the Baptist Missionary Societies. Then the Baptists in Pittsburg had no house of worship large enough to accommodate the anniversaries. Now the Fourth Avenue Church is ample for all purposes, and there are twenty-two Baptist churches with six missions. Pittsburg itself has become a place of national importance as the centre of the great iron industry. The report of the first year's work of the Commission on Systematic Beneficence, and the movement to clear off the debts of the Missionary Union and Home Mission Society, in addition to the usual features of interest, make the coming anniversaries specially attractive and important. Pittsburg is easily accessible from all points, and the gathering of Baptists will be of unusual interest and importance. All communications regarding entertainment, etc., should be addressed to the chairman of the Committee of Arrangements, Mr. W. A. Connor, Sixteenth and Pike Streets, Pittsburg, Pa.

THE FAMINE IN INDIA, while confined to the Central and Northern portions of the peninsula, is more extensive and more dreadful than the famine of 1876–77, which affected chiefly the Madras Presidency, including the field of our Baptist Telugu Mission. This territory is now largely exempt from the horrors of famine, but all Central and Northern India is suffering from unparalleled scarcity of food. 37,000,000 people, in a region nearly destitute of food, must be supported for six or eight months almost entirely by outside aid, and 44,000,000 more will require more or less aid to carry them through until another harvest can be gathered. The sufferings of the people are dreadful beyond power of description, and thousands are dying of sheer starvation every week. The plague still continues also, but its terrible ravages are eclipsed by the more frightful horrors of the famine.



DRAWING WATER IN INDIA

The government is moving for the relief of the people, but such is the corruption among the minor native officials that these funds are seriously depleted before reaching the sufferers. The most efficient aid is through the missionaries, who are fully organized for active and most useful service in this great emergency.

THE INTERNATIONAL MISSIONARY UNION will hold its fourteenth annual meeting at Clifton Springs, N. Y., June 9–15, 1897.

All persons, either men or women, who are, or have been, foreign missionaries, in any field, of any evangelical denomination, constitute the only membership of the Union, and are entertained without cost during the week. Provision cannot be made for the children of missionaries. Missionary candidates, under actual appointment, will, as far as practicable, be hospitably entertained. Board at private houses, at low rates, can be secured by other persons attending.

Further information can be obtained by addressing Mrs. C. C. Thayer, Clifton Springs, N. Y.

THE VISIT TO INDIA OF REV. J. H. BARROWS, D. D., OF CHICAGO, has, we are glad to say, justified the highest hopes of his friends and agreeably disappointing the fears of many. Dr. Barrows' connection with the Parliament of Religions the effect of which was, without question, highly injurious to missionary work, led the great body of missionaries in India to view his proposed visit and lectures with much doubt. They feared that the exaltation of Hinduism, which was the effect of its representation at the Parliament of Religions, would be still further promoted. In this their fears have proved entirely groundless. Dr. Barrows' lectures have been clear and unmistakable utterances for the supremacy of the religion of Jesus Christ. He has not only spoken with unmistakable distinctness as to the chief doctrines of evangelical Christianity, but has gone so far as to warn those who drew unfounded inferences from the Parliament of Religions that their conclusions were entirely erroneous; that there neither is nor can be any degree of comparison between Hinduism and Christianity, since they occupy entirely different spheres. The attendance upon Dr. Barrows' eight lectures in the principal cities of India has been large and composed of the most intelligent representatives of Hinduism, as well as of Christianity, and the effect will undoubtedly be marked and beneficial. The lectures will go far to undo, in India at least, the unfavorable effects of the Parliament of Religions, and it is to be hoped will have a profound and lasting effect in the promotion of the highest interests of Christianity in India.

A CURIOUS EFFECT OF INTERNATIONAL COMPLICATIONS is found in both France and Spain. The conquest of Madagascar by France has awakened the zeal of the Roman Catholics of France to lead the people of that island to the Catholic faith. As is well known, the Protestant missions in Madagascar have been very successful in the past. It now appears that they are entering on a season of deep trial from the insidious opposition and persecution of the Jesuit priests. This situation of affairs affects the people in France, and the condition is further complicated by the difficulties between the French and English governments in regard to Egypt and Turkey. While the cause of Protestantism is making an advancement in various districts of France, the Roman Catholic opposition is waxing more furious. Both Jews and Protestants are accused of a lack of patriotism, and of being the paid agents of the British government. In Spain, the difficulties between the United States and Spain in regard to Cuban affairs have resulted in deepening the hatred of the Roman Catholics against Protestants, and so have largely increased the difficulties of Protestant missionary work in Spain. The serious effect which these international difficulties have had upon the missionary work in France and Spain illustrates the fact that the world is all one and that events in any part of it may have a most unexpected and important effect upon the interests of the cause of Christ in distant regions. We can no longer regard the nations of the earth as independent of each other in any very serious sense. All are mutually interdependent in manifold and important ways.

THE GREAT ADVANCE OF BURMA in commercial and political importance is indicated by the fact that, from May 1, 1897, it is to hold the same rank in the Indian Empire as the Province of Bengal, having a Lieutenant Governor and Legislative Council. This will add immensely to the consideration which Burma will have in the councils of the nations, and will have a very important effect upon our Baptist missionary work in that country. No doubt a university for the province will soon be established, and other institutions suitable to the character of a separate and independent Province of India. This will have a large influence upon the development of the people of Burma, of all classes, and, by this step in advance, the importance of our missionary work in Burma is enhanced in an inestimable degree. We should remember that hitherto Burma has been Baptist missionary ground. The most strenuous efforts and the wisest councils will be needed in the future development of our missions that they may keep pace with the growth of the Province and with the development of the people; and that the pre-eminence which has been gained in the glorious history of Baptist missions in Burma may still be maintained in all righteousness and godliness and spiritual power.



MANDALAY

"IN THE TIGER JUNGLE," by Rev. Jacob Chamberlain, M. D., D. D., is one of the most entertaining missionary books we have read for some time. Dr. Chamberlain is widely known as a missionary of the Reformed Church, formerly a member of the Arcot Mission, but more recently laboring among the Telugus. He is a missionary of force and enterprise and success, and his descriptions are vivid and lifelike. His adventures have brought him into contact with every variety of life among the Telugus, and his book will be of special interest to American Baptists because it describes life among the same people for whom our own great American Baptist Telugu Mission is carried on. Dr. Chamberlain's book is specially suitable for Sunday-school libraries, and we cordially recommend it. It is published by the Fleming H. Revell Company of New York, Chicago and Toronto, at $1.00.

THE EMANCIPATION OF WOMAN follows in the wake of Christian Missions all around the world. Last month we referred to the awakened interest in the education of woman in Japan. Now, from Africa, "the dark continent" of a few years ago, comes the news that, under the influence of the Gospel, a tribe in West Africa has voluntarily freed their women from the chains which, by the customs of centuries, made her a chattel and a slave. Formerly, wives were bought, and, even if their husbands died, they were compelled to be married to some one in the same family, as a council of relatives should decide. The tribal parliament, while retaining a dowry, has greatly reduced the amount. Girls are to be left free from betrothal until they are old enough to decide for themselves, and widows are to be allowed to marry whom they choose. There at least, the African woman is not longer the slave of man.

A SIGNIFICANT SOCIAL CHANGE ON THE CONGO is an evidence of the happy influence which Christianity always exercises in secular affairs in heathen lands. *The men begin to help the women in field work.* The old idea of the degradation of woman is passing away. She begins to go to school. She rises in the scale of intelligence, and therefore, of influence. She ceases to be a mere slave fit only for drudgery, and becomes a companion of man in social life, and he ceases to be ashamed to be her companion in labor. As a result, the amount of land under cultivation has increased. Larger prosperity comes to the people. They build larger and better and more permanent homes. They want better clothing and more of it. Spinning, weaving and other domestic industries are introduced, and, along with the spiritual advancement of the people, the improved conditions of life gradually displace the old crudeness and cruelties, and more and more approximate to the peace and happiness of a Christian civilization.

MISSION TO DWARF TRIBES OF AFRICA.—Miss Margaret MacLean of Glasgow has given to the Presbyterian Board of New York £1,500 to open a mission among the dwarfs, in connection with the West African mission, and will pay £500 a year toward its support. These dwarf tribes of Africa are among the most singular and interesting features of that strange continent. They were met by Henry M. Stanley in several of his journeys into the interior and have more recently been encountered by the Presbyterian missionaries in the interior from Gabun. This is, apparently, their nearest approach to the sea coast, but they are supposed to be widely scattered throughout the dense forests of the Upper Congo Valley. These dwarfs average about four feet in height, and are well proportioned and athletic. They appear to have no territory exclusively to themselves, but are distributed among other peoples, obtaining their living chiefly from hunting, the products of the chase and the forests, which they sell to the people about them. In disposition they are exceeding timid and retiring, although fighting fiercely when attacked, and it has been difficult to obtain accurate information of their numbers, manner of life or religious condition.

A STRANGE CONTRADICTION.—It is a singular experience to find so many who pronounce missionary meetings dull and uninteresting, when letters from so many are received at the Mission Rooms, saying that the missionary concerts are among the most interesting meetings they have. There is a strange contradiction here. What is it that makes the difference between the missionary concert in some places and the same kind of a meeting in other places? We believe it is simply in the amount of work which is put into it, and the way in which it is conducted. There is a larger amount of interesting matter for a missionary concert than for any other sort of a meeting. If one is interested himself, it is easier for a leader to get up a missionary concert than almost any other kind of a meeting. The missionary concert will not conduct itself any more than crops on a farm will grow without planting and cultivating. We think we have known pastors who felt that they had discharged their whole duty when they had appointed a missionary concert. They would not feel so in regard to any other meeting in their church. It is not difficult to tell why the missionary concert of such pastors is uninteresting. Put the same amount of energy, earnestness and enthusiasm into the preparation of your missionary concert that you put into your preparation for other meetings, and we venture to say that you will have the same experience as so many other pastors have had, that the missionary meetings are among the most interesting and largely attended in your church.



AFRICAN WOMEN

THE NEW HAMPSHIRE STATE LIBRARY desires the following numbers of THE MISSIONARY MAGAZINE to complete a set: Massachusetts Missionary Magazine, Vol. 2, No. 10, and Vol. 3, No. 1; Baptist Missionary Magazine, Vol. 12, Vol. 16, Nos. 1 to 4 and 7 to 12; Vol. 25, No. 9; Vol. 26, No. 8; Vol. 29, Nos. 1 to 3; Vol. 35, No. 2; Vol. 63, No. 2; Vol. 72, Nos. 2 and 9; Vol. 76, No. 6. Any one having these numbers to spare will confer a favor by mailing them to

MR. ARTHUR O. CHASE, *Librarian, State Library, Concord, N. H.*

THE TELUGU PENTECOST

THE great revival of 1878, in the American Baptist Mission to the Telugus of India, was one of the most remarkable and most gracious outpourings of the Holy Spirit ever given to any mission field. Succeeding to the long years of labor and trial which characterized the early history of the mission, and coming just after the great famine of 1876–1878, in which thousands of the Telugus perished and millions were reduced to the last extremities of want and distress, the Revival came like a burst of clear and brilliant sunlight after a dark night of cloud and storm. Nine thousand one hundred and forty-seven were baptized from June 15 to September 17, 1878, upon credible profession of their faith in Jesus Christ, and after being under the observation of native pastors for months. July 3, 1878, was the great day of these days of blessing, for that day witnessed the baptism of 2,222.

This day is one of the most important in the history of the Christian church. It has its only parallel in the day of Pentecost, when three thousand souls were added to the church in Jerusalem. When in America, Dr. Clough gave a description of this remarkable event in conversation with the editor.

After the famine of 1877–78 was nearly over, during which he had baptized none for fear the poor people would ask for baptism from improper motives, Dr. Clough sent word to all his native preachers to bring their candidates for baptism to a point on the Gundalacuma River, north of Ongole. When he reached there he found 6,000 persons were gathered. He immediately stationed each one of his forty native preachers under a tree, and told them to gather their converts about them and proceed to examine them for baptism, making a list of those who were thought suitable to be received. Dr. Clough himself went from place to place, superintending the whole examination. After all were examined, it was found that 2,222 had been received and their names placed upon the list.

At that point the government road crosses the river by a ford. The banks of the river are high, and an inclined way for the road had been made, beginning quite a distance back from the bank, and descending gradually to the bed of the river. At this particular time the water in the river was high, and while the current rushed by outside, there was a calm eddy of water which flowed up over the road to a considerable distance, making a natural baptistery. Two clerks were stationed, one on each side of the bank above the road, with the list of the accepted candidates.

Then two native preachers descended into the water to a sufficient depth, a name was called out by each clerk, and the person whose name was called went down into the water to the preachers. The formula of baptism was repeated in each case, and the two were baptized. Then they returned from the water and two others were called and baptized in the same manner. So the administration of the ordinance went on, from an early hour in the morning of July 3, 1878, until about nine or ten o'clock. When the two preachers became tired, two others were sent in their places. The administration of baptism was suspended during the heated hours in the middle of the day. About three or four o'clock it was resumed in the

same manner, and continued until the 2,222 were baptized, concluding about seven in the evening. The whole time occupied in the baptism was about nine hours, and only two native preachers officiated at a time. There were six in all, relieving each other, as those who were acting became weary. Dr. Clough baptized none himself. So this great event was concluded, the largest number baptized on profession of



FORD OF THE GUNDALACUMA RIVER

Nine miles north of Ongole, India. Scene of the baptism of 2,222 in one day, July 3, 1878

their faith in Christ on one day since the day of Pentecost. All was done decently and in order, and the manner in which this large number was baptized proves that not only could three thousand, but even twice three thousand be baptized in a day with perfect order and propriety, if the Lord should ever give such a blessing to His people.



NEWS AND NOTES FROM ONGOLE

REV. JOHN E. CLOUGH, D. D.

FROM Ongole we report 508 baptized during 1896, and at our quarterly meeting we decided to ask and *work* for 1,000 or more converts before the end of 1897.

December 31 I started out on an evangelistic tour, and thus far we have baptized 146, whom we believe are new creatures in Christ Jesus. Do not think that these have been won for Jesus without an effort. Far from it. We have to use all our powers; for the devil contends for every inch of ground. But we have learned that we can do great things through Christ which strengtheneth us.

Paragraphs in the home papers, indicating that a heavy, *unbearable* debt on our dear old Missionary Union at the close of the present financial year is imminent, make me sad, and did I not know that Jesus sees the end of all our troubles, and that He is at the helm, I would be discouraged. Please tell the American Baptists for me that we here in "the mine" are doing our very best *every day*. I have not been outside the bounds of the Ongole Mission since my return from visiting the Industrial and Art School at Nazareth, South India, fourteen months ago, and no Englishman or Hindu, not a cooley even, within 100 miles of Ongole, works harder or more persistently than I do. And what is true of myself is true of most of your missionaries to the Telugus. The work we have in hand is God-given—to *them* (the American Baptists) as well as to us. It must not be abandoned or allowed to drag; the one would be an everlasting disgrace, and the other, may God forbid!

Dear brethren of the East, West and North, arise as one man and meet this crisis—provide not only for this current year, but pay off the debt of last year. And then may some one or more of you feel so happy and so blessed that you will want to give the Telugus a first-class technical school. Why not? Such a school is *a much felt need*; and it would hasten the day

of self-supporting churches, and would honor and please God.

We here at Ongole fully believe in the efficacy of prayer, and we have good reasons for doing so. The first part of last November, the outlook here at Ongole was simply fearful. We had had no crop-producing rain for over a year, and, unless rain came at once, famine was inevitable. At this crisis we appointed meetings for prayer, and sent this word over the Ongole Mission field. Here at headquarters we met every evening and prayed for rain, and especially prayed for the lives of the Christians and their families of the Telugu Mission. Those prayers were heard, and in a few days rain came in abundance over the country where we most urgently asked for it.

After the close of our meeting yesterday morning, I made some statements about the financial condition of our much loved Missionary Union, and that the proposition had been made to make a special appeal in March to the Baptists of America, not only to pay off the great debt that had been allowed to accumulate, but also to contribute generously for the current expenses of the society at home and abroad, and also that we might soon have money to establish our Technical school. The church unanimously voted to ask me to preach on the subject at the morning service on Sunday, the 28th of this month, and to spend the afternoon and the evening in special prayer to God to bless appeals that are to be made, and also to give us our Technical school at once. O, we do need this Technical school so much! Why will not some good brother or sister, who has got the money, take up this Technical school and adopt it—adopt as a child—and provide for the necessary buildings and plant, and for the running expenses of it for ten or twenty years, until it is self-supporting? Do ask our wealthy brethren not only to *think* of this Technical school project, but to take hold of it *immediately and make it a grand success.* The field is ours, for outside of Madras, there is no technical school in the Telugu country. The need is great, and it is a crying one. May it please God to give some of His faithful stewards the privilege and great honor to establish this much needed institution, and thus honor God and bless the Telugu Christians and the whole Telugu country, with its 18,000,000 of people.

During the month of January, I was on an evangelistic tour all the time except two or three days. God was with us in a remarkable manner, and 342 were baptized upon profession of faith in the Lord Jesus as their Savior. Most of these were adults, and some of them Malas of considerable reputation in the villages where they live. I start on another tour day after to-morrow, and expect to be gone until nearly the end of the month, then I come in to be present at the meeting for special prayer before mentioned. At that meeting very likely other meetings for prayer will be appointed, and hence you may expect that we here at



REV. J. E. CLOUGH, D. D.

Ongole, and the mission connected with this station, will plead earnestly at least one day of each week during the month of March, for money for the Missionary Union, and for a noble man to do on a smaller scale for our technical school and other schools here at Ongole, what that noble man of God,

John D. Rockefeller, has done for Chicago University.

I know by the papers from America that financial matters are very unsatisfactory, and that our grand Missionary Union is threatened with a heavier debt than ever before. I trust, however, that God will be better to us than all our fears, and that the debt of last year will be cleared off, and that money in abundance will be supplied for the current year's work. To this end, we here at Ongole commenced, last Monday evening, meetings for special prayer that God will hear your prayers, and the prayers of His people in America, and ours, and as He has saved us thus far from the fearful Bubonic plague and the horrid famine, now in some parts of India, so may He hear us again and give to our Society the money that is needed, that the work on the different mission fields may not be hindered, but carried on yet more vigorously. Our special meetings here will be three each week during this whole month.

I came in on the 27th last from another evangelistic tour. I have been on evangelistic tours almost all the time since the first of last December. I go out on these tours, and may be gone from fifteen to twenty days, and then come home for four or five days, and then go again. During these tours God has blessed us abundantly. His people in many villages have been great and encouraged, and the Gospel preached in more than 100 villa thousands of people. Of those w the Word gladly, if they had been instructed and gave evidence tha been born again, over 600 were Of these 600, 507 were baptized first of January by myself and 1 assistants. Most of these 600 b adults and only a few months heathen, and I may here add th half of them are from the Mala in this section, heretofore have much of a mind to become These converted heathen, in s brought forth their idols, and it say that we destroyed at least a c crude images and emblems of so goddess. A few, perhaps two co of the more seemly idols I brou gole, and they are now on the my study. These 600 converte are a goodly number, but only a compared with the eighteen 1 Telugus. But the same God wh these 600 can and will bring out from these millions with a migh no distant day. So let us not b well doing.

PERSEVERING SCHOLARS

THE Governor-General reported that at the autumnal examination in Fuchau nine candidates over eighty years of age, and two over ninety, went through the prescribed tests and sent in essays of which the composition was good and the handwriting firm and distinct. Aged candidates, he says, who have passed through an interval of sixty years from attaining their bachelor's degree, and who have attended the three last examinations for the higher, are, if unsuccessful the fourth time, entitled to an honorary degree. The Governor of Honan in like manner reported thirteen candidates over e of age, and one over ninety, who through the whole nine days' o wrote essays which were perfect in diction and showed no signs years." But even this astonish was surpassed in the province where thirty-five of the compe over eighty years of age, and eig ninety! Could any other countr spectacle like this? — REV. A. D.D., in "*Chinese Characteristic*

THE TELUGU MISSIONARY CONFERENCE

REV. W. L. FERGUSON, RAMAPATAM, INDIA

(SEE FRONTISPIECE.)

THE annual conference of the American Baptist Telugu Mission was held in Secunderabad, Deccan, from Dec. 31, 1896, to Jan. 4, 1897.

In every respect it may be said to have been a most delightful and profitable gathering. The Secunderabad and Deccan missionaries had made every possible arrangement for the comfort of those who came, and the Programme Committee provided for excellent papers, addresses and discussions. The spiritual part of the meetings was by no means lacking. It was above the average of such gatherings, I believe. All of the devotional meetings were marked by fervor, and all of the addresses revealed a desire on the part of the speakers to be true to the principles of Christ. "Not slothful in business; fervent in spirit; serving the Lord" might aptly characterize the spirit of the gathering.



THRONE ROOM OF NIZAM'S PALACE, HYDERABAD, DECCAN, INDIA

The first day was given up to the subject of *organization*—first, of the conference itself. This year the committee on reorganization reported a constitution and by-laws. The forenoon session was mainly spent in discussing, amending and adopting this important report. We now have a proper organization with laws for its governance. Secondly, "Church Organization" was the theme for the afternoon session. President Heinrichs discussed "The Definition of a Christian Church according to the New Testament, and Its Application to Our Telugu Churches;" Bro. W. Powell spoke from experience on his own field of "Practical Church Organization." The one brother told us how it *ought* to be done, the other one showed us how it is *being* done. Both addresses were highly enjoyed.

In the evening Dr. McLaurin delivered a clear and forceful address concerning "The Supreme *Aim* in Missions." The speaker showed the aim to be *the glory of God.*

The second day was devoted to the discussion of *self-support.* It was a red-letter day. The decks were cleared for action

during the forenoon by the presentation of two papers. One, by our own Brother Manley, discussed "The Injurious Effects of Foreign Money on Native Workers;" the other, by a Methodist brother, C. B. Ward, described "Self-support in Yellandu."

At the close of the reading of these papers several members were eager for discussion, but the arrival of the breakfast hour precluded prolonging the session. However, the questions they wanted to ask kept till the afternoon session. Dr. Downie clearly set forth "The Pre-requisites for Self-support," and Bro. Wheeler Boggess told from experience what are "The Practical Steps to Self-support."

Now the way was clear and the action began. Every brother *wanted* his say, and most every brother got it. He who did not get it was prevented solely because the time was too short to permit further speaking. The subject was discussed in all its bearings; the brethren were earnest, and seeking for light; they differed widely at times and agreed strikingly at others. Everybody was good-natured at the beginning and kept so all the way through. The spirit of the whole was delightful, and every one wanted to see words put into action. Accordingly a committee was appointed to formulate the sentiments of the conference concerning the subject and at a subsequent meeting reported. Your scribe thinks self-support was placed several notches ahead on this day.

In the evening Bro. W. A. Stanton delivered a most excellent address, "The Supreme *Need* in Missions." This is the Holy Spirit —not power, love, zeal, but the *person*.

The third day, Saturday, was mainly devoted to business. Time for three addresses was found, however. Dr. McLaurin gave "A Few Glimpses of Northern India from a Missionary Stand-point." Mrs. Downie read a paper on "Telugu Music" in which she recounted some of the experiences arising in the work of setting Telugu hymns to music. Consider the difficulties connected with seven-eighths time. Try to beat it and you have an example. Mrs. McLaurin made a plea for more of the Bible in all our work. A social gathering and song service in the evening were highly enjoyed after the travels and labors of the week. You can judge of the cosmopolitan character of the Telugu mission when I tell you there were songs sung in seven different languages— English, Welsh, Scotch, Swedish, German, Russian and Telugu.

The fourth day, Sunday, was given to rest and worship. In the forenoon a devotional meeting in English and a Telugu sermon. In the afternoon a Telugu prayer-meeting and a Scripture exposition in English. In the evening a sermon in English from Rom. 1: 16, and an after-meeting in which several from the mixed congregation sought Christ—two soldiers, a merchant and a Hindu among the number. It was a day of rich things and great blessing. The fifth day was devoted wholly to business. Reports of committees, new business, arrangements for a Telugu convention to meet at Ramapatam in August, reading the minutes, etc., made a full day.

In every way the conference was enjoyable. Many pronounced it "the best we ever held," and one of our oldest and most honored missionaries said, "It is the only conference I have attended in which I wanted to be present at every session." It was excellent from first to last.

GROWTH AT HOME COINCIDENT WITH PROGRESS ABROAD

REV. HENRY M. KING, D. D., PROVIDENCE, R. I.

THE missionary enterprise, which has for its object the conversion of the whole world to Christ, is unquestionably the sublimest of all human enterprises. There is a "moral grandeur" about it, to use President Wayland's phrase, that appeals to all noble souls. It is difficult to estimate the progress already made and to tabulate the splendid results already achieved, including the development of the missionary sentiment in Christian lands as an essential element in all true religion, the multiplication of missionary societies until now every living and thriving communion has its own organization, the heroic struggles of men and women and their endurance unto imprisonment and death, which make our missionary annals the most thrilling, fascinating and inspiring records of human history, the gradual removal of obstacles and diminution of perils, the opening of the nations to the entrance of the Gospel before the onward march of Christians of every name until, with the single exception of Tibet, the whole world is accessible to the followers of Christ, and the ingathering of hundreds of thousands and even millions within the fold of the world's only Redeemer.

There are now about 150 missionary societies prosecuting the work which William Carey began. They have a working force of more than 14,000 missionaries in foreign lands, who are assisted by nearly 52,000 native helpers, ordained and unordained. The number of native Christians is estimated at 1,250,000, and this is in addition to the many thousands who have died in the triumphs of the Christian faith, and the vast multitudes who have been brought in many lands under the elevating influences of Christianity, but have not thus far come into open connection with the churches. The Bible has been translated into all the principal languages and dialects of the world. Self-supporting churches have become the centres of moral light and spiritual power. Christian schools, not dissimilar from schools in Christian lands, and in many instances more positively Christian, are attracting in great numbers the rising generation, even the children of heathen parents, and are wielding a mighty influence. Colleges and theological seminaries have sprung into being. There are lands, like India, Burma and Japan, which, according to the testimony of their own writers, have become permeated with the life of Christ in their laws, customs and institutions. They have already entered upon a new civilization. The leaven of the Gospel is spreading through the whole life of great peoples.

The question was recently asked of an intelligent Japanese, "Is Christianity making progress in your empire?" The reply was, "If you mean, Are the churches growing? I must say, not very fast; but if you mean, Is the kingdom of God extending? the reply must be, It is extending in every direction and with great rapidity." It may be said that the foundations of Christianity have now been laid in all heathen lands, and the superstructure will rise more rapidly into sight. The edge of the wedge is inserted, and it will be driven home by continued prayer and consecration, to the sundering of the solid mass of heathenism. The sacrifice of life, the labors, the contributions of the past hundred years have planted the divine seed, which will spring up in an ever increasing harvest to the glory of God and the redemption of the nations. The soil in many places has been filled with the living word of God, and it is only waiting for the quickening rains of heaven. It is not too much to say that, when another century of such blessing and such rapid progress shall end, starting from such vantage

ground as we have now gained, heathenism in its organized systems will have disappeared from the face of the earth.

Our own denomination, having had the honor of founding in England the first Foreign Missionary Society in modern times, has, there and here, borne some honorable part in the prosecution of the work, and had some honorable share in its increase and marvellous prosperity. The gleaning hand of a divine providence has been conspicuous in it all. Our missionaries and our mission fields have not been of our own seeking, but of God's appointing. God has forced the one upon us, and thrust us into the other. Judson and Rice were ready-made missionaries, thrown, in the providence of God, upon the denomination, so that there was nothing left to do but to assume their support and embark in the new enterprise. Burma, India, Germany, Sweden and Africa were opened to us by the hand of the Almighty, and we were guided and pushed into their territory as clearly as ever Europe was opened to the apostle Paul by means of the vision of the man from Macedonia. And the visible results of our labors and expenditures bear blessed testimony to the reward which God is sure to give to patience and undiscouraged faith. There are men still living who saw the beginning of our foreign missionary operations in this country, whose eyes have watched the onward march of providential events, and now look out upon the golden opportunity of all the centuries in our mission fields.

The Baptists of the North are now contributing to foreign work from five to seven hundred thousand dollars annually. The Baptists of the South raise about $175,000 more. This is not in either case anything like what it ought to be, but it shows that the Baptists of this country are giving more than one-twentieth of the amount annually expended by all Christians for the spread of the Gospel in heathen lands. We are supporting about 500 missionaries, more than 2,000 native pastors and helpers, have more than 1,700 mission churches, which have 200,000 members, and report in excess of 12,000 baptisms each year. We are supporting, wholly or in part, six theological seminaries in Europe and Asia, and three colleges, in which an intelligent native ministry is being rapidly raised up for the supply of the churches and the further work of evangelization. It may be added that such has been the blessing of God upon our efforts that our missionary history is studied by all Christians, who find in it abundant occasion for devout gratitude and an irresistible incentive to enlarged effort. The names of our missionaries shine brightly among the heroes and martyrs of the modern church. God has given to us a missionary history of which no Baptist need be ashamed They only need blush in shame who have had little or no part in making it.

But what is the condition of our denomination in this country? The sacrifices and offerings which have been made, instead of crippling and impoverishing us, have only brought down heaven's gracious benediction upon our home field. The increase at home, which has been so marked, not to say marvellous, has been by a divine law of compensation in God's spiritual kingdom, the result in no small degree of the effort and distribution abroad. If we had done nothing, we should have had nothing. If we had not sought to water others, we should not have been watered ourselves. The consecration of our tithes has opened the very windows of heaven above us, and for our little gifts for others God has given us in return full measure, pressed down, shaken together and running over. Our denomination in this country which, in 1812, the year in which Dr. Judson was baptized in Serampore, numbered less than 173,000 members, has grown in eighty-five years to the enormous dimensions of 4,000,000. We then had no theological seminary; we now have seven. We then had one public college,

Brown University; we now have thirty-six colleges and universities, twenty-nine colleges and seminaries for the education of young women exclusively, sixty-four academies and thirty-three institutions for the education of Negroes and Indians; in all, one-hundred and sixty-nine institutions, attended by 36,000 pupils, owning properties valued at $15,600,000, and possessing endowments of more than $18,600,000, while our church properties are estimated at between eighty and eighty-five million dollars.

The number of baptisms in connection with our churches is about 200,000 a year, a number exceeding the whole denomination in America seventy-five years ago. There are eight States in the South which have upwards of 200,000 Baptists each, and two which have more than 300,000. In New York State, the largest in the North (though it will not long remain so, so rapid is the growth in the West) there are 145,000 members in our churches. Our people are paying for the support of worship and the Sunday-school more than $8,000,000 a year, and for missions, both home and foreign, education and other objects, about $3,500,000. Next to the Methodists we are the largest Protestant denomination in the country, and are receiving the largest annual increase.

Certainly no one can say that we have been weakened or impoverished by our effort to send Christ's Gospel to other nations. We have been enriched, and enlarged, and multiplied many fold. Our increase has vastly exceeded the increase of the population of our country. This growth and enlargement, this numerical and financial strength at home, has been coincident with the marvellous returns abroad for the investment which we have made. No, a thousand times, no. We have not been wasteful or extravagant. We have not done too much. Would that we had done more for God and for our needy fellow-men, for the glory of our exalted Savior and for the uplifting of a degraded humanity! Indeed, we must do more. Our benevolence is not keeping pace with the demands which God is making upon it by the very successes which he has given us, or with our astonishing denominational growth. Opportunity and ability alike urge us forward. A great emergency is upon us, which calls for a fuller consecration of heart and means and life to the progress of Christ's kingdom. We need to have more intelligent and Christian views of Christ's claims upon every disciple, a fuller and more grateful appreciation of what Christ has done for us here in Christian America, and a more responsive sympathy for those of our race who are in such distressing need of the elevating, purifying and hope-inspiring Gospel which is in our hands.

No man and no nation can be saved alone. The evidence of our salvation is the interest we feel in the salvation of others. To possess the truth is to be under the most sacred obligation to spread the truth. We may question the reality of our personal hope in Christ, if we can contemplate unmoved the destitute and hopeless condition of our fellowmen. The most sublime, the most Christlike, the most successful work that is being done in this world to-day is the work of Christian missions. Men may be indifferent to it, but their indifference is a serious reflection upon their wisdom and the sincerity of their professed love for God and man. Men may say thoughtlessly they don't believe in it, but their unbelief is disloyalty to the commands of Jesus Christ, and treason against his rightful sovereignty of the world. Men may doubt the ultimate triumph of the work of Christian missions and the world-wide spread of the Gospel, but they do it in defiance of the distinct promise and the unlimited resources of the Almighty. "Of the increase of His government and peace there shall be no end . . . The zeal of the Lord of hosts will perform this."

A MISSION TOUR

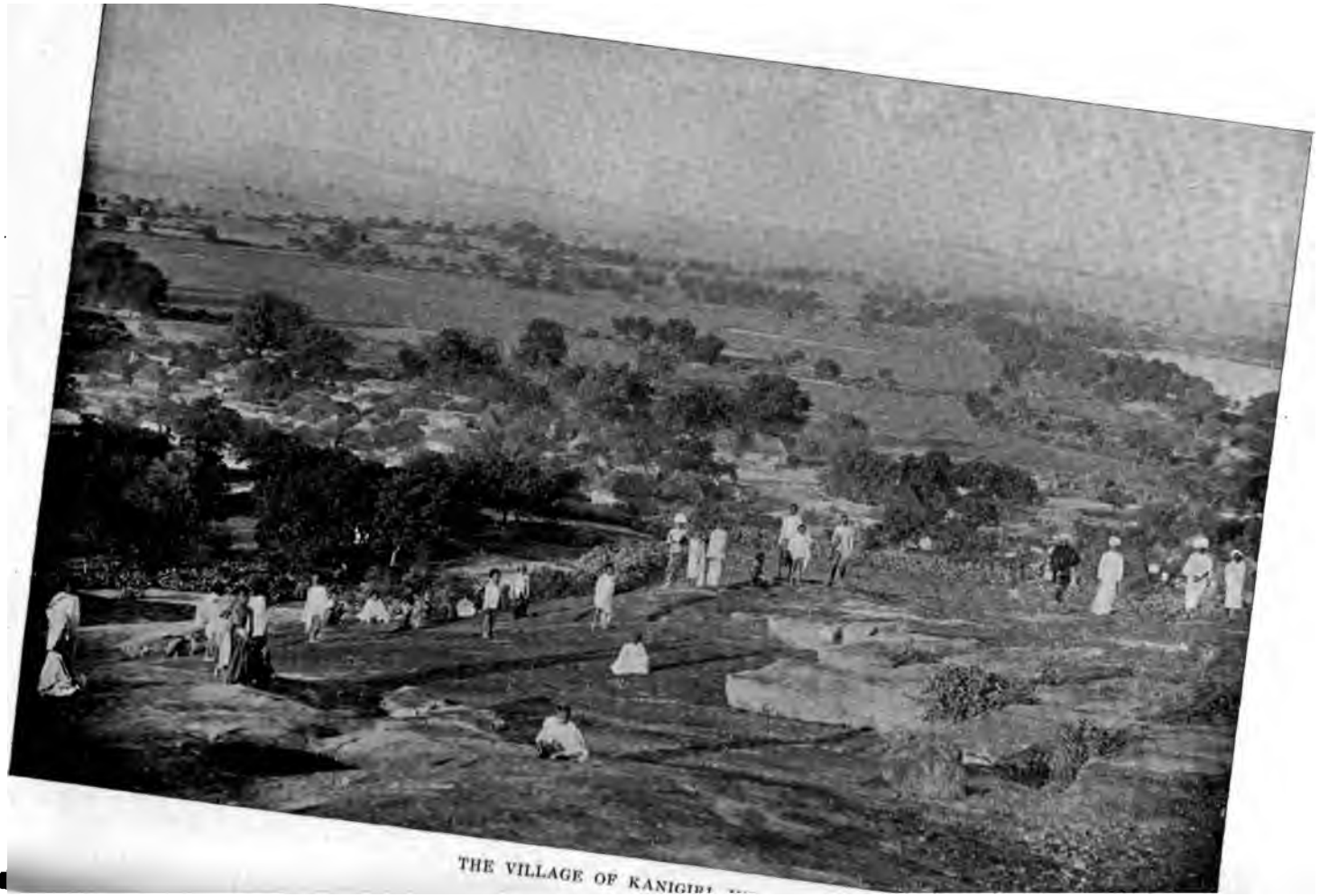
REV. GEORGE H. BROCK, KANIGIRI, INDIA

GOING straight to a centre where a church was organized in December, we put up for over Sunday. The word was sent out to the surrounding villages, and I was delighted with the gathering. About three hundred persons from twelve villages met for worship. Instead of one long sermon we had four short ones, between which, the children sung hymns; and we had one solo. At the close I gave picture cards to the little ones. The collection amounted to Rs. 3. 13. 7., consisting of four kinds of grain, vegetables, eggs (good and bad), fowls, and ghee. Many friendly heathen sat on the outside of the Christian circle and listened through the entire service, and gave some toward the collection. After the service was over there was preaching in parts of the grove all afternoon. I believe we will have a self-supporting church here before the year is over. The collection is put toward the building fund for a church in this place. Monday noon seventeen were baptized.

Delegates from north, south, and west came requesting me to go to their villages, as many people were believing and requesting baptism. After consultatation with the preachers and teachers present we turned our faces toward the setting sun, and didn't I get a scorching that afternoon.

WEDNESDAY

At 5 P.M. forty-three were baptized, and from this camp several villages were visited. Here again delegates came from the north requesting us to go to their village. But the call seemed "Go south!" and so we started into the new untouched part of my field. Over a desperate road, between the mountains, we came to large grove of tamarind trees and pitched our camp. Six men with presents of eggs and fowls from a village some five miles south arrived during the day to request me to come to their village to preach. There are no Christians in their village, and seldom has a preacher visited them. They had gone to a number of villages looking for me. I could not refuse such a call, so after having meetings in two of the outcaste hamlets of this village and a good night's rest we went with them. The head man came and took me through the whole village, and then I went to the outcaste parts and had a splendid meeting. They all want to become Christians and want to be baptized. But we told them what trouble might come, as they must do the servile work at the worship of the idols, killing the sacrifice, beating the tom-toms, etc., and the caste people would be very angry if they refused to do it. They were told of repentance toward God and faith in Jesus. Next morning was spent in the same manner, and then I had to go to another village from which a request had come that I visit them. Here the Madigas in two hamlets said they wished to become Christians. Here also the whole matter was laid before them. In the afternoon we had quite an important meeting. The males from three different Madiga hamlets came requesting baptism, saying they believed in God and in His Son. As all were new to us we decided to test them first by cutting off the tuft of hair which Hindus wear on the crown of the head, and so I went into the tonsorial art for the space of an hour. Some of them had come five miles to have their hair cut. We then went to a large Madiga hamlet where they declared themselves ready to become Christians, but when it came to cutting off the juttu (the tuft of hair) they seemed in doubt, so I refused at once to cut them. Then I went to the Mala hamlet, where in the light of the new moon, beside the temple of Ramaswamy, we proclaimed the glorious Gospel.



THE VILLAGE OF KANIGIRI

Next morning I went and cut the juttus of the Madigas who faltered the night before. Two preachers were left with them for the day, and we went on in among the foot hills of the eastern Ghauts. Camping in a grove between two villages we met the males of both, and they expressing themselves as much interested, requested us to come again and to send a preacher or teacher. The Malas were even more interested. I had a meeting in the home of one of them. But there were other villages west just under the mountain, and so, though not invited, we went to them. My back ached with jolting over the stones and my head with the heat, but there was inspiration in climbing the hills and getting views of the villages lying in the valleys about. Now we came to a large village, in fact a town, and what a mob followed us! We had a night's rest, and the town gathered near our tent in the morning, so we had our audience without going for it. Seated under the trees, we told of the one true and living God, and the Son of His love. Caste and outcaste listened to us until we were tired, and all the preachers had a chance to speak. Then the head man showed me his town. I visited in all fifty-four villages, thirty-nine of them being new, while the preachers went to a number more. With the exception of two Madiga hamlets, every hamlet and village gave us a good hearing, most of them earnestly requesting us to come again, and to send preachers and teachers. In all, three hundred in this new part declared themselves as ready to become Christians. We cut the juttus off one hundred and forty-one. During the whole trip, one hundred and sixty-three were baptized from seven villages. Of these one hundred and one were from the heathen, the balance from Christian population. Ten idol houses were demolished, and the household gods were removed from some homes.

This was a hard trip: the heat, the rough mountain roads, and no roads at all; small groves to camp in, and at times in the open fields, without a tree for shelter, and continual preaching. But it was indeed inspiring the way the people received us. At first, in some places, afraid of us, they urged us to remain longer after knowing why we came. The little children in the new villages fled from me, and it was a joy to get back to where we had Christians, and to have the little ones rush out to meet me.

CHINESE STABILITY.— The direct personal responsibility of the Emperor to heaven for the quality of his rule; the exaltation of the people as of more importance than the rulers; the doctrine that the virtuous and able should be the rulers, and that their rule must be based upon virtue; the comprehensive theory of the five relations of men to each other; the doctrine that no one should do to another what he would not have that other do to him — these points have stood out like mountain-peaks from the general level of Chinese thought, and have attracted the attention of all observers. We wish to place emphasis upon the moral excellencies of the Confucian system, for it is only by putting those excellencies in their true light that we can hope to arrive at any just comprehension of the Chinese people. Those excellencies have made the Chinese preëminently amenable to moral forces. The employment of the classical writings in the civil service examinations for successive ages has unified the minds of the people to a marvellous degree, and the powerful motives thus brought into play, leading every candidate for a degree to hope for the stability of the government as a prerequisite to his own success, has doubtless been a principal factor in the perpetuation of the Chinese people to this present time. — *From "Chinese Characteristics," by Rev. A. H. Smith, D.D.*

MISSION HOSPITAL FOR WOMEN AND CHILDREN, NELLORE, INDIA

THE opening took place on the 10th of February, 1897. It was an occasion of more than usual interest, because it is the first institution of the kind in our Telugu Mission. In front of the main building of the hospital a large tent was erected, in which the dedication services were held. After singing the hymn "All Hail the Power of Jesus' Name," selections of Scripture were read by the Rev. F. H. Levering and prayer offered by the Rev. S. E. Burgess, Chaplain of Nellore. Rev. David Downie, D.D., then made an address stating that the hospital owes its existence to the Woman's Baptist Foreign Missionary Society of Boston, and that the Board had a threefold object in view in entering this branch of missionary work. (1) A hospital for women and children. (2) A training institution for native mid-wives and nurses. (3) To furnish medical aid to Zenana women who cannot, as a rule, get it in any other way. He also gave a brief history of the steps leading up to the building of the hospital.

Mr. Meyer, the Collector of the District of Nellore, made an address of presentation, concluding as follows:

"And now, ladies and gentlemen, speaking for myself, I must remind you of the great benefits the American Baptist Mission and its local agents, Dr. and Mrs. Downie, Dr. Clough, and the band of devoted men and women they have gathered around them, have conferred on this district. I am not now concerned with the religious work of the mission. That is a topic that would be out of place in an assemblage like this, where I see happily gathered together representatives of various creeds, and diverse modes of thought. But there is a verse of



BAPTIST MISSION FOR WOMEN AND CHILDREN, NELLORE, INDIA

our Christian Scriptures that is appropriate on this occasion, 'By their fruits ye shall know them.' When we see these American ladies and gentlemen coming thousands of miles from their homes to labor among an alien people; settling down, some of them, in remote towns and villages where they can rarely hope to see another member of their own race, devoting themselves to the spread of instruction among the poor, to the elevation of a class hitherto regarded as almost outside the pale of civilization, and establishing such hospitals as this which Mrs. Grose is about to open, then I think we may safely say that these American missionaries are doing good both to God and man."

The Hon. Mrs. James Grose, of Madras, formerly of Nellore, then formally opened the hospital, and handed the key to Dr. Ida Faye Levering, the physician in charge.



A GOOD ASSOCIATION

REV. A. BUNKER, D.D., TOUNGOO, BURMA

I HAVE just returned from attendance on the Northern Bghai Association and a tour among the churches. I took the trip with fear and trembling, but by great care and slow travelling I have returned quite as well as when I left Toungoo, and have been able to do a great deal of very necessary work, while Mr. Heptonstall has been at work in the south and among the Brecs. The meetings of this Association were among the best I ever attended in Toungoo, and among the most encouraging. A spirit of enthusiasm pervaded the meetings such as I have seldom seen. The Association was entertained for two days, at an expense of nearly three hundred rupees, by a church in a village where seven years ago there was only the densest ignorance, superstition, and heathenism. The church now numbers more than sixty members, and a happier body of Christians I have never seen in Burma. The heathen from outlying villages were present in numbers, and seemed greatly impressed, and already there are many more applicants for teachers than we can supply. Mr. Heptonstall is visiting them now to do what he can for them. We have now visited, or shall have visited, nearly the whole field occupied by the mission when Mr. Heptonstall returns, if he is able to carry out his present plans. The statistics of the two Associations are not yet made up, but there are two hundred baptisms reported, — a large increase from among the heathen. This makes four hundred and twenty-five baptisms on this field the last two years. The contributions remain about the same, but a movement has been begun among the leading men of the mission looking to a relief of the school debt. The Myoke, or local governor of the Karen hills, heads the movement. I cannot tell yet how successful it will be.

MY MISSIONARY EXPERIENCE

II.

REV. GEORGE A. HUNTLEY, BURLINGTON, VERMONT

WHEN speaking of the native Christians I am often asked "What are they like?" "Are they real?" "Do they stand?" or "Do they become Christians from some ulterior motive, or for some earthly advantage?" I may say, these people who desire to become Christians have no offer of earthly gain afforded to them; on the contrary, to become a Christian in China means temporal loss, for no one is admitted to our Church membership unless he is willing to forego Sunday labor. This means giving up a seventh of his income right away, and more than that, for if he worked on Sunday his food would be provided in addition to his daily wage, which he has now himself to provide. He has to endure persecution sometimes of the bitterest nature, and often has to sacrifice his dearest friends, his nearest relatives, and his worldly possessions.

Sacrifice for Christ

Liu-ba-ko was my servant, and at the time of the Ch'eng-ku riot in 1892 he was pulled out by the angry mob into the street, was thrown down, kicked, bruised, his cue torn out by the roots, and was left for dead on the roadway. When afterwards I expressed a word of sympathy with him, and told him how sorry I was for this persecution, his battered face was lit up with a holy joy, as he said, "Pastor, the Lord Jesus suffered and died on the cross for me, and this little suffering for Him is too trivial to count."

Chang-muh-tsiang is a carpenter, and was one of our earliest converts. An opium smoker for twenty-seven years, a moral and physical wreck, he entered the preaching hall, and listened to the precious Gospel story from the lips of Mr. Pearse. He had tried hard to break himself of the terrible opium habit, but all his efforts were futile, so he was specially interested to hear the missionary tell the congregation assembled that Christ was a Savior not only from the guilt and punishment of sin, but also from the power of it. This man became an earnest enquirer, and after a hard struggle he was able to accept Christ as his Savior and to break the band which bound him. So humble and loving in nature, he was spoken of as "Ioh-han" (John), because he reminded us so much of the beloved disciple. Saved himself he longed for the salvation of others, and it was interesting to see him, after any service, at the door, with his fingers in the buttonhole of some stranger, and with an earnest, pleading countenance, trying to interest his hearer in the precious Savior whom he had found. Ignorant at first, he gave himself very earnestly to the learning of the Chinese character, and was soon able to read much of the New Testament and hymn-book.

A little later in the history of this work, when it seemed specially desirable to send some one to the neighboring city Si-hsiang-hsien, two days' journey distant, to preach the Gospel to many who had become interested, we gathered our little band of Christians together, told them of these people who had listened to the Word gladly, and asked if they could not raise sufficient money and send one of their own number to carry on this hopeful work. It takes about five thousand members in America to send forth one missionary, and it seemed no small thing to ask this little church of seventy members so recently gathered out of heathendom to send out and support their own missionary. We were not disappointed, however, for after much earnest prayer they decided to send Chang-muh-tsiang to Si-hsiang-hsien, and support him by their united contributions. Mr. Chang continued this work for three months, with occasional visits from my brother and self. From the first the Lord's

Sending a Missionary

richest blessing rested upon his efforts, and an interested company of enquirers was gathered together. He returned to Ch'eng-ku at the end of three months, as desired by the Church, and gave report concerning the work.

Even now I seem to see his tall, wan figure upon the platform of our little chapel, and his earnest, searching glance, as in his unique way he commenced, "Brethren, how long have I been in Si-hsiang-hsien?" "Three months" was the reply which came from several of the listeners. "No," he said, "I have been there eighteen months;" and as we wondered how he would make his statement good, he told us how that a year and a half before, in his little cottage yonder, the burden of this heathen city was laid upon his heart, and unknown to anybody he there and then dedicated himself to God for this special work. Said he, "This covering (meaning the body) truly has only been there three months, but my heart has been there eighteen months." The next Sunday we had an ordination service, and he was appointed an evangelist for the Si-hsiang district. There he continues to-day, and largely as result of his faithful labors a church of about fifty members has been formed.

Coming to America

I left this station early in 1894, for the purpose of completing my medical studies in America, leaving my dear brother again the only male missionary in charge of this growing work. It was a grave step to take at this juncture, but the desirability of further medical qualification grew upon me daily. Although able to relieve a large number of the patients who daily visited the dispensary, yet it was ever my sad lot to be brought face to face with suffering and death, which could easily have been alleviated or prevented by more efficient equipment. I therefore made it a matter of earnest prayer that God would, if it were His will, open the way for the acquisition of this knowledge, to be used for His glory. Former experience affords me abundant evidence of the value of medical missionary work as an evangelistic agency. I believe the medical missionary has an enlarged influence, for he is often invited to official residences and to the homes of the wealthy, to which otherwise he would not probably have access; and in seeking to relieve the sufferings of those whom he attends professionally he is able to remove prejudice and make known his message. To the poorer people his influence is perhaps still larger in the removal of prejudice and suspicion. While my brother and I were one evening walking outside the city wall, we heard the cry, "Iang-kuei-tsĭ" (foreign devil) from two small boys, some distance from us. We did not pay much attention, as we were accustomed to such opprobriums as these, until we heard a man say to the lads, "Don't insult those foreign teachers, they are good men; when my wife was dying they came and saved her, and she is well to-day."

Another advantage of this work is that it brings people from remote and sparsely populated districts. On one of my journeys I called at a house which stood absolutely alone among the mountains. Asking the man who lived there if he knew anything about "the holy religion of Jesus," he showed me a Christian book which he had purchased at our dispensary, and inside of which was attached his prescription paper. I believe this is an illustration of hundreds of lonely homes, into which the preached and printed message has thus gained access.

Further, this work brings the missionary into contact with the aged and the dying, who, humanly speaking, could not otherwise be brought under the influence of the Gospel. I have in mind many such, who seemed peculiarly prepared by the Holy Spirit for the reception of Gospel truth, and though they will never be numbered in missionary statistics I feel sure their names are written in the Lamb's Book of Life.

FIELD WORK IN INDIA

REV. J. HEINRICHS, RAMAPATAM

FINE MEETINGS were held in Ramapatam at the beginning of the new year. Brother Ferguson and I agreed that we should begin the new year's work with a series of evangelistic and consecration meetings, so after the students had returned from their Christmas vacation, we waited upon the Lord for his blessing, and an outpouring of the Holy Spirit upon ourselves and the Seminary. We were not disappointed. The meetings have done us personally much good. and I firmly believe that many of the students were raised to a higher spiritual level. Some of the confessions which we are accustomed to hear on such occasions were again heard, but I have reason to believe that the cause of purity and righteousness and holiness received a new impetus at that time. Unobserved by them, I have been watching several bands of students going up to the chapel every day after recitations were over to supplement their day's work by communion and fellowship with God. I do not know for what special blessing they are praying, for I do not intrude, but I rejoice over the spirit of the boys, and I am sure there is rejoicing in heaven.

FIELD WORK is, and will ever be, a joy to me. Thus far, I have been able only to visit those places where small churches have been established, *i.e.*, Badipudy, Gudlur, Tetta, and Sanempudi. A little account of my visit to the latter place will give you a fair idea of the work we have to do on such occasions.

The tent is sent away on Friday to be pitched and ready for occupation on Saturday, after the work in the Seminary is over. My two boys, aged six and five years respectively, accompany me, because the joy and privilege of their companionship is to a large degree denied me during the steady routine of the week's work, and they help me to draw a crowd. The women are always attracted by them, and are thus gained as hearers. The other half of our little family, *i.e.*, wife and little daughters, remain at the station, where my wife meets with the young people for prayer and song-service. The distance to Sanempudi is fifteen miles, partly over a good and partly over a sandy road, and through a river. A number of Christians meet us at the high road, and conduct us with much apparent joy to this village. The coming of their missionary will give them not only an opportunity of hearing God's word and of celebrating the Lord's Supper, but of receiving advice and encouragement in their many perplexing experiences. We are too weary from the fifteen miles of jolting in a country cart to begin services that same evening. We try to gather strength for the coming day's work in refreshing sleep, but, as is so often the case in such places, mosquitoes, dogs, pigs, and heat drive sleep away, and it is with body and mind unrefreshed that the day's work is begun. Soon after rising the tent is besieged with visitors, and by seven o'clock the first service of the day is begun.

In this case at Sanempudi, there is a little chapel to be dedicated, and as it is largely the work of the people, and constructed largely at their own expense, they are very proud and jubilant, and each person seems to have a sort of proprietorship in the neat little palm-decorated building. A little temporary veranda was constructed for the accommodation of the heathen, who turned out in large numbers to the service. My text was, "I am the way, the truth, and the life," and a more eager and appreciative audience can hardly be imagined. Then followed the collection, which was something new in this



TRAVELLING BULLOCK CARTS IN INDIA

fruits of the harvest were
one man brought a large
oked rice for the children who
The Lord's Supper was cele-
number of candidates exam-
sm, after which the increasing
d us to return to the tent.
lock the village officials and a
mber of Sudras and Brahmans
nt, and we had another meeting
ees. A number of Christian
played by my servant on the
e singing of our Seminary
by this time had come to the
force. Our theoretical work
ary is thus supplemented by
pastoral experiences, by which
nd Christians are much bene-
reached another sermon, this
text, "Come unto me all ye
d are heavy laden, and I will
" A number of questions were asked the heathen, which convinced me that the right subject had been touched upon, and that these poor people bear burdens which Hinduism cannot remove.

This large congregation were then my witnesses as I descended with six persons into the river, to bury them in the likeness of Christ's death and resurrection. The ceremony made a profound impression. After this, there was another communion service in my tent, in which the newly baptized and late arrivals from the surrounding villages participated. Another visit was hastily made to the Christian pallem, a conversation conducted with the Brahim Kurnam (accountant) and the village munsiff (judge) in the presence of a large audience, a few courtesies exchanged, a number of requests heard, counsel administered to the Christians, and as the sun was sinking in the west we went on our homeward journey, accompanied by a large number of our brethren.

THE PASTOR AND MISSIONS

t above every other thing that
astor shall be himself mission-
and in life. Even a pastor,
ted leader of the people, may
tory way preach on "The
and take "the annual collec-
ay in half-heartedness tell his
they owe something to the
the brethren on the foreign
lost race; but that does not
a man's very being is on fire
ine others catch the feeling,
presents it in an insipid man-
fall cold. The pastor ought
g,' breathing, burning sermon
n this great subject. He need
people, either, how much he is
They will find it out. Oh, pas-
see whether you really mean it when you preach missions! See whether there is spiritual power in the sermon, as there would be, surely, if you were in earnest. See whether it is a delight, or simply a duty, to try to lead your people into this blessed service. If not, then sit more at the feet of the Teacher, and spend more time in communing with the God of Missions, and come forth so burdened with the message that your very frame will tremble under its weight, so surcharged that you will electrify your people. It needs hardly to be added that this kind of earnestness will always tell in the pastor's leading his people in giving — not necessarily in giving more than any other, though this is often the case, but in setting them the example of regular, systematic giving. — *The Foreign Mission Journal.*

NEW OPENINGS IN WEST CHINA

REV. R. WELLWOOD, SUICHAUFU

THE prospects of our work here and surrounding districts were never brighter. God seems working in the hearts of the people and creating an interest in the gospel. Last year during the riots in Szchuan, the boat with our Yachau friends was attacked by a mob at a market town about twenty miles below Suifu. The people have always been more or less opposed to us there, but since last year things seem to have undergone a change, and the people seem getting more friendly. We had news a few days ago of quite a number of men from there who desire to understand more of the gospel. About ten names have been handed in, and we are now visiting them, and trying to help them to a clearer knowledge of the gospel. We purpose sending one of our church members there every Lord's day, who will conduct service and instruct the inquirers. We have suggested to these men to find some place where they can meet together, and we shall find them a leader. Mr. Salquist and myself will of course pay occasional visits, and thus try to develop and extend the work. Our object is to make this work independent, and carried on by the natives as far as practicable. Such work I hope will not be chargeable to the Home Board and not add to its burdens.

Work breaking out in this city where we least expected it gives so much encouragement, and we hope and pray that a real work for God may spring up there, and many be turned from darkness t
We also propose opening another ci
twenty miles more below the abo
One of our most promising member
from there, and several residents ha
the gospel, and favorable impressio
made from time to time by our c
and ourselves going there. The t
come for us to advance, I think, a
will be lost should we hold back no
best to strike the iron while it is hot

Just as I write this the literary
tions for degree of B.A. are being
the city, many thousands of stude
ing gathered from the whole prefect
to this present everything is perfect
Never during my experience of sev
in Suifu have I seen the students so
to the preaching of the gospel. O
chapels are filled daily with as re
and attentive company as could be
This is very encouraging to us, and
good hope for the future. I am t
take advantage of this opportunity,
terest some of the *literati* in the go
for this purpose have offered prize
best five essays on the tenets of Chr
I put a gospel and one other book
hands of each, and ask them to di
contents, and then give me the r
paper. I trust by this means to br
nitely before their minds the great tr
fundamental principles of the gos
thus lead some to Christ.





SHALL NEVER THIRST

J. HUDSON TAYLOR IN A RECENT ADDRESS TO STUDENTS

IT may seem a very simple thing to say, but it has been a great revelation to me that shall means *shall*, and never means *never*, and thirst means *thirst*. It carries me back to an afternoon in a Chinese city, where alone I was reading this chapter, oh, so hungry, so disappointed with my own life, my own service, wishing I could throw it all up, feeling it was hardly honest of me to go on preaching Christ to these poor heathen, while I felt myself not fully saved, while I knew that, if temptation came in certain directions, I should inevitably fall. How could I go on telling the Chinese that Christ was a perfect Savior and could help them at all times, when I knew that there was scarcely a day when I was not betrayed into irritability of temper, or in some other ways that my heart told me were displeasing to God? I knew a good many flood tides, but the ebb tides came too, and the ebb was often greater than the flood. That day the Holy Spirit showed me in a fresh light that shall mean "shall," and never means "never" and thirst means "thirst"; and went on to say further, not only "shall never thirst," but "the water that I shall give him shall be in him, — shall abide in him, "be *in* him, a well," a spring, springing up, overflowing. How long? "Unto everlasting *life*."

I just accepted the Master's word, and with a joy that I can never, never tell (and that I never think of without gratitude as I go back to that time in my study in China in the winter of '68, or the early days of '69, I sprang from my chair. Oh, how I did praise God!

"Praise the Lord, my thirsty days are all over! They are behind! They will never come again!" I cried aloud in my joy. I accepted His word that "shall never thirst," meant *shall never thirst*, and I did not expect to be thirsty again.

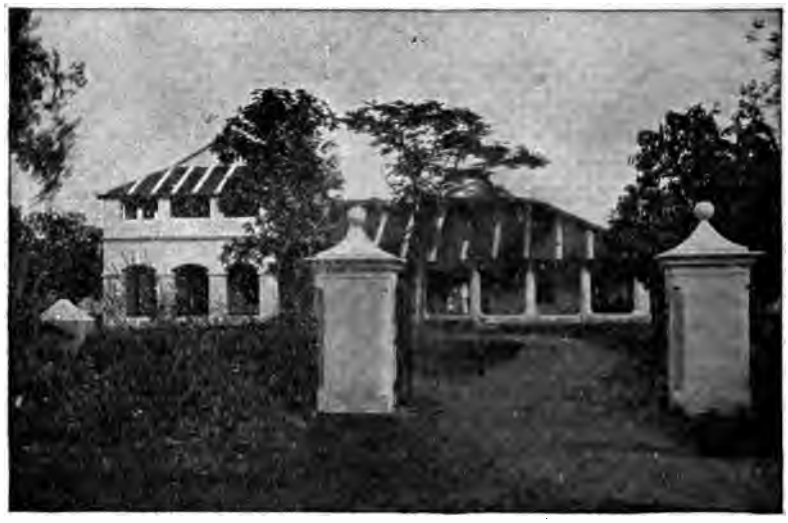
"Praise the Lord!" I said, "there will be no more going over the flower-beds with an empty water-can. No more pumping! no more pumping!" And I do praise God that the experience I have had since has not disappointed me. He keeps His word. "Shall never thirst" means what it says to-day; and twenty thousand years hence it will be as true. And I want you all to take it home to you and go wherever the Lord sends you. It does not matter where it is, "shall never thirst" means "shall never thirst." The woman came to the well with a pot for water, she went away with a well in her bosom, and it overflowed all over the city. That is just what the Lord wants us everywhere to be. Nothing is so easy, nothing so mighty as an overflow. No one can dam a river.

"Out of him that believeth on Me shall flow rivers of living water"; not mere brooks, not a river even, but rivers of living water. Brethren, get this overflow, and then seek the dry and arid parts of earth and there let the rivers out! — *Regions Beyond*.

FOR BAPTIST YOUNG PEOPLE

REV. ALFRED C. FULLER, PODILI, INDIA

A SOMEWHAT tragic and very interesting incident recently occurred in my village, and as it plainly shows up the real superstition, not among the lower classes, but among the enlightened English-speaking Hindus holding official positions under government, it may be of interest to readers at home, where so much has been said and read of late about the high state of enlightenment among the classes out here.



MISSION BUNGALOW, VINUKONDA, INDIA.

I will give an account of the facts of the case as they came out in the examination made by the Assistant-Superintendent of Police.

It was festal season, and our sub-magistrate, a resident of the village, was at the house of the Inspector of Police. These men are both caste men, — the former a Brahman, and the latter a Sudra, and both are educated and know English.

According to the custom of the season preparation was being made for the worship of weapons. The inspector's revolver was about to be worshipped, when the sub-magistrate happened to think that he would like to have his revolver worshipped also, and sent for it. On the arrival of the revolver from the sub-magistrate's house, the new horse of the Inspector of Police was being examined, and it was concluded to worship the horse first and afterwards the revolver. The revolver was in the hand of the sub-magistrate, when, all of a sudden, it was discharged, piercing one man in the chest and catching another in the arm. This gave the assembled company other things to think about, and the revolver forfeited the worship which, of course, it ought not to have expected after such bad behavior.

The sub-magistrate is the highest officer under government in all my territory, and had any of the people done what he did they would be responsible to him.

It is true that the educated Hindus continue such nonsense as this, however much may be claimed to the contrary.

THE TWENTIETH CENTURY

THE Nineteenth Century of the Christian Era will close and the Twentieth Century begin somewhere between Christmas of this year (1896), and February to April of next year (1897). This has been established by the investigations and calculations of the best scholarship; so that it may be said to be universally acknowledged that Christ was not born on Christmas in the year 754 after the founding of Rome — as Dionysius mistakenly put it in making up our common chronology, and as the Roman church indorsed it — but in the year 750 or 749, the latter being far the more probable, and toward the spring-time the more probable date. This conclusion rests especially upon the indisputable fact that Herod the Great, in whose reign the birth of Christ took place, died in the fourth year before the commencement of our Era, or in the year 4 B.C., according to the proper reckoning. That will be nineteen hundred years ago next Easter. The Nineteen-Hundredth Anniversary of Christ's birth is not, therefore, several years off, but just upon us — not farther away than the close of the present year or the opening months of 1897.

The simple fact that we are just to cross the threshold of the Twentieth Century ought to be enough to rouse all Christendom to the duty of a final rally of the Nineteenth Century with a view to final victory for the Gospel in the opening years of the Twentieth Century. Brethren, does not Christ call us all just now by His Word and by the signs of the times, to coöperate in inaugurating a movement all along the line for the immediate evangelization of the world? — *The Homiletic Review.*

TO THE MISSIONARIES ON THE FIELD

MY DEAR BRETHREN: Letter-writing is probably to you a great burden at times. Your work is always ahead of you; you never can catch up with it. It is certainly not to be expected of you that you shall, in addition to all that you are doing, add yet this — that you shall help to raise money for your work. We at home have assuredly no *right* to expect you to write letters to the donors of "specific gifts" for native preachers and the like. Nevertheless, you can do a great deal of good, if, say once in five or six months, you could write directly to the the donors or through your Secretaries a bit of encouragement to the givers. Some of these are quite new to the work: they do not know of your burdens, and they give in rather an ignorant fashion. They do need enlightenment. Could you not give it? Some of them give with great sacrifice — indeed, that is generally the case with the "specifics." Could you not cheer them up a little by letting them know some of the good their money is doing? It will always help these to become habitual and not spasmodic givers. Many ask you for letters, and even, perhaps, for photographs of the native missionary they are supporting. Can you not at least for these do something to gratify them? Yet others never ask it of you, but I know that they will rejoice at hearing from you. Could you not make the sacrifice of say a couple of hours once each six months to straightening up this matter of letter-writing to special donors? I ask it not as a matter of right, but of love and kindness, — as a work of supererogation, if you please.

Faithfully yours,

ONE OF THE DISTRICT SECRETARIES.



MISSION COMPOUND, NURSARAVAPETTA, INDIA.
(A Typical Mission Compound in Teluguland.)

Rev. J. Heinrichs

RAMAPATAM, Jan. 19, 1897

The Theological Seminary.—Now we are hard at work again. Nearly all the old students are back, and two new ones from Podili have entered this term. The results of the written examination in December were excellent, and evince remarkable progress. The spiritual and moral improvements are also very noticeable. From the missionaries and other friends who have visited us we have heard nothing but what has cheered and encouraged our hearts. At present we are in the midst of a series of protracted consecration meetings with which we have determined to open the new year. We had a remarkable meeting yesterday, when I presented the subject of the Christ-life. Last Sunday I had the privilege of baptizing two promising lads from our Ongole High School, the sons of one of our Bible women, and the grandson of the late Krishnalamah, of Nellore. Five altogether were received into the church last Sunday, and thus the year opens very promisingly. I think I have already written that the prospects for the new term and school year, which opens next July, are brighter than ever. All in all, the outlook is exceedingly hopeful in every department of our work, for which we would ask you to join us in praising the Lord.

Rev. J. Dussman

GURZALLA, Oct. 19, 1896

The Outlook is Good.—In some place my heart rejoiced; in others I felt grieve and sad at the sorry state of our people This was especially true with respect to ou Mala Christians. We have two such vi lages, but both are indifferent, and their cas distinction is more to them than their reli ion. In both of these villages I remaine several days and held meetings, and also h communion service, but not one Mala Chri tian came, as they would not partake communion with our other Christians, w are Madigas.

One of these villages is the home of fo of our workers, and I learned that they tau the Malas not to commune with the Madig I dismissed them at once for one year, a then if they do not show a different sp will not admit them again. The Ch tians I reproved as best I could, and tru shall not be forced to exclude them. Th things are very painful to us, but I am g there are other villages whose record i great deal better, and through these we c take fresh courage and go on.

Baptisms.—Since my last letter I h ve had the privilege of baptizing forty-six at different times. In the preachers also a few changes were made. As stated above, four

r discipline, but I engaged two new
ıe came from Kavali, and has charge
ıoie field, as I could not go out very
Ie is a young man of promise, and
eat hopes of him, The other is an
preacher from Mr. Powell's field. I
m in the western part of the field.
no Christians there, but the Luther-
been working there for a year past.
re is room for us.

reatest Need is an increase of spir-
rer in our preachers and helpers.
hem are old men with little educa-
lack of contact with missionaries, so
are more or less apathetic and in-

Another need is better teachers,
of them, and a higher standard of
. Really, I have none who have
e Government requirements. These
ıct also as preachers, and I hope the
come very soon when I can supply
age with a good teacher. We need
ıg school to train teachers, and a
worship here is a great necessity.
ıd we turn over all our collections.
started a chapel fund, and hope to
cient money to lay foundations by
we secure a suitable place.

:h Service. — Sunday evening ser-
weekly prayer meetings are well
in this village. We praise God for
have been enabled to accomplish
and trust the day is not far distant
re will be a more spiritual atmos-
ong our Christians throughout this
d.

Rev. J. McLaurin, D.D.

BANGALORE, Jan. 12, 1897

est Conference ever held by the
n the Telugu country has just been
is was the unanimous verdict. Self-
ıas come to stay. A large part of
vas devoted to it and kindred topics.
ort cannot stand alone, — there
church organization and self-gov-

These people are not going to
hemselves while under the tutelage
. It was cheering to hear the verbal
f much work done on several fields
lirection. Messrs. Brock, W. E.
oggess, Powell, Martin for Ongole,
Friesen, and others were much encouraged. Some of the native brethren asked for a Telugu translation of the papers of Messrs. Manley and Downie. I think we may be able to grant their request. Mr. Boggess is a radical on this point, and the outcome of his course will be watched with eager interest. I have never known a time in the history of this mission when there was such a feeling of unity and brotherliness, or when there was a brighter outlook for the best interests of the mission. God has been very gracious to us. The famine which has visited north-west India has passed us by. There is some distress in one or two districts of the Madras presidency, but except may be at Palmur, none on our field. None of our number has been called away, though some have left for America.

Rev. J. Newcomb

CUMBUM, March 3, 1897

The Work is in a prosperous condition. On a recent tour of twenty-four days we had two hundred and thirty-four baptisms, and the Christians were revived everywhere. Besides these baptisms more than one hundred others believed and were placed under instruction and will be baptized soon. These new believers (the one hundred) are supporting their teacher; that is, they are giving him his food. He was here yesterday and reported that they are attending meeting every evening and are showing good signs of the new birth. He teaches them hymns, the ten commandments, and the Lord's Prayer, and also teaches them to discontinue all their heathen customs, practices, and superstitions. These are some of the grave clothes that have to be taken off, even after they have faith in Christ.

On the Tour. — There were many incidents of real interest, one of which I must mention here. In one large camping-ground in a large grove, where we baptized one hundred and thirty, a deafmute, a young man, came for baptism with the other candidates, but as he could not read nor speak nor hear, we found it difficult to examine him, so I took a stone about twice the size of a man's hand, such as they use for gods here in some

of the smaller temples, and I set it up against the tree and put my hands together, and bowed to it as though I wanted to worship it. As soon as the mute saw this he showed his displeasure by looking very displeased. I then threw the stone away and looked up to Heaven in the attitude of prayer, and when he saw this he leaped for joy, pointing his hands heavenward. We were then satisfied, and baptized him. I find touring the most enjoyable work I have to do. Christ at the well was so overjoyed at the conversion of a soul that he could not eat, though tired and hungry just before.

Our Boarding School has reopened with the new departure of a Lower Secondary School. There are about one hundred and fifty children in attendance. At the suggestion of Mrs. Safford, Secretary of the Woman's Society, we have collected fees from all new boarders, but only two annas per month each to commence with, during this time of famine.

The Poor People in the southern part of the field are beginning to be in real distress, some of them in a state of semi-starvation, but being so used to poverty they do not realize their true condition. Many of their wells have dried up so that they have great difficulty in getting drinking water, which they so much need during the heat and the dust of the hot season. But though the poorest of the poor, they may eat of the bread of heaven and drink of the waters of eternal life.

Rev. A. Friesen

NALGONDA, March 2, 1897

The New Year has opened with great encouragement in the Lord's work. On Sunday, January 31, seven candidates appeared for baptism. Mr. Wilson, being called to the ministry by the Nalgonda Baptist Church, was ordained on the 15th of February. He was examined by a council consisting of delegates representing six churches of the four mission stations in the Deccan. Between the 21st of February and to-day we have again had three baptisms, receiving eighteen members into the church by the ordinance.

Rev. W. S. Davis

ALLUR, Feb. 9, 1897

Our Monthly Meeting is just past. We have had four days of it and accomplished not a little. The last day we had about two hundred and thirty-eight present, — about equal to our total Christian population on the Allur field. It was a special effort, put forth to obtain self-support for our Allur church. I believe it is about to be realized. I never saw the people so awake to the subject as now. A committee has been appointed who will take the matter in hand; *i.e.*, find out what they can raise and call a pastor. The people say that they will double their collections and even do more for the sake of a pastor. It may be two or three months before the object is realized, but I believe it will come, and that soon.

BURMA

Rev. W. H. Roberts

BHAMO, Jan. 21, 1897

Need of Schools. — Some who do not understand the importance of school work in this mission may think I might better have allowed the school work to stop rather than give so much of my time and strength to it. But we remember what it has cost to gather and hold these wild children, that we are the only ones who can and will teach them to read, that the making of books and giving of translations is of no use unless they are taught to read, that in this school are to be trained the teachers and preachers who must evangelize and educate these people, that if allowed to leave school for six or nine months they would marry and thus cut short their education before they are competent to take charge of a village school or understand sufficient of the scriptures to become preachers. Our greatest need now is educated teachers and preachers to teach the people the Word of Life and the children how to read.

Rev. W. W. Cochrane and Dr. Kirkpatrick are pressing me now to send them a youth to go with one of their Karens into a Kachin village, teach the Karens how to read Kachin, and start a village school. I have

calls for such lads than we have for our Christian villages. But this opening so promising I have agreed to send one of the best boys, during March, and May. I cannot and shall not his training work to stop if I have to p all outside work. I can only go on ays and Sundays to villages near

month I was privileged to baptize Kachins and one Burman (from Dr. ' school). There is a good feeling the villagers, and the children are nterested in their Bible studies. Three ked for baptism.

Rev. H. Morrow

TAVOY, Jan. 16, 1897.

ng out of deep poverty. — Yesterday ıool was under discussion for nearly ɔurs, when the following resolutions assed:

solved, 1. That the town school is ncipal agent in carying on the Lord's n Tavoy and Mergui Districts.

That in order to the evangelization of ld the school must go on and increase iency from year to year.

That we the pastors and delegates here led agree and engage that the churches rovide for the school to the utmost of bility, and that we shall even deny es food and clothing rather than it be ed in its work."

young pastor who introduced these ions told us that he and his wife had d the habit of drinking a cup of tea ı a while, but for three months had t up in order to save a little for the work. Every teacher in the school en a month's wages besides the weekly onthly giving, and one, a young whom we pay Rupees 18 per month en Rupees 30. A young girl, a mem- the Burmese church in Tavoy, who at service to help support her invalid ınd very poor mother, sent me Rupees ɛ, "During the year God has enabled ay a debt of Rupees 60 on my mother's ınd I want to give this as a thank- ." One heathen Burman gave me 10, another Rupees 2.

ASSAM

Mrs. M. M. Clark

MOLUNG, Feb. 24, 1897

Just a word to tell you our hearts are greatly rejoiced, as not infrequently now-a-days we listen to our young Naga pastor Kilep conducting the Sunday morning services; indeed, he preaches very well — shows a considerable thought. The congregations are good, people attentive; others of the recent converts lead the prayer meetings. We have been out touring with some of these young evangelists, and they did good service for the Master. Not alone in the greater assemblies, in street preaching, and personal conversation, but in the quiet evening hour from some rude bamboo hut might be heard the voice of prayer and songs of praise from these. To Him be all the glory; our hearts are filled with thanksgiving.

Some villages visited seem still utterly in the region and shadow of death; no light has sprung up; heathenish darkness and ignorance reign supreme; they would not have Him to rule over them. In others we think we discern the dawn of the Sun of Righteousness, and souls are in the dim light feeling after Him. We found praying ones, trusting ones, believing ones, and in that day when the books shall be opened we do believe there will be found written therein names of these brave mountain warriors of whom we know not now.

AFRICA

Rev. C. H. Harvey

MATADI, Dec. 26, 1896.

The work at Palabala is now very encouraging. I propose to baptize a number of those professing who have been tested and are evidently living Christian lives. There are some, I am glad to say, whom I examined a week ago of whose conversion I have no doubt. These, to the number of seventeen, I will baptize shortly (D. V.), and having formed, or re-formed, a church with them I shall, through them, examine the others requesting baptism, some forty or fifty more. There has been much persecution at Palabala, and some of these seventeen men and women have suffered much for Christ's sake. I fully believe that the tide has turned and that the time to favor Zion at Palabala has come.

ABSTRACT OF PROCEEDINGS OF THE EXECUTIVE COMMITTEE

THE MEETING OF MARCH 15, 1897. ELEVEN MEMBERS PRESENT

THE amount of $63.00, received for the relief of the famine sufferers in India, was appropriated and ordered to be forwarded for that purpose.

The Home Secretary gave a report concerning the progress in Chicago and other parts of the West of the movement for raising the debts of the Missionary Union and Home Mission Society.

The following additional rule was adopted:

"Applications from a mission for the appointment, either as missionaries or assistant missionaries, of men or women with whom the Executive Committee have no personal acquaintance must receive the endorsement of at least three-fourths of the members present at some Annual Conference of such mission before they can be considered by the Committee."

At the request of Rev. Ola Hanson, of Bhamo, Upper Burma, Rs. 200 was appropriated for printing books which he has prepared in the Kachin language.

The question of land in India, held by so-called "Putta" titles, was taken into consideration, and the Recording Secretary of the Committee was requested to correspond further regarding the matter.

THE MEETING OF MARCH 29, 1897. THIRTEEN MEMBERS PRESENT.

The certificate of the Auditing Committee, who had examined the accounts of the Union to March 1, was received, accepted, and placed upon file.

The Committee appointed to prepare a minute on the death of Rev. John N. Murdock, LL.D., Honorary Secretary, submitted their report, which was received and ordered inserted in the records of the Executive Committee, and a copy was ordered sent to the family of Dr. Murdock.

The minute of sympathy from the Board of the American Baptist Publication Society regarding the death of Dr. Murdock was received and ordered placed upon the records of the Committee.

At the request of the Woman's Society approval was given of Miss H. D. Newcomb's transfer from Nursaravapetta to Nalgonda, to care for the school during the absence of Mr. and Mrs. Friesen, and the resignation of Miss Jennie V. Smith as a missionary was accepted. The following ladies were introduced by Mrs. Safford, the Secretary of the Woman's Society, and after the relation of their Christian experience and call to missionary work they were appointed missionaries of the American Baptist Missionary Union, to be supported by the Woman's Society:

Miss Sarah R. Bustard, of Swansea, Eng., Miss Anna M. Linker, of Philadelphia, Penn., Miss Annie L. Crowl, of Philadelphia, Miss Margaret M. Sutherland, of Waukan, Wis., and Miss Ada L. Newell, of Pawtucket, R.I.

Permission was given for the return of Rev. W. B. Parshley of Yokohama, Japan, to the United States on furlough, and it was also voted that the resignation of Rev. Andrew Young, of the Congo Mission, be accepted, on account of the failure of his health.

A Committee of Arrangements for the Anniversary of the Missionary Union was appointed, consisting of Rev. Nathan E. Wood, D.D., Rev. George Bullen, D.D., and the Corresponding Secretaries of the Union.

The Recording Secretary reported that the suit of the Union in the matter of the will of Richard Gaines, formerly of Cheviot, Ohio, had been decided in favor of the Union. He also reported progress in the matter of perfecting defective titles to the property of the Union in Japan.

PROGRAM FOR MONTHLY MISSIONARY MEETING

1. Praise Service, Scripture and Prayer. (Singing at the discretion of the Leader.)
2. Extracts from "News and Notes from Ongole," p. 166.
3. The Telugu Pentecost, p. 164.
4. Mr. Heinrich's Letter from India, p. 118.
5. Mr. Newcomb's Letter from India, p. 189.
6. Mr. Dussman's Letter from India, p. 188.
7. A Good Association in Burma, p. 178.
8. The Great Advance of Burma, p. 161.
9. Offering, Singing and Benediction.

The Baptist Missionary Magazine

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EDITORIAL NOTES

THE MOVEMENT FOR RAISING THE DEBTS of the Missionary Union and the Home Missionary Society is going on with encouraging prospects of success. A large number of pledges have been received, but these form only a comparatively small part of the real encouragement, and are far from being a complete indication of the real strength of the movement. A large number of churches and communities are still in the process of raising the full amounts which they have estimated they would be able to pay toward this effort. It has, however, been fully assured that if the various communities which have undertaken to raise definite sums should succeed in that which the leaders have estimated might easily be done, and other churches and communities should fall into line in anything like reasonable amounts, the movement for the raising of the debts would be a complete and triumphant success; in fact, there is so much encouragement, and such an excellent spirit of determination, of earnestness and of consecration manifested in this movement that there is good reason to hope that the debt will be largely raised before the Anniversaries. It would be a glorious thing if the movement should come so near a success that at the Anniversaries it could be finally and definitely completed, and we could go home from Pittsburgh with a feeling that the societies were relieved of the incubus which has rested upon them for the last three years. Definite reports will be presented at Pittsburgh in regard to this matter, and we shall then know exactly where we stand. May the reports show that the debts are all raised, and that from the time of the meeting our people can address themselves to paying the current expenses of the coming year.

THE REPORT OF DONATIONS for two months occupies about half of this number of the MAGAZINE. We regret the necessity which so largely curtails the space for literary matter and for illustrations, but do not at all regret the large number of donations we are called upon to report. We will gladly give all the space needed for reporting donations even if again obliged to increase the size of the MAGAZINE. Do not withhold your gifts from the Missionary Union for fear of crowding the editor. You may be assured he can endure a great deal more of this sort of thing. Neither will you find the report of donations wholly uninteresting reading. We suggest that you look first to see if your name is written there,—or the name of your church. If not in this number, or in some recent number of the MAGAZINE, ask yourself "Why not?" *Ought* it not to be there? Read the long list of generous givers and see if you do not wish to appear in such a goodly company.

THE UGANDA MISSION OF CENTRAL AFRICA has drawn to itself a large amount of interest from the whole Christian world. It was founded by the English Church Missionary Society in response to King Mtesa's appeal to Henry M. Stanley that the Christians of England would send a teacher to him and his people. Its story is enriched with events of heroic daring, of courageous endurance, of splendid devotion, crowned with the halo of martyrdom, and adorned with final and remarkable success. Last year, for the first time, an effort was made to collect complete statistics of the work, and they are given in *The Church Missionary Intelligencer* for March. Communicants, 1,355; baptized Christians, including children, 6,905; catechumens, 2,591; teachers, 725; of which 192 are appointed and paid by the Mission council, and the majority of the rest are "honorary" or not paid. There are 321 "churches," meaning houses of worship, with a seating capacity of 49,751, and an estimated Sunday attendance of 25,300, and there are about 57,380 persons who are "readers"—either able to read or learning to read. These figures are very suggestive. We are surprised at the small number of communicants—1,355—only 195 more than are reported from our American Baptist Congo Mission. Yet it is evident that there is a widespread interest in Christianity as a system and in education. Christianity has already gained a powerful influence among the Buganda, and larger spiritual results may be expected in the future.

"THE AMERICAN BAPTIST MISSIONARY UNION AND ITS MISSIONS."—This new book gives a historical sketch of the Union, its home history, and the Missions in Burma, Assam, India, China, Japan, Africa and Europe. There are ninety illustrations, and the volume will be found specially adapted to Young People's Societies, mission coteries and others which desire to engage in a systematic study of our Baptist missions. The price is only fifty cents, postpaid. Address, Baptist Missionary Magazine, Tremont Temple, Boston, Mass.

ANNUAL MEETINGS

THE EIGHTY-THIRD ANNUAL MEETING of the American Baptist Missionary Union will be held in the Fourth Avenue Baptist Church, Pittsburgh, Pa., on Monday, May 24, 1897, at 10 o'clock A. M.

HENRY S. BURRAGE, *Recording Secretary.*

PORTLAND, ME., April 1, 1897.

THE EIGHTY-THIRD ANNUAL MEETING of the Board of Managers of the American Baptist Missionary Union will be held in the Fourth Avenue Baptist Church, Pittsburgh, Pa., on the evening of the first day of the meeting of the Missionary Union.

MOSES H. BIXBY, *Recording Secretary.*

PROVIDENCE, R. I., April 1, 1897.



A VILLAGE SCENE. CENTRAL AFRICA

PERSONALS.—Rev. John M. Foster sailed from Vancouver March 1 for Swatow, China.——Rev. Neil D. Reid of Henzada, Burma, arrived at New York April 3.——Rev. B. P. Cross reached Bassein, Burma, February 6.——We regret that in placing the frontispiece in the May MAGAZINE the names of Dr. Boggs and Mr. McLean, who stand at the left of the group, dropped out. Owing to the same accident, Miss S. I. Kurtz appears as "Mrs."——Rev. W. E. Story and wife of Shimonoseki, Japan, reached Chicago April 17; also Rev. R. L. Halsey of Osaka, Japan.——Rev. David Downie, D. D., of Nellore, India, has been elected a member of the Board of Fellows of the University of Madras. This Board has large powers and great influence in shaping the educational matters of the whole Madras Presidency.

THE DEATH OF MRS. F. P. LYNCH.—With great sorrow and surprise we have received the news of the death of Mrs. Lynch at Mukimvika, Congo. Mrs. Lynch went to Africa with her husband, Dr. Lynch, in 1893, and they have since been stationed and labored happily at Mukimvika, near the mouth of the Congo River, on the south side. Mukimvika is a sanitarium, and Dr. Lynch's report, which will appear in the Annual Report of the Missionary Union, tells of its healthfulness. It is coming to be acknowledged as the healthiest location in the Congo Mission or on the coast of Southwest Africa. Dr. Lynch has treated many missionaries and others who have resorted to him, and almost uniformly with beneficial results, hence the news of Mrs. Lynch's decease is the more surprising. At the date of our last correspondence, Doctor and Mrs. Lynch were in fair health, but having been four years on the Congo, were planning soon to start for America for a season of rest and refreshment, since it is not considered advisable for missionaries on the west coast of Africa to remain on the field more than three or four years for their first stay. The news of Mrs. Lynch's death comes by cable, and we are without particulars. Mrs. Lynch was a lady of large culture and refinement, and has been greatly useful and helpful to Dr. Lynch in his missionary and medical labors. Her departure is a great and serious loss to the Congo Mission, already so severely afflicted by the return of various members to England and America on account of sickness. We sincerely mourn with Dr. Lynch in this great bereavement, and extend to him and to the friends in this country our most earnest and sincere sympathy. May the Lord, who has all things in His hands, make even this affliction to abound to His glory and the furtherance of the Gospel among the Congo people, for whose benefit and salvation yet another martyr life has been laid down.

ON THE HORNS OF A DILEMMA.—The efforts of certain persons in America to pose as followers of Buddha, or representatives of Hinduism, are simply amusing to those who know the real nature of these religions. The views they hold would not be recognized in India, as the experience of several advocates of these ideas has shown. Mrs. Annie Besant is now a leading apostle of those who cannot accept the doctrines of Christianity, but find in the mystic speculations of Hinduism and Buddhism something which commends itself more to their peculiar turn of mind. In a recent lecture to Hindu women, she told them that in her former birth she was a Brahman. This placed her in an embarrassing position before women who have been taught that the highest they are to look forward to in the next state of existence is to be born as a man. "What terrible sin," the women asked; "did you commit that you should be reborn as a Christian and a woman?" Her lame reply that she wished to study Western religion hardly satisfied her audience, but her next step took her deeper in the mire. She told them that she had a wonderfully wise and holy *guru*, or spiritual guide, in her former existence. "What was his name?" they asked, and when she could not answer, they decided that perhaps it was the same as the name of her husband which she was not allowed to utter.

AFFAIRS IN MADAGASCAR are going from bad to worse as far as Protestant missions are concerned. The French officials generally accept the Roman Catholic priests as interpreters and depend on them for information. Under this guidance, the Protestant chapels are taken from the congregations which erected them and given to the priests for Catholic worship, and the schools are also transferred to the control of the priests. In one district, where there were seventy or eighty Protestant mission schools, there are now only six with about one hundred scholars. The work of the London Missionary Society in the island is on the verge of extinction, and the directors of the society have issued a formal statement of their wrongs and an appeal to the public. The Paris Missionary Society is affording every assistance in bringing these outrages to the notice of the public and the government of France, and it is stated that instructions have been sent forbidding the transference of Protestant mission property to the hands of the Roman priests. We are not hopeful of the result. There is not a dependency of France on the face of the earth where the influence of the Jesuits is not paramount; and in every spot to which French authority has been extended, Protestant mission work has been almost exterminated. When the French seized Madagascar, attention was called to this fact, and we have seen no reason to expect any other result in Madagascar. The French government is powerless to enforce its decrees as to religious toleration in its dependencies against the schemes of the Society of Jesus.

THE ISLANDS OF THE PACIFIC have suffered much in recent years from the aggressions of various powers engaged in territorial extension. The occupation, by France and Spain, of islands in which prosperous missions have been established, has been exceedingly unfavorable to the progress of mission work, and at first the officials in charge of these islands placed many difficulties in the way of carrying on the missions. The missionaries of the American Board in Ponape were banished by the command of the Spanish Governor, and the Loyalty Islands have suffered from similar treatment from Catholic officials. We are glad to record that more cheering news has been received. There seems to be an entire change in the attitude of the political authorities toward Protestant missions in the Islands. The Spanish governor of Ponape, who last year forbade the missionaries to set foot on the island, has now permitted them to land from the "Morning Star" and visit the mission stations. The Spanish Governor has approved of the mission work on the island of Ruk, also at Kusaie; the Catholic officials of the Loyalty Islands are showing great favor to the missions, and a great revival is spreading among the people on the Gilbert Islands. The British Commissioner is not only favorable to the missions, but is aiding them by every means in his power, and the same is also true of the German *Komissar* in the Marshall group. The reason of the change of attitude toward the missions on the part of these political officials is that, after careful study of the islands and people, they have become convinced that the best aid to an orderly administration of their charges is the work of the Protestant missionaries among the people.

"A HALF CENTURY IN BURMA" is a very interesting and important addition to our Baptist missionary literature, being a sketch of Edward Abiel Stevens, D. D., by his son, Rev. Sumner W. Stevens of Philadelphia. More than any other, Dr. Stevens is entitled to be considered as the successor of Adoniram Judson in his work in Burma, since it was to him that Dr. Judson committed the corrections which he had noted to be incorporated in a new edition of his Burman translation of the Bible, and also the manuscript of his Burman-English dictionary. Dr. Stevens supervised the new edition of the Burman Bible, introducing Dr. Judson's corrections and others noted by himself, and superintended the publication of the Burman Dictionary. He also founded the Biblical class for the training of Burman preachers, which has now become the Burman department of the Baptist Theological Seminary at Insein. He also performed a large amount of other literary work during his fifty years' service in Burma, and this, in addition to constant and faithful labors in pastoral and evangelistic missionary work. A complete story of his life would cover a very large part of the mission work for Burmans from 1838 to 1888. Mr. Stevens' sketch of his father is of great interest and value. Our chief criticism is that it is too brief. It is published by the American Baptist Publication Society.



THE HENRY REED THE PIONEER

MISSION STEAMERS ON THE UPPER CONGO

AMONG THE MARTYRS OF KUCHENG, CHINA, were two sisters, Misses Eleanor and Elizabeth Saunders, of Australia. They were peculiarly happy in their home life, being surrounded with every comfort; but they gave up all to devote themselves fully to the service of Christ among the Chinese. Their missionary life was short, but they gave to the Lord all they had, and the gift was as acceptable as if long years of service had been granted them. As their young lives went out on earth under the murderous blows of the Chinese assassins, they were welcomed to the glorious company of those "that were beheaded for the witness of Jesus and for the Word of God," of whom it is said "and they lived and reigned with Christ a thousand years." A sketch of their lives under the title "The Sister Martyrs of Kucheng," by D. M. Berry, M. A., Canon of Melbourne, is republished in America by the Fleming H. Revell Co. of New York, Chicago and Toronto, at $1.50.

THE HIGHWAY TO CENTRAL AFRICA

AN examination of a modern map of Africa shows that the Congo river furnishes the shortest and easiest route to the heart of the continent. With the completion of the railway past Livingstone Falls, the upper Congo river furnishes a great natural highway to all of equatorial Central Africa, from the Sudan on the north to the great British province of Zambesia on the South. In this connection we reprint from *The Watchman* the following editorial note:

—Those interested in the problems of African geography are awaiting with interest news from M. Gentil, of the French Congo service. Last November, according to the New York *Sun*, Gentil took his steamship, the *Leon Blot*, far up the Congo and its Mobangi affluent to the mouth of the Kemo River coming from the north. The route of the explorer Miastre led through its valley, but when Gentil reached the Tomi tributary of the Kemo he turned his steamer up that river and struck out a new route in Africa. The *Leon Blot* reached the navigable limit of this important river. It had pushed north to 5° 46′ N. lat., and ahead was the water parting between the Congo and the Shari, or Lake Tchad systems. The steamer was then divided into hundreds of pieces, which could be carried on the backs of men. A thousand natives of that region were engaged as porters, and with their aid the expedition was moved sixty-nine miles to the north, where it struck the navigable Nana River. On October 12, last, the vessel was afloat again, the pioneer steamer in the Lake Tchad basin. About forty miles further northwest the river empties into the Gribingui, which Maistre believed to be the Shari, though it may prove to be merely a large tributary of that river. If M. Gentil had good fortune, he hoped, in November last, to be steaming among the many islands of Lake Tchad. There is many a slip in Africa, and perhaps some obstacle has prevented the explorer from carrying out his interesting project. But if he has proved the practicability of reaching Lake Tchad, as he hoped to do, he has opened a new route to the heart of Africa. The completion of the Congo railroad is now only a question of months. When that important work is finished, a light railroad, sixty-nine miles long, across the Congo-Tchad water parting, will give communication, all the way by steam, between America and the most remote of Africa's great lakes.

France has already recognized that in its possessions on the Congo it has an important key to the treasures of Central Africa, and is spending large sums in its exploration and development. The weakness of the administration of the Congo Free State is leaving that territory somewhat behind in the race, notwithstanding its superior advantages, but there can be no question that with the completion of the Congo railway to Stanley Pool in 1898 or 1899 a tremendous impulse will be given to the commercial and political development of the whole region of Central Africa, reached through the many thousands of miles of navigable waterway of the upper Congo and its numerous and important branches. It will be the dawning of a new day for Africa, and the beginning of a new life for millions of its peoples. May the Sun of Righteousness also rise upon the vast regions of interior Africa with the glorious Gospel of Salvation, bringing life and immortality to light for those who now sit in the darkness and shadow of death.

FOR THE PROTECTION OF THE CONGO PEOPLE

WE HAVE already referred to the fact that the King of Belgium, who is also President of L'Etat Independent du Congo, or, as it is usually called, the Congo Free State, has established a Commission for the protection of the natives. The cruelties and oppressions of the traders and State officials toward the Congo people have long been known, and at last have roused King Leopold to an action which we trust may be effective. We note that Rev. A. Sims, M. D., of our own mission, is on the commission on which large powers have been conferred. The great cause of conflict between the natives and State forces has been the great demands made on the natives to bring in rubber. Their refusal to do so has been punished by the destruction of their towns, by captivity and death. The demand for rubber has been reduced one-half.

The following is the text of the decree issued by King Leopold, constituting a Commission for the protection of natives in the Congo State:

"Leopold II., King of the Belgiums, Sovereign of the Independent Congo State. On the proposal of our Secretary of State, we have decreed and do decree as follows:—

"A permanent Commission is instituted, charged with the protection of the natives throughout the territory of the State. The members of this Commission will be nominated by the King-Soveriegn for a term of two years, from among the representatives of philanthropic and religious associations. The following are the first nominations:

"Mgr. Van Ronste, Bishop of Thymbrium, Vicar Apostolic of the Vicariate of the Congo State, president; Father Van Hencxthoven, superior of the Jesuit Mission at Leopoldville; Father de Cleene, of the Congregation of Scheut; William Holman Bentley, of the Baptist Missionary Society; Dr. A. Sims, of the American Baptist Missionary Union; George Grenfell, of the Baptist Missionary Society, secretary.

"The members of the Commission will inform the judicial authorities of any acts of violence of which natives may have been victims. Each member, individually, will exercise the right of protection, and will communicate directly with the Governor General. The Commission will also advise the Government of the measures to be adopted to prevent slave trading, render more effective the prohibition or restriction of the sale of spirituous liquors, and to bring about gradually the disappearance of barbarous customs, such as cannibalism, human sacrifices, trial by poison, etc.

"Our Secretary of State is charged with the execution of the present decree.

"Given at Brussels, September 18th, 1896.

LEOPOLD.

"For the King,
"The Secretary of State EDM. VAN EETVELDE."



HEAD OF LIVINGSTONE FALLS, CONGO RIVER.

The upper terminal of the Congo Railway will be at the foot of Stanley Pool, part of which is seen in the background.

A TRIP ON THE CONGO RAILWAY

MRS. P. FREDERICKSON, KIFWA STATION, CONGO

WHILE the Congo railway is a great improvement over the native carriers, it is still quite primitive, as will be seen from Mrs. Frederickson's vivid and amusing account of the trip from Matadi to Tumba, which is now the end of the line. In a few years, with the advent of parlor coaches, this will read like ancient history.

Taking the Train. — You will like to hear how we travel in Congo since the railway has been opened from Matadi to Tumba. The train goes to Tumba one day and returns the next, and rests on Sunday. At half-past six in the morning we walked down from the mission house, and along the line with Mr. and Mrs. Bain and Mr. Harvey, to see us off. At the pier near by we saw the S.S. "Leopoldville," in which we came out. At last we stopped outside a kind of store. There was no platform, waiting-room, tea-room, cloak-room, or any such luxuries, so we lingered on the line. The train was to start at half-past six, but did not till seven minutes past seven. We ascended from the line and found our seats and placed our rugs, food, and drinks on the floor, then waved good-by to our friends, and were off. We had the old engine, which, however, has done a noble pioneer work out here, but which seems to be in the habit of "breaking down." There was also an open wagon for the goods, where the third-class passengers were seated on top of boxes, bundles, folding-chairs, etc. There was no second-class car except it was combined in the first one. This one had sixteen wooden seats, single ones, and a window up to the roof with a curtain, but without glass, for each seat, so we had plenty of fresh air all the time, and gladly put up with the rain of cinders which constantly covered our clothes. There was an iron floor, which was not too clean. It was a "ladies' car," as for the fact of there being ladies; it was a "smoking car," because the gentlemen smoke.

We were twelve passengers from Matadi, but I found that at every stopping-place where white men were doing railway-work some more came on, so that before we reached Tumba we numbered twenty-two.

The Most Interesting Views were seen between Matadi and Palabala. We were busy looking out through the open windows, now to the right, underneath large, overhanging pieces of clay, when we dared not put out one finger for fear of losing it; and then to the left, straight down into valleys and rivers, and where the line is laid near the edge. If we were afraid that something would happen in crossing the Mposo river, there was no cause for it. While winding our way up the steep hills of Mpalabala, we talked about how we used to travel by the caravan road, and how we crossed the Mposo in a small canoe, keeping up against the strong current. We had regular meals on the trip, and enjoyed much our sandwiches and cold tea and milk. The gentlemen spent the time by having meals with doubtful drinks, and by incessant smoking. We went along, as it seemed to me, very fast, when I compared it with my travelling in 1887. I could not recognize any places except stations and rivers, — the scenery passed too fast before my eyes. About ten o'clock we reached Nkenge station. The name was painted on a plain board outside one of the gentlemen's houses. We could not be mistaken. No bewildering advertisements were pasted around the name, such as "Colman's Starch," "Van Houten's Cocoa," or anything else. No strict conductor ever demanded our tickets; we gave them to Mr. Hill, our missionary at Tumba.

Stopping to "rest." — The first half of the journey was quite nice and so interesting and new, but after dinner our seats felt hard and we found little rest against the narrow board for our back. I began to think that it would have been wiser to have waited till the seventh. Twice the engine "broke down," and it took nearly an hour each time to get it into its place again. While doing this the passengers went for a walk along the line and came back in time to start. There were many curves, and sometimes we would double back, near to the line which we had left a few minutes before. In the afternoon we had a heavy rain and all the passengers on the left side had to move, the rain coming in through the open windows.

A Great Convenience. — A colored man with a brass horn tied round his neck was standing at the entrance. I judged from my observations that he was a kind of porter. As to my guessing for what he used the horn, I was satisfied later on, when he made a noise with it and the train at once stopped. In a minute he had jumped down and I saw him run back a good distance along the track. After awhile he returned, carrying a folding-chair belonging to one of the passengers and which had dropped from the goods-wagon. We started again immediately. As nothing serious happened and all was quiet around us, the porter dropped off to sleep with his legs outside the door, so that Mrs. Billington had to rouse him. The same happened to the one who later on took this place, and really we saved him from going down on his head and perhaps injuring himself. Every now and then the engine stopped to have a drink of water, I think because of its being unable to hold much at a time.

Darkness and Sleep. — Luvu was passed at twelve-thirty and Songololo at two o'clock. Kuilu we crossed after dark. When the sun went down in its golden sea, or "drank blood" as the natives say, we naturally looked out for some light in our car. But the short twilight disappeared and we felt sleepy, and hour after hour passed away, but no lights came. For a little while we quite enjoyed the modest rays of a few inches of candle which one of the passengers very generously lighted and pasted on the back of a seat. Now and then we noticed a faint light in the distance before us, but always

found on approaching the place that it belonged to the railwayman there and went away with him when letters were delivered or other business done. We looked at our watches when able to do so through the long hours of darkness. Still, I think we owe to that a short "nap" which we were not able to obtain before because of our hard upright position.

Arrived at last. — We were roused out of a dream by hearing our names called out through the window. I was quite startled. We were at Tumba, and it was eleven o'clock. We were soon walking up to the mission house, and I enjoyed much that night's rest and the kindness of Mr. and Mrs. Hill. Our luggage was not given out until next morning, and we received some of it wet through from the rain on the journey or at Tumba in the night. You may judge at how great speed we travelled when I tell you that the distance from Matadi to Tumba measures 188 kilometers which we made in sixteen hours. Still we are very thankful to be able to make this journey in one day, which by using carriers or walking would require eight. Next time we hope for a good personal car, a water-tight goods-wagon, and a safe engine.

AN UNSATISFACTORY EDUCATION

REV. JOSEPH S. ADAMS, HANYANG, CHINA

JUST now there seems to be a general demand among the Chinese for instruction in the English language. A Chinese merchant offered recently to give ten thousand taels of silver to a missionary society here if they would start an English school for Chinese. The offer was declined, and I think rightly so. The Chinese will give large sums to start a school, but will not be responsible for its maintenance. There is no idea of religion about it, simply of education. They are willing to pay for an English education for their children, but don't care for the responsibility of the machinery.

The results from an educational standpoint are not satisfactory. A very high percentage leave school with an education which is wretchedly imperfect from both the Chinese and English point of view. Grasping at both, they have secured neither. I have had several times a leading man here bring his English documents to me for revision and correction, and he is barely able to write a decent letter in Chinese. Yet he is a graduate from a Missionary College, and holds, or held, his important position on the strength of his dual education. From a missionary and spiritual standpoint, I feel it is unsatisfactory. It gives a wider capacity for evil and temptation, without corresponding power of resistance. Of a number of English-speaking Chinese, from Tsai Pao Tai down to the telegraph clerks here, all mission trained men, some even church members, as a spiritual force for the regeneration of China all are unsatisfactory.

If the Chinese want schools and schoolmasters, and are able and willing to pay for them, let them send for the schoolmaster, and God bless them! Our business, I take it, is to preach the gospel, to teach the word, and use what education we have time and strength to give; not to make clerks and traders, but to fit the convert for the work of God and the salvation of his fellow-countrymen. First, the new birth, and the consecrated life, then the call to service, and just that much and kind of education as will make the man's ministry of service to Christ and His Church.

HOW I PREACHED THE GOSPEL IN CENTRAL AFRICA

REV. E. V. SJOBLOM, BOLENGI STATION

[Mr. Sjoblom is a native of Sweden, and is supported in his missionary work by the Baptists of Sweden, through the American Baptist Missionary Union. For several years he has resided at Bolengi station, near the point where the Upper Congo river crosses the Equator, and has shown great vigor and earnestness in his efforts to reach the people in the towns scattered through the vast forests which extend back from the banks of the river. Some of his experiences in these untrodden fields as he toiled and suffered to preach Christ "where he was not known."]

TURNING straight into the forest from the river, I passed one village visited before. When we had delivered our message there and rested a little we went on again for a few hours, when we came to a marsh, which it took us a long while to wade through. At sunset we reached one of the towns I passed on my first journey. Here I spread out my waterproof and laid down a few minutes, and soon I was en circled by the natives. They continued to gather and soon I had a large congregation.

A STRANGE FETISH.

As the dark came on I lighted a candle. The lighting of the match frightened a witch doctor sitting close by. He could not understand what kind of fetishes I had in my possession. After service he came closer and asked to see my box of matches. I told him to light one. He tried, but dropped both the match and the box. As they all laughed at him he tried once more and succeeded, though with shaking hands. After a while he asked if I could give the box to him; probably he thought to use it in his service in sight of some who had not seen it before. I could not spare it as it was the only box I had with me. The following day we had a short service before we started. By and by we came to another village, where we stopped and had a short service. After that we crossed a marsh, when we came to the three villages I visited on my first journey. The people came running towards me as they knew me as their friend. Here I crossed the way of my first journey and went farther inland. Before reaching the next lot of towns I had to wade three more marshes.

DANGERS BY CANNIBALS.

Next day I visited five towns farther away, but as I heard it was near enough to return the same day I left all my things behind at the first place, leaving also two of the boys behind. I had only two boys and three men with me. We had again to cross two marshes, but at the first one we had so much water that I could be taken across in a small canoe. I had a service in each of the five towns, and we had a good gathering at each place. I had thought before to go across until I reached Lake Mantumba, but the people were rather wild yet. In fact, I heard afterwards that a large number of the wild cannibals had waylaid me in the forest only one hour from where I returned. I was afraid to get a fever being so far away and in a place from where it was too difficult to be carried, but I was thankful to God when I was able to start again the following morning. Before I started, and just after service, the chiefs gathered and asked me if I would not settle down amongst them, but I thanked them for the invitation and bade them farewell. We waded the marshes again all right, except that one man carrying my blankets fell in the mire.

"SO MAKING PEACE."

At the first town of the three I visited on my first journey we stopped for dinner, when I had a service again. Meanwhile I waited for my meal to be ready. Just as I had finished the service, two chiefs began to quarrel. One at once drew his knife and ran at the other, who also drew his knife, the people only looking on ready to take sides if the fight began. In a minute I got

the knife from one and held the hand of the other, when I told all to be quiet a minute. They looked at me, wondering what I intended to do, when I took hold of the right hand of both the quarrelling ones and put one arm across the other as they do when they make blood brothers, addressing them thus:



AN AFRICAN CHIEF WITH KNIFE.

"In the sight of this large assembly, you two are making blood brothers, and, if so, it must be out of question for you both to fight each other."

Both they and the spectators looked very much astonished, when at last one began to laugh, exclaiming, "How easy the white man can make peace!" In my heart I wished their bloody fights always could be stopped as soon and easy.

By and by we started again, stayed in another village and had a short service, crossed the marsh again and reached the village where I slept before. Amongst the first ones to meet me was the witch doctor I mentioned before. I had a well attended service again and then came the time of rest. The following day, which was Saturday, I reached my home again, after having spent another week among the inhabitants of the forest.

ANOTHER JOURNEY.

The next week but one I took my third journey, when I went in another direction, coming to three large towns where I stopped for the night. Next day I went a short distance, when I came to a creek from where I was taken in a canoe to five other towns where I stopped the following day having as many as eight services in different places. At night I was so tired that I scarcely could take my supper. The following day I went a short distance in a canoe to three other towns where I had service in each town, returning again to the place where I slept the night before. The following morning I borrowed another canoe and turned my way towards home. I went on in the small stream until I reached five other towns where I stopped and had several services. In the night the people tried to break into the hut where I slept in order to steal some of my properties, but they were observed and stopped. Next morning we first came out in Basira river, and one hour later we saw the majestic Congo river again. I visited the commissary and a little later I reached home again.

A TRIP BY LAKE MANTUMBA.

The natives told me of a small stream flowing into Lake Mantumba, when I made up my mind to visit some inland towns by the waterway. I went down to Irebu and stayed a day, then to the lake. We passed several deserted towns at the entrance of the lake, and about two hours later we came to some towns very large and populous. When we returned these last mentioned towns had been destroyed by the state forces, and not a single person was to be seen, where we before saw thousands. Some of the people

have gone over to the French side of the Congo, and the others are scattered in every direction. Only a few can be expected back. All this on account of the India rubber question.

A FRIGHTENED PEOPLE.

Next morning we went up a stream, and after a few hours' paddle we came to a set of towns where Mr. Clark has paid a visit before. Only a short distance more and we came to another set of towns, but all the people ran away when we came, though we assured them we were their friends. We saw some far away on a plain of grass and called for them, but they did not like to come. We stopped for dinner and then we started again, and after a short row we came to seven other towns. Even here they ran away, but one man, having a sore foot, could not run so fast, and as I gave him some cloth as a present, he called the other people back. By and by they came back, and though it was not very late, I made up my mind to stop for the night. In all these towns they speak the language of the Lake Mantumba, though they understand a little Lunkundu. I had a service in the town. All these towns will be easily reached from the lake.



AMERICAN BAPTIST MISSION, BOLENGI, CONGO.

OVERCOMING OBSTACLES.

Next morning we started provided with a guide, but very soon he left us and turned home with one we met. It was very difficult to find the way, as the water flowed through a large marsh. By and by we came to a place where we could pass only on one point, where the natives had cut down a lot of closely-standing trees in the water, that the state might not easily pass, if coming to fight them. My men saw the way entirely closed and advised me to go back. You will understand it needs very little to get these people to turn back. I took the only axe we had with us, stepped down in the water and cut off a tree. When they saw that, they were ashamed, and one man came and asked to take the axe, and then they worked in turn until we could pass. We went on a short distance, when we came to a similar place. There the men began to work at once, and soon we went on again. Often we had to stop and cut down branches from the trees and take up some of the poles the natives had put down for fishing. It was very tiresome. At last we came to the beach of the first set of towns of the Lunkundu-speaking people.

RUNNING AWAY FROM HIS FRIENDS.

One man came down in a small canoe, and as the boat had fastened in a fishing place we stood still and he did not see us before he was close to, when he, frightened, jumped down in the water, disappearing in the marsh. I do not think I ever saw a man so terror-stricken as this man; still he feared and fled from his best friends. When I reached Baolongo, I saw I could not go farther with the boat, but had to leave it there and go overland to Bolengi.

"GIVE UP THE CONGO MISSION?"

[Our missionary, Mr. C. H. Harvey, in replying to the suggestion of somebody that the work on the Congo be given up, on account of its difficulties, thus writes in "Regions Beyond."]

LET me submit at the outset that the onus of proof rests with those who urge the giving up of the Congo work. They must show cause why the field should be abandoned, inasmuch as the work is not of yesterday, but was commenced some eighteen years ago. Moreover, it has established its right to exist by the hundreds and even thousands of natives who have been won from heathenism, and are to-day sincere followers of Christ. Further, it is not a question of the selection of a field. If it were, it might be desirable to weigh such matters as the healthiness of the climate and probabilities of success, in order to determine which was the open door. But having entered the door set open by God, we may not close it again by withdrawing. We have put our hands to the plough and must not look back, at the peril of being unfitted for the privilege of helping further in the extention of His Kingdom.

"Behold I have set before you an open door." That the Congo field was an open door — set open by Divine Providence — was generally recognized by Christian people at the time that Mr. H. M. Stanley published his "Across the Dark Continent." What has occurred since to alter this opinion? The situation is practically the same now as then, as regards the glorious opportunities that invite, with this important difference, that it is no longer a matter of trust as to whether the Congo natives are susceptible of being influenced by Christian teaching, for, thank God, that is abundantly evident. The principal reason put forward for abandoning the Congo is the sickness and death of some of the missionaries.

It cannot, of course be denied that a considerable number of men and women have died, or become disabled in connection with Congo work, nor is it to be wondered at. It was only to be expected that in such an enterprise many must become victims to the climate, or fall out of the ranks through inability to bear up against adverse influences. But what then? Is it such an unheard-of thing that men and women should yield up their lives in a noble cause? Is not the same thing being done at home continually? Our firemen, life-boat crews, soldiers, and sailors by the thousand are ever hazarding their lives, and frequently they lose them; but no one thinks the sacrifice too great, or that it ought to be prevented. In what respect are the lives of missionaries more precious than others? Assume that it is expedient that some should die that whole nations perish not what is there in the nature of the sacrifice that warrants special interference?

If the sailor who sees a shipmate struggling in the water jumps in to rescue him and hazards his life, notwithstanding that he has no hope as regards the life to come, why should not the missionary attempt the rescue of his unfortunate fellow-men from their awful spiritual danger? What is there about death to the Christian that should make him shrink from it, when others brave it with sometimes the certainty of having to endure it? Is it right so to value this present existence that we hesitate to risk it even to aid in the enlightenment and salvation of those ready to perish for lack of knowledge? Disobedience to a Divine command, neglect of a plain duty, forbearing to stretch forth the hand to save those who might be rescued from the pit of destruction, — are not these worse things?

The conclusion we come to, therefore, is that there is not sufficient reason for giving up the Congo work. On the contrary, it may be contended that until the marching orders, "Go ye into all the world and preach the Gospel to every creature," are countermanded we have simply *no option* in the matter.



MISSION SCHOOL BOYS, BOLENGI, UPPER CONGO

WHY OUR BAPTIST YOUNG PEOPLE SHOULD GIVE TO FOREIGN MISSIONS

REV. E. A. DAVIS, OLDTOWN, MAINE.

OUR Baptist young people should begin their church life with systematic and proportionate giving for the work of the "Kingdom" at home and abroad, since "the field is the world; the good seed are the children of the kingdom." — Matt. 13:38.

The great commission of Matt. 28:18–20, and Acts 1:8 was given to the Apostles and to all who should accept Christ and be led by the Spirit in this age. Our Savior promised to be with his followers all the days until the bringing to an end of the age. [See R. V., margin.]

The age mentioned includes the time in which we live.

The great commission cannot be accepted in fragments without seriously disfiguring the atoning sacrifice of our Savior upon the cross from which he had a far-away look over coming Europe, the land of the Angles and Saxons, Britain, the future America, the cold north lands, the great dark continent, the Orient, and the isles of the sea. Where He looked we must look. Whom He loved we must love. For whom He prayed we must pray. For whom He gave we must give.

We must send the Gospel to the whole world and leave the results with God.

We should send out the light over the world-field because under the present administration of the Spirit we thus clear the way for the greater victories of the future. Our beloved New England secretary of our Missionary Union, Dr. W. S. McKenzie, in correspondence not long before his death emphasized the following little legacy of truth: "We can carry Christ to the whole world, and when *that* is done, Christ will bring the whole world into subjection to himself. He will not permit any country or nation to have a monopoly of his Gospel."

Again, our young people should give to foreign missions because such beneficence insures rich spiritual blessing. Jesus is now manifested at the "right hand of God" interceding for the repentant and answering the prayers of believers; but soon after he went within the "holiest" the Holy Spirit descended to be with the church in power. Obedience in publishing the Glad Tidings to all the world brings into our lives and thus into our churches the energy of the Spirit which makes our mission delightful and soul-winning.

The church with the "far-away look" may not increase so rapidly in numbers nor see such waves of physical energy as neighboring churches with their auditorium crowded by the use of worldly devices, but the little band will have the power to touch the corners of the earth via the throne of God, and on the resurrection morn have a magnificent company of redeemed from every land as its "crown of life" and sheaves of the harvest. Again we quote from Dr. McKenzie's letter: "Too many are spending all their strength in getting a few converts and building up a church when they should be looking forward and laboring for the great ingathering and revelation of Divine glory when the 'Gospel of the kingdom' shall have been preached 'for a witness unto all nations.' (Matt. 24:14.) Hence there is such slow growth, such meagre success, in spite of the immense and earnest work that is done in the churches. Oh, for a broader, clearer, keener vision for our pastors and churches in relation to God's plans and purposes for the redemption

and re-conquest of the world!" Further he adds: "Then again we should place more stress upon prayer to God for success than on pleas addressed to men for money. We may, by touching appeals based on the wants and woes of perishing men, arouse human pity and enlist human aid, but by prayer we yoke into service the omnipotence of heaven."

Such is the prayer-born message of our departed leader. Dear young people of our God-blessed Baptist denomination, search the Scriptures and you will discover that our secretary left for us a ringing watchword for a new crusade of prayer and missionary activity. Our present splendid effort to pay the debts of our great societies is the product of many prayers to God from all parts of the field and culminating in a night of prayer in the "upper chamber" in the city of Boston.

This Jacob-like appeal moved the throne, and our extremity was God's opportunity. Within three days the intense strain was sensibly relieved by prospective financial gifts. Let us with glad hearts make sacrifices and contribute our gifts toward lifting the great debt, and we may then properly pray for and expect the future to be teeming with genuine revival power and harvest.

Give to foreign missions, because you will thus become interested in the progress of the kingdom of which the church is a part. You will wish to learn the prospect of your investments. You will be incited to the study of the prophecies of God's Word concerning coming triumphs. Rom. 11th, with its term "fulness of the Gentiles" and the description of "Israel's" acceptance of Christ as a people before his second coming, will seem like a new chapter. Rev. 14:6, with its graphic reference to the angel of missions, will stir you to new spiritual and financial activities for the growth of the kingdom of our risen Christ in this missionary era of the program of redemption.

DONATIONS

RECEIVED IN MARCH, 1897.

MAINE, $1,622.74.

Greenville, Union ch. for the debt	$7 00
Thomaston ch. per J. H. Parshley	17 92
Warren ch. per J. H. Parshley	4 55
New Sweden, Sw. ch	15 00
Belfast ch.	3 25
Belfast Y. P. S. C. E., "C. E. Day" off.	2 60
North East Harbor Y. P. S. C. E.	1 29
North East Harbor S. S.	2 00
Buckfield ch	9 00
Rumford Falls ch	12 91
Lewiston ch. special, from two members	6 00
Lewiston, 1st ch	42 28
Lewiston, 1st ch. Rev. W. N. Thomas	5 00
Lewiston, 1st ch. Mrs. Hascall	1 00
East Winthrop ch	9 87
Auburn, Court St. S. S.	2 55
Auburn, Court St. ch.	37 00
Auburn, Court St. Y. P. S. C. E.	6 50
Skowhegan, Bethany ch	$6 59
Skowhegan, Bethany Y. P. S. C. E.	15 00
Skowhegan, 1st ch	18 00
South Parish ch	19 39
South West Harbor, Mrs. A. W. Clark, for the debt	5 00
Canton ch	21 53
Ellsworth ch	1 00
Cary ch	2 00
Portland, 1st ch	155 30
Portland, Free St. Y. P. S. C. E.	11 41
Portland, 1st ch. add'l primary class	7 50
Portland, Free St. ch. S. S.	25 00
Portland, 1st ch. S. S.	25 00
Portland, Free St. ch.	101 90
Harrington Y. P. S. C. E. tow. sup. n. pr. Willie L. Clark, care Rev. Joseph Clark, Congo	12 50
Harrington ch	5 00
Waterville, 1st ch. S. S. for sup. n. pr. Lamboram, care Rev. P. H. Moore, Assam	23 54
Waterville, J. H. Philbrick,	25 00
Waterville Y. P. S. C. E.	10 00
Waterville, 1st ch	$58 18
Oakland ch.	2 58
Sanford ch.	25 00
Sanford Y. P. S. C. E.	2 50
Bangor, 1st ch. Miss A. T. Giddings	5 00
Bangor, 2d S. S.	14 70
Bangor, 2d ch	19 40
Manset Primary Band	5 00
Houlton, 1st ch S. S.	10 00
Houlton Y. P. S. C. E.	15 00
Houlton ch.	8 00
South Dover ch.	2 50
Norway ch.	3 00
Norway S. S. and Y. P. Soc'y	8 50
Turner ch. and S. S.	13 07
Lamoine ch. "Self-denial" offering	14 00
Kennebunkport ch.	25 00
Gardiner, 1st ch.	13 00
East Sumner ch.	15 00
West Sumner ch.	5 00
Cape Neddick ch.	4 33
Saco, Main St. ch.	16 78
North Vassalboro Y. P. S. C. E.	2 00
Fairfield, 1st ch.	17 76
Dexter ch. for the debt	11 35

Hallowell C. E. Society and friends	$5 85
Castine, Wm. H. Sargent	50 00
North Livermore ch.	4 00
Caribou ch.	7 00
Caribou, C. E. Young	5 00
South Aroostook Quarterly Meeting	8 00
Calais, 2d ch. add'l	48 45
Presque Isle Y. P. S. C. E.,	2 00
Harrison, Murray Mission Band	2 00
Wayne ch	5 23
Wayne Y. P. S. C. E.	5 00
Wayne Willing Workers	2 20
Bar Harbor Y. P. S. C. E.	3 69
Augusta ch.	50 00
So. Waterboro ch.	3 00
Buxton Center ch.	20 00
Tenant's Harbor ch.	25 00
Freeport ch.	10 18
Freeport Y. P. S. C. E.	3 00
Eastport ch.	15 58
Cambridge ch.	3 00
Bradford ch.	60
Montague ch.	3 00
East Corinth ch.	53
Oldtown ch.	9 80
West Hampden ch.	2 75
Great Works ch.	88
Lincoln Centre ch.	1 11
Damariscotta ch.	60 00
Eden ch.	7 50
Cornville ch	1 00
St. George ch.	6 10
Alna Y. P. S. C. E. tow. the debt	6 00
Alna ch. tow. the debt	20 00
Alna S. S. tow. the debt	5 00
South Norridgewock, Miss Sarah E. Taylor, tow. the debt	5 00
Franklin S. S.	2 50
South Berwick, ch. of wh. $10 is from Rev. I. B. Mower, for the debt	109 00
South Berwick Y.P.S.C.E.	13 76
South Berwick S. S.	12 00
Charleston ch. tow. sup. n. prs. Saw-She-Sho and Saw-Ka-Moo, care Dr A. Bunker	25 00

NEW HAMPSHIRE, $1,465.79.

Amherst S. S.	$1 00
Amherst Y. P. S. C. E.	1 73
Plaistow ch.	7 00
Plaistow Y. P. S. C. E.	3 00
Rumney Y. P. S. C. E.	3 34
Claremont, 1st ch. Y. P. S. C. E.	5 00
Claremont ch. for the debt	12 00
Chesham ch.	25 00
Sanbornton, 2d ch.	6 02
Sanbornton 2d ch. Y. P. S. C. E.	3 00
Sanbornton, 1st ch.	3 52
Sanbornton, 1st ch. tow. the debt	1 00
Warner Y. P. S. C. E.	4 00
Manchester, Merrimack St. ch.	50 00
Manchester, People's ch.	200 00
Manchester, Merrimack St. S. S. tow. the debt	5 00
Manchester, 1st ch.	82 00
Manchester, People's ch. Y. P. Soc'y.	13 00
Greenville S. S.	5 00
North Sanbornton ch.	2 10
Woodstock ch	2 50
Brentwood Corner ch. for the debt.	59 00
Stratford ch.	16 00
Salem Depot ch.	$10 35
Salem Depot S. S.	9 00
Campton Village ch.	3 00
Lyme Centre, E. P. Merrifield	10 12
East Jaffrey, Y. P. S. C. E.	1 52
Wilton, Mrs. C. Sheldon, $5, Miss H. Hardy, $5, tow. the debt.	10 00
Deerfield ch.	1 59
Plainfield Y. P. S. C. E.	3 00
E. Weare, G. Mayo.	3 00
Berlin ch.	2 00
Stratham ch.	12 00
Stratham Y. P. S. C. E.	3 00
Newton Junction ch.	7 00
North Conway ch.	3 50
Nashua, Crown Hill ch.	12 00
Nashua, 1st ch.	119 67
New London, a friend	2 50
New London ch.	107 07
Newport ch. add'l	3 00
Franklin Falls, 1st ch.	16 07
South Lyndeboro S. S. and Y. P.	15 00
Londonderry ch.	2 50
New Boston ch. add'l	3 50
New Boston S. S.	5 00
New Boston Y. P. Soc'y.	7 35
Dover, Central Ave. ch.	32 00
Dover ch.	7 91
Somersworth Y. P.	6 52
Somersworth ch.	45 00
North Sutton ch.	22 59
Hopkinton, 1st ch.	3 45
Dunbarton, 1st ch.	4 00
Troy ch.	5 35
Troy, A. S. Clark	25 00
Peterboro ch.	14 00
Antrim ch.	20 00
Wilton ch.	8 10
Milford, 1st ch.	181 66
Exeter, 1st ch.	44 36
Exeter, 1st ch. Y. P. S.	9 64
Concord, Pleasant St. ch.	82 00
Concord, Swedish ch. Y. P. Soc'y	9 40
Conway, Miss L. H. Hamblen	3 00
Warner S. S.	1 86
Hudson Centre ch.	12 00
Derry Depot ch.	45 00

VERMONT, $1,338.25.

Windsor ch.	9 25
Passumpsic ch. and S. S.	16 00
Middletown Springs ch.	10 00
Bennington, 1st ch.	362 00
Bennington, 1st ch. Y. P. S. C. E.	25 00
Bennington, 1st ch., friend	5 00
North Bennington ch.	32 00
To apply on sal. of Miss Converse	25 00
Bennington ch. Y. P. S. C. E., to apply on sal. Miss C. A. Converse	16 42
Rutland, Mrs. M. T. Hamilton	5 00
Rutland ch.	64 28
Rutland ch., for Miss Converse's salary	50 67
Johnson Y. P. S. C. E.	5 10
Burlington, 1st ch. (of wh. $19.10 is tow. sup. n. pr. Pothepogu Henry, care of Rev. W. R. Manley Udayagiri)	50 67
Georgia Plain ch.	10 00
Grafton ch. S. S. and Y. P.	50 00
Ludlow chs., for famine sufferers in India, care Rev. F. Kurtz, Vinnkonda	12 00
Ludlow ch.	88 60
Ludlow Y. P. S. C. E. for the debt	$3 81
Fairfax ch.	13 00
E. Charlotte ch.	10 00
E. Charlotte Y. P. S. C. E.	2 00
Montgomery Centre, Mr. and Mrs G. W. Wright	1 00
Pownal ch.	21 00
Wallingford ch.	19 00
E. Bethel ch.	2 75
Newfane, Mr. C. W. Stebbins	5 00
Newfane, Mrs. C. W Stebbins	5 00
Randolph, 1st ch.	35 35
Hinesburg ch.	9 00
Derby ch.	13 50
Derby B. Y. P. U.	3 00
Manchester Centre, to apply on salary of Miss C. A. Converse	5 00
Sharon ch.	15 00
Brattleboro, "S"	10 00
Brattleboro, 1st ch.	176 58
Brattleboro. 1st ch S. S.	4 46
West Brattleboro ch.	12 50
West Brattleboro Y. P. S. C. E.	10 00
East Dover ch.	4 00
East Hubbardton ch.	3 50
West Rutland ch. (of wh. $5 is for Rev. Geo. H. Natt)	9 00
Montpelier, 1st ch.	10 00
Barre ch	4 59
Whitingham ch., for the debt	5 00
Shaftsbury ch. (of wh. $15 is for sal. of Miss C. A. Converse)	31 20
Cavendish ch.	20 00
Monkton ch.	1 00
Bristol ch.	76 48
Bristol Y. P. S. C. E.	8 00
Whiting ch.	3 54
N. Troy ch.	7 00

MASSACHUSETTS, $26,697.72.

Fitchburg, 1st ch. Mrs. Mial Davis, tow. the debt, and to const. herself H. L. M.	$100 00
Fitchburg, 1st ch. Mrs. A. C. Parkhurst, deceased, tow. the debt	500 00
Fitchburg, 1st ch. (of which $123.13 is for the debt)	240 00
Fitchburg Highland ch.	17 68
East Somerville ch.	141 75
Somerville, Adam Dods	25 00
Somerville, Perkins St. ch. on Cross st.	149 60
East Somerville ch. S. S.	15 00
East Somerville ch. B. Y. P. U.	10 00
Winchester, 1st ch.	20 00
Winchester, A. S. Palmer, tow. the debt	5 00
Haverhill, 1st ch., friend, for debt	1 50
Haverhill, 1st ch.	32 76
Haverhill, Mt. Washington ch. (of which $1.75 is from Jr. Union, and $6.25 for work among the Chinese),	16 00
Haverhill, 1st ch. B.Y.P.U.,	3 75
East Haverhill ch., of which $5.00 is for Rev. D. C. Bixby	10 00
South Framingham, Park St. ch.	12 60
Sutton, 1st ch.	5 00
Cambridge, 1st ch. B. Y. P. U. for Rev. Alfred C. Fuller's work, Podili, India.	68 00
Cambridge, Broadway ch.	31 19

Cambridge, Inman Sq. S. S., $10 00
Cambridge, 1st ch. S. S..... 20 00
Cambridge, Inman Sq. ch... 5 25
Cambridge, 1st ch..... 764 49
Cambridge, J. S. Paine 200 00
Cambridge, 2d ch..... 33 67
Cambridge, Hon. C. W. Kingsley 800 00
Cambridge, North Avenue ch. (of which $50 is special from Mrs. H. R. Glover, for work of Mrs. Ingalls 450 00
Old Cambridge ch. (of which $28.08 is from S. S. 1137 01
Hudson, Geo. H. Cass and wife, tow. sup. D. Chinish n. pr. care Rev. W. S. Davis, Nellore 6 00
Hudson ch..... 41 67
Hudson, Mr. and Mrs. G. H. Cass, tow. sup. Sah Kler, care Dr. Bunker 7 00
Melrose, 1st ch. S. S..... 35 05
Melrose, 1st ch..... 834 05
Melrose, Fells ch..... 7 00
Melrose, 1st ch. B. Y. P. U., 17 34
Melrose Highlands ch. S.S. and Y. P. 10 00
North Adams, 1st ch. tow. sal. Samuel Taree, care Rev. E. N. Harris..... 100 00
North Adams ch..... 250 00
North Adams S. S..... 25 00
North Adams B. Y. P. U... 25 00
Littleton Y. P. S. C. E..... 5 00
Littleton ch..... 22 00
Mt. Hermon School Missionary Society, for the debt.. 5 00
Southboro, a friend 10 00
Lowell, Immanuel ch. B. Y. P. U. 5 00
Lowell, 1st ch..... 143 33
Lowell, Worthen St. ch..... 27 18
Lowell, Immanuel ch. tow. sup. Guddela Henry, care Rev. W. A. Stanton..... 8 00
Lowell, Branch St. S. S..... 27 72
Lowell, Branch St. ch. (of which $12.48 is for W. F. Hills and family, for Rodamulla Relly, care of Dr. Clough) 76 64
Brookville S. S..... 5 00
Brookville ch. add'l 5 00
Brockton, 1st ch. B.Y.P.U., 5 00
Brockton, 1st ch. 57 57
Brockton, Warren Ave. ch., 17 55
Brockton, Sw. ch. tow. sup. Mah La, care of Rev. C. L. Davenport 12 50
Brockton, North ch..... 10 07
Jamaica Plain Y. P. S. C. E. ("C. E. Day" offering, $6.05) 7 80
Jamaica Plain, Centre St. ch., 16 00
Jamaica Plain S. S..... 10 00
Jamaica Plain Y. P. S. C. E., 5 00
Fairhaven, F. C. Lyon, for famine sufferers, care of Rev. W. A. Stanton, Kurnool 1 00
Dorchester, Temple ch. (by Rev. D. B. Gunn, $15) ... 55 00
Dorchester, Temple ch. Y. P. S. C. E. 17 00
Dorchester, Immanuel ch. (of which $1 is fr. Miss Smith), 5 65
Dorchester, a friend 5 00
North Scituate S. S. for the debt 5 12
North Scituate ch..... 44 00
Rockland Y. P. S. C. E..... 2 00
Rockland ch..... 38 00
Winthrop, 1st ch..... 40 00
Charlestown, 1st S. S..... 50 00
Charlestown, F. O. Reed ..$200 00
Charlestown, Bunker Hill ch. 100 00
Charlestown, Bunker Hill S. S. 15 00
West Dedham ch. 13 58
West Dedham Y.P.S.C.E... 2 50
Middleboro', Central ch..... 87 94
Middleboro' B. Y. P. U. ... 44 70
Randolph B. Y. P. U., to apply tow. sup. n. prs. Dasary Gurariah and Pullay Yacobu, care Rev. John Newcomb 12 50
Worcester, a friend..... 5 00
Worcester, Miss Cora L. Morse, for the sup. Moung Shway Paw Oo, n. pr. of Sandoway, Burma, care Rev. C. L. Davenport ... 15 00
Worcester, Adams Sq. ch... 15 00
Worcester, Adams Sq. Y.P., 10 70
Worcester, South ch..... 61 23
Worcester, South ch., Woman's Circle 2 60
Worcester, 1st ch. Y. P. S. C. E. for sup. n. pr. Moung Shway Paw Oo, care of Rev. C. L. Davenport, Sandoway..... 15 00
Worcester, Rev. B. D. Marshall (of which $75 is towards the debt)..... 100 00
Worcester, a friend 20 00
Worcester, Wm. H. Newton, 15 00
Worcester, Dewey St. ch. Y. P. S. C. E..... 11 75
Worcester, Main St. ch..... 264 27
Worcester, Pleasant St. ch., 60 50
Worcester, Lincoln Sq. ch.. 105 03
Chelsea, Cary Ave. ch..... 100 00
Chelsea, Cary Ave. Y. P. S. C. E. 2 50
Chelsea, 1st ch..... 342 58
Chelsea, 1st ch. B. Y. P. U., 10 00
Chelsea, 1st ch. D. W. Lee.. 25 00
West Royalston ch..... 8 00
West Royalston S. S..... 5 00
West Royalston Y. P. S. C. E..... 2 00
Springfield, State St. ch..... 54 83
Springfield, Highland ch... 50 00
Springfield, Highland S. S., 15 00
Springfield, Highland Y. P. S. C. E. 22 20
Springfield, 1st ch. (of wh. $52.80 is for the debt)..... 151 31
Springfield, a friend..... 75
Springfield, Geo. Billings, tow. sal. Rev. John McGuire, Mandalay..... 5 00
Springfield, Carlisle Mission 4 40
Whitman, 1st ch..... 16 25
Dighton ch..... 5 25
Dighton ch. B. Y. P. U..... 7 50
Dighton ch. S. S..... 4 85
New Bedford, North S. S., Miss Montgomery's class for famine sufferers, care Rev. W. E. Hopkins 2 10
New Bedford, North ch. (of wh. $3.62 is fr. S. S. 87 54
New Bedford, 1st ch. S. S... 15 00
New Bedford, 1st ch..... 80 40
Warwick ch. 50
Vineyard Haven ch., Rev. and Mrs. D. F. Chessman, 5 00
Canton ch..... 14 00
Canton Ladies' Mission Circle, for the debt..... 10 00
Russell ch. 10 00
Russell Y. P. Fairfield Branch 5 00
Needham, 1st ch..... 52 00
West Acton ch. 48 25
West Acton S. S..... $25 00
North Marshfield, No. ch. S. S..... 7 00
North Reading ch. 5 25
Shelburne Falls, Jc. Union. 2 50
Shelburne Falls ch..... 40 00
Wakefield ch. 100 00
Everett, 1st ch..... 27 26
West Townsend ch. 5 00
North Easton ch..... 3 00
Easton B. Y. P. U. 2 00
Easton, E. D. Howard 1 00
Easton, Mrs. Howard 2 00
Easton, Geo. H. Howard... 2 00
Boston, Warren Ave. ch. of wh. $200 is for sup. Kityang Mission, care Rev. William Ashmore, D.D... 461 00
Boston, Warren Ave. ch., Mr. Susan E. Parker.... 30 00
Boston, Mariners' ch..... 15 00
Boston, Mariners' ch. B. Y. P. U. 5 00
Boston, a friend 2 50
Boston, East, Central Sq. ch. 111 28
Boston, East, Central Sq. Y. P. S. C. E..... 12 80
Boston, East, Central Sq. S. S..... 4 00
Boston, 1st ch. of wh. $90 is for the debt 292 88
Boston, Roxbury, Bethany ch..... 169 00
Boston, Roxbury, Bethany Y. P. S. C. E..... 15 00
Boston, Clarendon St. ch. Y. P. S. C. E. of wh. $100 is fr. Miss Ella D. MacLaurin. Also $125 tow. sal. Mr. and Mrs. Thomas Hill, Congo, and $5.00 from Rev. W. E. Witter.. 410 36
Boston, 1st German ch..... 35 00
Boston, Dudley St. ch..... 200 00
Boston, a friend for the debt, 5 00
Boston, South, 4th St. ch. Y. P. S. C. E..... 5 00
Boston, Ruggles St. ch. 425 00
Boston, Ruggles St. S. S... 100 00
Boston, Ruggles St. B. Y. P. U..... 18 99
Boston, Brighton Ave. Y. P. S. C. E. tow. sup. Nakgawa San, care Rev. S. W. Hamblen, Sendai 12 50
Boston, Hyde Park ch..... 136 66
Boston, 1st ch., Samuel N. Brown 1,200 00
Boston, Clarendon St. ch. of wh. $10 is from Rev. W. E. Witter..... 340 78
Boston, Roslindale ch..... 304 68
Boston, Roslindale Y. P. S. C. E..... 61 46
Boston, Tremont Temple ch. 976 72
Boston, Tremont Temple Y. P. S. C. E. tow. the debt.. 11 67
Boston, Wollaston Heights ch..... 109 34
Southbridge, Central S. S. for sup. n. pr. Moung Hmay, care Rev. C. L. Davenport, Sandoway.... 25 00
Southbridge, Robert H. Cole 150 00
Southbridge, Central ch..... 187 23
Rochdale ch. 2 45
Holyoke, 1st ch. and Y. P. S. C. E. (of wh. $25 is for the debt)..... 125 00
Holyoke, 2d ch..... 150 00
Bolton ch. for the debt..... 22 67
Bolton, Mrs. Pamelia Ann Powers, deceased..... 633 33
Danversport, Rev. and Mrs. Chas. F. Holbrook, in

memory of Carl E. Holbrook, and const. Dea. C. H. Whipple, Peabody, Mass., H. L. M. $100 00
Danversport S. S. 15 00
Danversport ch. 30 00
Charlemont ch. 10 50
Marlboro ch. 22 00
Marlboro Y. P. S. C. E. 8 00
Billerica ch. 11 87
Ashland ch. 1 74
Malden, 1st Y P. S. C. E. tow. sal. of Rev. J. E. Cummings 25 00
Lynn, Essex St. ch. 15 00
Lynn, Essex St. Y. P. S. C. E. 5 00
Lynn, Essex St. Y. P. S. C. E., Jr. 1 00
Lynn, East ch. 105 50
Lynn, 1st ch. 25 00
Lynn, Washington St. ch. 624 02
Sheldonville ch. 7 27
Gloucester, a friend 500 00
Gloucester Woman's Circle of 1st ch. tow. sup. n. tr. "Rebecca" 30 00
Gloucester, Chapel St. ch. 22 28
Middlefield, Lucy S. Newton, tow. the debt 5 00
Fall River, 2d ch., Hon. J. M. Leonard 100 00
Fall River, 2d ch. Y. P. S. C. E., tow. sup. Bu-Tha 20 00
Fall River, 1st ch. 758 50
Fall River, 3d ch. 5 50
Willimansett, Beulah ch. 1 00
Fiskdale 13 55
Princeton Depot, H. H. Bartlett 5 00
West Roxbury ch. 15 00
Waltham, Beth-Eden ch. 67 20
West Fitchburg, Beth-Eden ch. 5 00
Edgartown, 1st ch. 2 50
Natick, 1st ch. S. S. 10 00
Natick, 1st ch. Jr. C. E. 2 00
Natick, 1st ch. 35 14
Newton, Immanuel Y. P S. C. E. for the debt 10 00
Newton Centre, Society of Missionary Inquiry, Theol. Seminary 52 69
Newton Centre ch. 273 69
South Hanson ch. 11 34
North Oxford ch. 5 70
Norwell, Miss Lucy Turner, 12 00
Westfield, Central ch. Jr. Union tow. debt 10 00
Westfield Central ch. 36 88
Westfield, Central ch. B. Y. P. U. 15 00
Westfield Central ch. S. S. 10 00
Ayer ch. and Y. P. S. C. E. 12 50
Baldwinville ch. 20 00
Baldwinville ch. tow. the debt 7 00
North Grafton ch. 45 00
Carver ch. 7 00
Petersham Y. P. S. C. C. 2 50
Petersham, a friend 2 00
Bellingham ch. 13 25
A friend for the debt of the Union 10 00
Brookline, 1st ch. 463 75
Medford, 1st ch. 186 85
Norwood, 1st ch. (of wh. 50 cts. is fr. Jr. Society, $7 fr. Y. P. S. C. E.; $5, fr. S. S. 55 90
Arlington ch. 127 36
Reading, 1st ch. 3 00
Woburn, 1st ch. (of wh. $25 is fr. Y. P. S. C. E. 150 54
Woburn, St. John's ch. 2 00
Grafton ch. $8 65
Coleraine, 1st ch. 20 00
Coleraine, 1st ch. S. S. 2 34
Coleraine, 1st ch. Y. P. S. C. E. 4 66
Northampton, Miss Emma Beckman for the debt 3 00
Higham S. S. 8 50
South Gardner ch. 44 85
Lawrence, 1st ch. 12 50
Lawrence, 2d ch. for sup. Rev. Thomas Adams 305 00
Lawrence, 2d ch. "Light Bearers," for sup. Rev. Thomas Adams 20 00
Dedham, 2d ch. 15 72
Sharon, Rev. E. F. Merriam, to const. Mrs. W. E. Witter, an H. L. M. 100 00
Chicopee Central ch. 15 00
Chicopee Falls ch. 150 00
Wollaston ch. Y. P. S. C. E. tow. the debt 7 50
Chatham, Mrs. J. B. Read 3 00
Chatham, Miss Rhoda Atkins 1 00
Chatham Y. P. Union 1 00
Raynham Y. P. Union 10 00
Raynham ch. 18 75
Still River ch. 12 34
Orange, 1st ch. 20 00
Amherst ch. 13 50
Huntington ch. 19 00
Huntington S. S. 10 00
Huntington Y. P. U. 5 00
West Medway ch. 4 00
Oxford, Mrs. Eliza L. Newton 25 00
North Billerica ch. 45 00
Amesbury ch. 11 63
Holden ch. (of wh. $22.41 is fr. Y. P. S. C. E. for work of Rev. S. W. Hamblen, Japan) 77 68
Weymouth, 1st ch. 108 50
Highlandville ch. (of wh. $10 is for the debt) 70 50
Highlandville Y. P. S. C. E. tom. sup. n. pr. c. o. Rev. C. L. Davenport, Sandoway 15 00
Kingston ch. Burditt Mission Circle 10 00
Newburyport ch. 50 00
North Leverett ch. 12 25
North Attleboro ch. 5 00
Lower Mills ch. 10 00
Foxboro ch. 28 59
Leominster Central ch. 101 00
Palmer ch. 20 53
East Brookfield ch. 15 87
Becket ch. (of wh. $10 is tow. the debt) 33 00
Tyringham ch. 5 00
Hanover ch. 75 00
Methuen ch. 36 67
Methuen Y. P. 1 65
Granville ch. 16 35
Granville S. S. 10 00
Watertown ch. 350 00
New Marlboro ch. 13 00
Taunton, Winthrop St. ch. 418 10
Westminster ch. 45 00
Agawam, 1st ch. 131 30
Agawam, 1st ch. S. S. 3 43
Agawam, 1st ch. Y. P. S. C. E. 3 27
Athol S. S. 10 00
Athol Y. P. S. C. E. 8 26
Salem Central ch. 32 26
Salem, 1st ch. 200 00
Marshfield, North ch. 20 00
Medfield, 1st ch. 82 81
Medfield Y. P. S. C. E. 12 25
Cummington ch. 5 00
Clinton ch. (of wh. $5 is for the debt, and $19.23 for sup. Solomon Vencutiah) $24 23
Mansfield Y. P. S. C. E. 15 00
Pittsfield, 1st ch. Y. P. S. C. E. 14 40
Three Rivers ch. 11 00
Framingham, 1st ch. 42 05
Chelmsford Central ch. tow. the debt 25 00
Mass., a friend 3,150 00

RHODE ISLAND, $1,830.54.

Point Judith ch. 60 00
Pawtucket, Woodlawn ch. 12 78
Pawtucket, Woodlawn S. S., 20 12
Pawtucket, 1st ch. 281 48
Pawtucket, Woodlawn ch. Robert Wilson, Thankoffering 5 00
Providence, South ch. 20 00
Providence, 1st ch. (of wh. $11.80 is con. coll.) 110 48
Providence, 1st ch. S. S. 23 82
Providence, Jefferson St. ch. (of wh. $34.60 is tow. the debt) 95 78
Providence, Jefferson St. S. S. 16 00
Providence, Mt. pleasant ch., 19 64
Providence, Geo. W. Wilson, 25 00
Providence, Broadway ch. 68 55
Providence, Stewart St. ch. 60 00
Providence, Stewart St. ch. S. S. 54 21
Providence, Central ch. 110 00
Providence, Cranston St. ch., Y. P. S. C. E. (of wh. $20 is bal. tow. sup. Saw Koo Keh, n. pr. care Dr. Bunker) 25 87
Providence, Cranston St. ch., 228 63
Providence, Pearl St. ch. 60 00
Mt. Vernon ch. 3 50
Block Island ch. 5 00
Block Island Y. P. S. C. E. 10 00
E. Greenwich ch. 5 59
E. Greenwich S. S. 15 00
Jamestown Y. P. S. C. E. tow. sup. Modunath Momin, care Rev. E. G. Phillips, Tura, Assam 7 50
Jamestown, Central ch. 10 00
Newport, 1st ch. S. S. 8 84
Newport, 1st ch. Y. P. S. C. E. 25 00
Newport, 1st ch. 22 33
Newport, Shiloh ch. 5 00
Newport, Central ch. 82 30
Newport, 2nd ch. 25 00
East Providence, 2nd ch. 7 14
East Providence, 2nd ch. Y. P. S. C. E. 5 65
Wickford S. S. 15 00
Warwick, Shawomet ch. 7 50
Warwick, Shawomet ch. Y. P. S. C. E. 5 00
Central Falls, Broad St. Y. P. S. C. E. 6 00
Harrisville ch. and Y. P. 6 00
Exeter ch. tow. the debt 12 00
Exeter, 1st ch. 6 00
Bristol, 1st ch. 15 71
Tiverton, Central ch. 20 00
Warren S. S. 15 10
Warren S. S., for famine sufferers in India 11 02
Narragansett Pier B. Y. P. U., 10 00
Allenton, 1st North Kingston ch. 11 09
Allenton, B. Y. P. U. 3 50
Allendale ch. 10 00
Lonsdale, 1st ch. 15 00
Warren Y. P. S. C. E. tow. the debt 10 00

Warren ch. $64 41
Narragansett ch. 15 00
Pawtuxet ch. 7 00
Natick ch. 25 00
Rockville, Thos. A. Hall... 5 00

CONNECTICUT $4,932.16.

Norwich, Ladies Benevolent Union, for the debt $5 00
Norwich, Central ch. to constitute Geo. W. Wheeler, H L. M 100 00
Norwich, Central ch. B. Y. P. U. for medical work.. 5 00
Danielson Y. P. S. C. E.... 5 00
Danielson ch. 27 77
New London, Huntington St. Y. P. S. C. E. 8 15
New London, 1st ch. 90 04
Mansfield ch. 12 00
Quaker Hill, Mrs. J. Chester Hyde, to constitute Grace Hyde, H. L. M. 100 00
Quaker Hill B. Y. P. U. (of wh. $1 is fr. W. T. Phillips; 25c. fr. Geo. Hester; 50c. fr. M. J. C.; $1.50 fr. Ethel Douglas; 15c. fr. M. E. C.; $1 fr. Jessie A. Hyde. Add'l 50c. 4 90
Quaker Hill ch. 7 95
New Britain, 1st ch. 98 00
Suffield, 2nd ch. 8 00
Suffield, 2nd ch. Y.P.S.C.E. 23 05
Hartford, Asylum Ave. ch. 165 36
Hartford, Asylum Ave. ch. "Co-workers" Soc. tow. the debt. 25 00
Hartford, Swedish ch. and Y. P. 7 92
Hartford, Olivet ch. 4 32
Hartford, 1st ch. Y. P. for work of Rev. J. S. Timpany 205 65
Hartford, Memorial ch. 9 00
Hartford, Mrs. Maria M. Perry 5 00
Hartford, South ch. 25 00
North Lyme ch. 20 00
Winsted ch. 17 57
Sterling Hill ch. 6 25
Wallingford ch. 59 43
West Suffield, W. S. Pomeroy (of wh. $25 is tow. sup. of pupil in Seminary, care Rev. W. F. Thomas) 55 00
New Haven, Calvary ch. 514 80
New Haven, Calvary ch. for the debt. 526 50
New Haven, Calvary ch. S. S. 110 21
New Haven, Calvary ch. Y. P. S. C. E. for the debt... 62 85
New Haven, Calvary ch. King's Daughters for the debt. 8 08
New Haven, Olivet ch. 46 16
New Haven, Mrs. Frances Wayland, for the debt.... 1,000 00
New Haven, 1st ch. 238 75
Mystic, Union ch. 165 37
Voluntown ch. 9 00
Montville, Union ch. 6 04
West Hartford ch. 3 50
Meriden, Main St. ch. Y. P. S. C. E. 15 00
Meriden, Main St. S. S. sup. n. pr Newton White, care Rev. W R. Manley 50 00
Meriden, 1st Swedish ch.. 15 00
Putnam, 1st ch. a 100 45
Putnam, 1st ch. S. S. 15 00
Putnam, 1st ch. B. Y. P. U.. 15 00
Putnam, 1st ch. Boys' Mission Band. 20 00
Noank ch. $50 00
Noank S. S. 20 00
Noank B. Y. P. U. 10 00
Rowayton ch. 10 00
Rowayton S. S. 10 00
Rowayton Jr. Y. P. S. C. E., $6 of wh. tow. sal. Rev. F. F. Haggard. 7 10
New Hartford B. Y. P. U... 1 75
Clinton, Mrs. P. M. Watrous, 5 00
Jewett City, 1st ch. 37 00
Jewett City, 1st ch. S. S. 15 00
Jewett City, 1st ch. Y. P. 10 00
North Stonington ch. 1 00
North Stonington, 3d ch. 7 45
North Stonington, 3d ch. B. Y. P. U. 3 00
Groton Heights ch. 5 10
Andover ch. 18 50
New Britain, Mrs. E. M. Wooster, in mem. of Ann Eliza Woodruff... 20 00
Willimantic ch. 54 00
Stamford Y. P. S., of which $8.03 is for the debt 16 64
Thompson, Central ch. 16 71
Stafford ch. 13 50
Stafford Y. P. S. C. E. 2 50
South Windsor S. S. 3 00
South Windsor Y.P.S.C.E.. 10 00
Montowese ch 35 00
Suffield, 1st ch. of wh. $40 is for the debt. 75 88
Waterbury, 1st ch. Y. P. S. C. E. 20 00
Southington, 1st ch. and S.S. 102 60
Branford ch. 29 12
Branford, a member of the church, for the debt. 25 00
Torrington, a member for the debt. 5 00
Essex, 1st ch. 57 69
Cromwell ch. 17 57
East Lyme ch. 8 00
Wellington ch. 5 00
Wellington Y. P. S. C. E.... 5 00
Preston ch. 15 38
Preston Y. P. S. C. E. 1 64
East Haddam, 1st ch. "Moodus" 10 00
Ansonia ch. of wh. $25 is for Y. P. S. C. E. and $25 for S. S. 150 00

NEW YORK, $18,046.18.

Hamilton, 1st ch. $258 69
Hamilton, 1st ch. Mrs. Mary Clarke Murdock. 5 00
Schenectady, 1st ch. 31 38
Schenectady, 1st ch. S. S.... 17 45
Schenectady, Villa Road ch. 2 12
Greenville, Catherine F. Boyce. 1 00
Jefferson and Gilboah ch. ... 10 00
Rochester, 1st ch. add'l. 5 00
Rochester, Lake Ave. ch. Rev. C. A. Barbour, for sup. Rev. Thos. Moody... 50 00
Rochester Farther Lights Soc. 50 00
Rochester, 2d ch. 168 55
Rochester, 1st ch. B.Y.P.U. 16 59
Rochester, 1st ch. S. S. 28 32
Rochester, Meigs St. ch. Y. P. S. C. E. 5 00
Rochester, Bronson Ave. ch. 6 90
Rochester, Mumford ch.... 10 50
Rochester, Chili ch. 13 06
Rochester, South ch. 7 51
Rochester, Wilder St. ch.... 3 00
Rochester, Mr. J. H. Lanes, 10 00
Evans, Miss J. M. Carter in the name of Mrs. J. Carter, 50 00
South Livonia ch. 25 00
Salem, 1st ch. 5 00
Scriba, a friend for the debt. $400 00
Granville (of wh. $5 is for S. S.) 36 18
New York City, James B. Colgate 1,000 00
New York City, Dwight Spencer 25 00
New York City Mrs. W. R. Williams, for famine sufferers, care Rev G. H. Brock. 1 00
New York City, W. 33d St. ch. 47 01
New York City, Fifth Ave. ch. in part (of wh. $125 is for the debt, $50 fr. Armitage House S. S. for sup. n. pr. care Rev. C. L. Davenport, Sandoway) 850 00
Brooklyn, 1st German ch. Jr. S. S. workers for the famine sufferers, care Rev. W. A. Stanton. 2 00
Brooklyn, Hanson Place ch. tow. furnishing room for K. Kalataye in Sem. at Tokoyo, care Prof. E. W. Clement. 50 00
Brooklyn Central ch. and with other donations to constitute Rev. Albert Beacon Sears, H. L. M. 96 00
Brooklyn, Rev. John Sheridan, deceased. 500 00
Brooklyn, 1st ch. 461 56
Brooklyn, F. T. Lusk 200 00
Brooklyn, "Friendship" 5 00
Brooklyn Tabernacle ch. 264 77
Whaley Pond ch. and Rev. S. H. White 60 00
Ludingtonville ch. 10 00
Ballston Spa ch. 28 20
Ballston Spa S. S. 11 50
Crosby, Lake Keuka ch. Y. P. S. C. E. 5 00
Hoosick Falls Y. P. S. C. E. 12 41
Perry, Mrs. L. P. Chapin ... 10 00
Mansville, D. H. Wheeler .. 10 00
Mansville, Hattie Rounds... 3 50
Lansingburgh ch. 17 76
Lansingburgh B. Y. P. U... 40 00
Lansingburgh S. S. 9 85
Montour Falls ch. 15 11
Watertown ch 72 38
Southport ch. 8 25
Southport Y. P. S. C. E. and Jes. 2 00
Gilbertsville ch. 7 17
Gilbertsville Y. P. S. C. E.. 1 00
Utica, Tabernacle Y. P. S. C. E. 34 00
North Tonawanda, F. A. Myrick 50 00
Potsdam, from "friends" for the debt. 10 00
Potsdam ch. 30 00
Waterville ch. 11 19
Waterville C. E. 10 00
Waterville S. S. 2 73
Altay, Father Lights Soc... 6 84
Alps, Mrs. M. Wright 6 00
Alps, Mrs. T. E. Saxby (both for the debt). 1 00
Buffalo, 1st ch., Young People's Soc. tow. sup. Levi, n. pr. care Rev. A. Friesen, Nalgonda. 60 00
Buffalo, 1st ch. 110 00
Appleton R. W. Noble 60 00
Brockport ch. 52 90
Junius and Tyre Y.P.S.C.E. 3 00
Belfast, 1st ch. B. Y. P. U.. 5 00
Belfast ch. for famine sufferers, care Rev. W. E. Hopkins 10 00

Panama, Rock Grange Patrons of Husbandry for famine sufferers, care Rev. W. E. Hopkins $10 00
Binghamton, Mrs. C. A. Johnson, for famine sufferers, care Rev. W. E. H. 1 00
Clifton Park, Mrs. C. P. B., for same..... 1 00
Harpersfield ch..... 16 00
Wappingers Falls ch., a member..... 1 00
Wells ch..... 13 50
Wells C. E. Society..... 3 00
Nunda ch., Miss S. L. Stillson 5 00
Newport, 1st ch..... 18 00
Ovid Center ch..... 14 15
Kent and Fishkill ch..... 5 00
Kent and Fishkill S. S..... 3 00
Kent and Fishkill B.Y.P.U. 75
Kent and Fishkill, M. Miller 5 00
Delhi ch. 10 00
Sidney, 1st ch. Y. P. S. C. E. 3 40
Royalton ch..... 11 00
Greenwich, Bottskill ch..... 116 00
Norwick, Mrs. T. L. Palmer 2 00
North Hector ch..... 14 00
Wayne Village ch. 21 06
Wayne S. S..... 3 00
Wayne Villiage C. E. Soc... 6 00
Locke, Milon ch..... 10 00
Locke, Milon ch. Y. P. U .. 3 00
Locke, Milon ch. S. S. 1 00
Fulton ch..... 7 10
Fulton S. S. 7 79
Syracuse ch..... 75 00
Syracuse Y. P. S. C. E..... 25 00
Jordan ch. 11 42
Jordan B. Y. P. U. 2 83
Troy, 1st ch..... 10 00
Troy, Fifth Ave. S. S..... 100 00
West Oneonta S. S..... 5 00
Troy, 1st ch. S. S. ($25 is for sup. boy in school for Miss Susie Haswell, $50 for two boys, care Mrs. J. H. Vinton; balance for maintenance of Miss Haswell's work..... 186 81
Smyrna S. S. 2 00
Toledo, Florence Kendrick Cooper, for the debt..... 5 00
W. Henrietta ch. 17 50
Rondout, Wurts St. ch. Y. P. S. C. E. of wh. $10 is for sup. Ko-Kyon-Zon, care Rev. L. H. Mosier, and $15 tow. sal. Rev. Jacob Speicher..... 25 00
Corning Y. P. S. C. E. 12 18
East Aurora ch. (of wh. $7.05 is for famine sufferers in India)..... 14 10
Redwood ch. 11 00
Middlebury ch. 2 80
Middlebury S. S. 2 50
Sherburne Village Y. P. S. C. E. 16 99
Poughkeepsie ch..... 88 33
Albion, 1st ch..... 197 38
White Plains, 1st ch. 6 11
Greece ch. 30 00
Fairport, 1st ch. 117 25
Romulus ch..... 35 00
Northport ch..... 2 70
Kent Second ch..... 11 29
Kent Second ch. B. Y. P. U. 2 00
Kent Second ch. S. S... 7 23
Lenox ch. 3 00
Jay ch..... 10 00
Albany, Calvary ch. Y. P. Asso. 162 53
Albany, Immanuel ch..... 431 50
Northville ch..... $25 00
Wilson ch..... 20 00
South West Oswego Y. P. S. C. E..... 1 35
Clifton Springs, Rev. D. Gilmore 3 00
New York City, North ch... 35 63
New York City, Mt. Morris ch..... 60 00
New York City, Calvary ch., 82 00
New York City, Sixteenth ch. 29 52
New York City, Amity ch... 69 53
New York City, 2d German ch..... 154 72
New York City, 2d German. Anon. 30 00
New York City, Nepperhaus Ave. ch. (for sup. of a Bible Woman)..... 30 00
New York City, Nepperhaus Ave. Anon. 13 00
New York City, Nepperhaus Ave., B. Y. P. U..... 13 00
New York City, Madison Ave. ch..... 10 00
New Rochelle, Salem ch. S. S 40 00
Mt. Vernon ch..... 132 58
Lexington Ave. ch. (of wh. $25 is from W. H. Holton and family, for helper of Dr. John MacLaurin)..... 130 90
Lexington Ave. Y. P. S. C. E., for sup. n. pr..... 25 00
Lexington Ave. S. S..... 75 72
Tremont S. S..... 5 00
White Plains Y. P. S. C. E., 9 10
Brooklyn, Bushwick Ave. ch..... 1 00
Brooklyn, 2d German ch. S. S..... 2 50
Greenport, Mr. D. T. Latham..... 35 00
East Marion ch..... 30 87
Brooklyn, East End ch..... 15 00
Brooklyn, East End ch. S.S., 10 00
Brooklyn, Central ch. S. S. 25 00
Brooklyn, Wyckoff Ave. S. S..... 4 00
Woodside, 1st ch. S. S..... 5 00
Brooklyn, Washington Ave. ch..... 263 05
Brooklyn, West End ch..... 54 38
Brooklyn, Greenwood ch. S. S..... 6 32
Brooklyn, Strong Place ch., 352 00
Oyster Bay ch.... 8 00
Brooklyn, Central Williamsburg ch..... 46 00
Brooklyn, First E. D. ch.... 20 00
Brooklyn, Greenwood ch. B. Y. P. U.... 125 00
Brooklyn, Union Ave. ch... 89 74
Brooklyn, Hanson Place ch., for work in Japan..... 687 45
Brooklyn, Marcy Ave. ch... 479 18
Brooklyn, Emmanuel ch.... 250 00
Flatbush, 1st ch..... 13 00
Flushing, 1st ch..... 5 00
Tarrytown, 1st ch. Y. P. S. C. E..... 17 00
Sing Sing, 1st ch..... 123 40
Lackawack ch..... 25 00
Tarrytown, 1st ch..... 56 50
Nyack, 1st ch. Y. P. S. C. E., 15 00
Matteawan, Pilgrim ch..... 24 27
Matteawan, Pilgrim ch. S. S. 6 29
Matteawan, Pilgrim ch. B. Y. P. U..... 25 59
Middletown, 1st ch. S. S..... 28 00
Port Jervis S. S..... 15 20
Warwick, Calvary ch..... 86 51
Liberty ch 5 00
Rhinebeck ch..... 100 00
Rhinebeck ch. S. S..... 5 00
Rhinebeck ch. B. Y. P. U... 5 00
Newburgh, 1st ch..... $68 80
Newburgh, 1st ch. S. S 10 00
Newburgh, 1st ch. B. Y. P. U..... 10 90
Cold Spring ch..... 2 00
Liberty Y. P. S. C. E..... 2 25
Newburgh, Moulton Mem'l ch. 34 03
Newburgh, Moulton Mem'l ch. S. S..... 25 00
Newburgh, Moulton Mem'l ch. Jr. C. E., for Chinese field 3 00
Olive, Shokan ch..... 2 00
The Corner ch..... 1 00
Cross River ch.. 7 00
Patterson ch..... 2 30
Patterson B. Y. P. U..... 7 20
Dykeman ch..... 17 50
Croton Falls, Indiv..... 5 00
South Dover, 1st ch. Y. P. S. C. E... 6 18
Amenia ch..... 46 83
Central Pawling ch..... 21 54
Second Dover ch..... 18 00
Second Dover ch. Y. P. S. C. E. 6 00
Rochester, Miss L. M. Guyatt 15 00
Belfast ch..... 7 00
Angelica ch..... 34 05
Angelica ch. S. S..... 5 00
Belmont ch..... 41 00
Belmont ch. Y. P. S. C. E... 10 00
Cuba S. S..... 5 00
Adams Y. P. S. C. E..... 5 00
Clayton ch..... 18 50
Clayton ch. S. S..... 2 50
Belleville ch..... 37 17
Belleville ch. Y. P. S. C. E., add'l..... 5 15
Philadelphia Y. P. S. C. E., 2 73
Lowville ch..... 41 73
Binghamton, 1st ch. ($100 of wh. is tow. sal. of Rev. G. H. Brock, Kanigiri, India) 155 59
Candor Y. P. S. C. E., Free Will offering..... 3 83
Binghamton, Memorial ch., 15 82
Binghamton, Conklin Ave. Y. P. S. C. E. 15 00
Binghamton, Park Ave. Y. P. S. C. E., add'l..... 3 96
Maine ch..... 18 00
Maine ch. S. S..... 2 86
Owego ch..... 110 00
North Tonawanda ch..... 15 41
Buffalo, Prospect Ave. ch... 364 24
Buffalo, Reid Memorial ch., 15 00
Buffalo, Reid Memorial ch. Y. P. S. C. E..... 5 80
Franklinville ch..... 21 50
Olean Y. P. S. C. E., add'l.. 10 00
Farmersville Station ch..... 3 00
Sandusky ch..... 8 25
Ira S. S..... 1 00
Ira Y. P. S. C. E..... 1 00
Auburn, 2d ch..... 52 00
Fleming S. S.. 3 00
Union Springs Y. P. S. C. E. 10 00
Victory ch. 3 07
West Portland ch..... 27 00
First Portland Y. P. S. C. E., 5 00
First Portland, a member .. 75
Forestville ch..... 6 00
Frewsburg ch..... 3 15
Elmira, South Side ch. 2 73
Elmira, South Side ch. S. S., 3 41
Elmira, South Side ch. Y. P. S. C. E..... 2 88
Big Flats ch..... 23 80
Big Flats ch. Y. P. S. C. E., 8 88
Campbell and Irwin ch..... 8 52
Corning ch. 63 50
Addison S. S. 5 65

Addison Y. P. S. C. E..... $1 00
Elmira, 1st ch..... 40 00
Elmira, 1st ch. S. S. 20 00
Hornellsville, So. Side ch... 5 00
Painted Post ch..... 71 31
Painted Post Jr. B. Y. P. U., 10 75
Painted Post S. S..... 10 00
Painted Post B. Y. P. U.... 2 50
Bainbridge, 1st ch..... 4 00
Pitcher ch..... 10 00
Afton ch..... 19 05
South New Berlin Y. P. S. C. E..... 2 00
Triangle ch..... 5 40
Triangle Y. P. S. C. E. 2 00
Plymouth ch..... 5 00
Greene ch., additional..... 10 10
Greene ch. Y. P. S. C. E... 22 27
Cincinnati ch. 5 00
Blodgett Mills ch..... 5 22
Blodgett Mills ch. S. S. ... 3 00
Freetown ch. 2 00
Homer ch..... 99 50
Homer ch. S. S. 12 00
Homer ch. B. Y. P. U..... 10 00
Homer ch. Jr. B. Y. P. U... 1 50
Lansing and Groton ch..... 12 00
Milan ch., Mrs. H. Weeks.. 1 00
McGranville ch..... 20 50
Solon ch..... 2 60
Solon ch. S. S..... 3 00
North Lansing S. S..... 2 00
Cortland, 1st ch. Y.P.S.C.E. tow. salary Saya Timothy, care of Rev. E. W. Kelly, Rangoon, Burma..... 12 50
Cortland, 1st ch. (of which $10 is for debt)..... .. 122 04
Cortland, 1st ch. S. S. 35 00
Harpersville S. S. 1 60
Deposit ch..... 28 88
W. Colesville S. S. 2 30
E. Branch ch. 11 84
E. Branch ch. Y.P.S.C.E.. 3 00
E. Branch ch. S. S..... 1 94
Ticonderoga Y. P. S. C. E... 8 48
Jay Y. P. S. C. E. 3 00
Adirondack ch..... 1 65
Westport ch. 30 00
Mt. Upton S. S..... 3 00
Treadwell S. S..... 3 00
Treadwell ch..... 20 31
Treadwell ch. Y. P. S. C. E., 2 86
Sand Hill and Wells Bridge S. S..... 4 05
Oneonta ch. to constitute Rev. Edson J. Farley, H. L. M. 112 35
Sidney, Centre ch..... 9 52
Unadilla ch..... .. 35 00
Elba Y. P. S. C. E..... 4 00
Pavilion ch. 24 13
Wyoming B. Y. P. U..... 5 00
Middlebury ch..... 12 00
Attica Y. P. S. C. E. tow. salary of Rev. M. C. Mason, Tura, Assam..... 13 00
Warsaw Y. P. S. C. E. tow. support V. Jacob, care of Rev. J. Heinrichs, Ramapatam 13 80
Leroy ch..... 23 41
Leroy ch. Y. P. S. C. E..... 3 44
Castile S. S. 2 10
Castile Y. P. S. C. E..... 1 33
La Grange Y. P. S. C. E. .. 2 72
Albany Memorial ch..... 49 47
Albany Memorial ch. S. S... 2 52
Cohoes, 1st ch. 135 21
Waterford ch. 26 25
Waterford Y. P. S. C. E.... 7 00
Half Moon, 1st ch..... 5 32
Portage ch..... 2 50
Hemlock Lake S. S. towards support n. pr. Bago, care of Rev. E. G. Phillips, Tura, Assam..... $12 50
York S. S. for the famine sufferers, care of Rev. G. H. Brock, Kanigiri..... 5 42
Lima Y. P. S. C. E..... 5 00
Geneseo ch..... 70 00
Geneseo Y. P. S. C. E. add'l, with previous offerings ($24.68) to const. Rev. H. A. Pearse H. L. M. 5 32
Lavonia Station (of which $25 is towards work of Rev. T. D. Holmes, Kinhwa, China)..... 65 00
Dansville B. Y. P. U. 3 55
De Ruyter ch. additional ... 3 00
Madison ch. 13 75
Madison ch. S. S. 5 20
Lebanon ch..... 5 00
Cazenovia Village ch. 28 00
Cazenovia Village Y. P. S. C. E..... 4 05
Randallsville ch. (of which $6.35 is on the old debt)... 32 35
Randallsville S. S. 2 00
Canastota ch. 6 00
Mohawk S. S. 50
Ilion ch. 52 00
Ilion ch. Y.P.S.C.E. add'l.. 10 00
Ilion ch. S. S. 3 00
Russia Y. P. S. C. E..... 2 50
F. Plain S. S. 3 00
Rochester Theol. Sem. members of Junior Class..... 12 25
Rochester, 2d ch. Y. P. S. C. E. tow. sal. of Rev. Thomas Moody, Irebu, Congo..... 25 00
Hilton, 1st ch. 45 60
Hilton, 1st ch. S. S..... 10 25
Parma, 2d ch. additional.... 7 00
Akron ch. 9 50
Akron ch. Y. P. S. C. E.... 5 00
Akron ch. S. S..... 3 50
Hartland ch..... 5 00
Niagara Falls ch. 41 38
Niagara Falls ch. Y. P. S. C. E..... 5 00
Niagara Falls ch. S. S..... 3 62
Bardwell, Miss L. Pray 25
Trenton, 1st ch. (of which $8.50 is tow. the old debt), 14 80
Utica, Park ch..... 79 51
Utica, Calvary ch..... 2 00
New Hartford ch. 10 67
New Hartford S. S..... 2 65
New Hartford Y.P.S.C.E... 2 00
Memphis Y. P. S. C. E.... 1 50
Elbridge Y. P. S. C. E..... 25 74
Elbridge S. S. 10 00
Elbridge, Miss Emily Cole, with previous offerings ($63.28) to const. Clarence Howard Richmond H. L. M..... 16 50
Syracuse, Immanuel Y. P. S. C. E..... 7 50
Syracuse, Delaware St. ch. . 36.00
Baldwinsville ch..... 55 80
Camillus ch..... 32 62
Camillus S. S..... 8 88
Clifton Spring ch. 14 60
Bethel ch. 15 75
Bethel ch. S. S. 3 25
Bethel ch. Y. P. S. C. E..... 3 00
Geneva ch. 141 50
Geneva B. Y. P. U. 12 00
Geneva S. S..... 10 00
Knowlesville Y. P. S. C. E.. 5 00
Knowlesville ch. add'l..... 12 00
Knowlesville ch. S. S..... 3 00
Gaines and Murray ch. 9 00
Gaines and Murray S. S..... 4 00
Alabama Y. P. S. C. E. 2 00
Medina ch. $45 50
Medina Y. P. Miss'y Soc'y. 10 50
Yates ch. 22 55
Yates ch. Y. P. S. C. E..... 2 00
Mexico ch. & S. S..... 10 00
Central Sq. S. S..... 3 00
West Oswego ch..... 288 79
West Oswego S. S..... 25 00
Hartwick ch. 5 00
Scotia ch..... 28 08
Scotia ch. S. S. 5 00
Scotia ch. B. Y. P. U. 5 12
Scotia ch. Jr. B. Y. P. U. ... 1 00
Saratoga Springs, Regent St. ch. of wh. $3 is for Ladies' Dime collection for the debt 45 31
Saratoga Springs, Regent St. Y. P. S. C. E..... 5 00
Saratoga Springs S. S..... 1 69
Gloversville ch..... 110 40
Gloversville Primary S. S... 10 00
Fultonville ch.... 3 47
Fultonville ch. S. S. 2 00
Greenfield ch. 3 50
Wilton ch..... 2 25
Bollston Spa Y. P. S. C. E. of wh. $5 is in memory of Hattie Wooley by her mother..... 9 22
Half Moon, 2d ch. 5 00
Stillwater, 2d ch. 50 00
Johnstown ch. 34 01
Johnstown S. S. 2 54
Johnstown Y. P. S. C. E.... 3 73
Waterloo ch. 12 43
Ithaca, 1st ch. add'l..... 27 57
Ithaca, 1st ch. Int. C. E..... 2 05
Ithaca, 1si ch. S. S..... 17 26
Ithaca Y. P. S. C. E., tow. sup. of M. James, care Prof. L. E. Martin, Ongole, India..... 25 00
Romulus Y. P. S. C. E., tow. sup. n. Garo. pr. care Rev. E. G. Phillips, Tura, Assam..... 25 26
Enfield ch..... 3 75
Lexington ch. 3 25
Sloansville ch... 10 00
Sloansville Y. P. S. C. E.... 2 00
Grosvenor Corners ch..... 1 00
Flat Brook ch..... 3 00
Petersburg ch..... 14 00
Howard ch..... 5 00
Avoca ch., tow. sup. of Tong Kwee-zioo, n. pr. care Rev. W. H. Cossum, China..... 12 50
Dundee ch. 16 76
Dundee ch. S. S..... ... 1 75
Townsend S. S..... 1 59
Nicholville ch..... . 7 75
Nicholville S. S..... 14 27
Malone ch. 36 51
Madrid S. S..... 1 25
Richville ch..... 19 00
Gouverneur S. S..... 2 00
Ogdensburg, Rev. & Mrs. A. M. Prentice, tow. the debt 10 00
Bottskill Y. P. S. C. E..... 1 86
Glens Falls ch..... 136 66
Glens Falls ch. S. S..... 5 00
Sandy Hill ch..... 150 10
Sandy Hill ch. S. S. 50 00
Ft. Edward Village ch..... 78 81
Rose ch..... 21 00
Palmyra ch. add'l..... 15 50
Palmyra ch. Y. P. S. C. E., add'l tow. work of Rev. A. V. B. Crumb, Toungoo, Burma..... 10 00
Williamson Y. P. S. C. E... 3 00
Red Creek ch. 2 17

Wolcott ch.	$7 00
Wolcott ch. Y. P. S. C. E.	3 00
Lyons ch.	7 70
Leesville ch.	8 56
Leesville, Miss Abigail Burch	100 00
Cherry Valley ch.	4 00
Middlefield ch.	2 00
Westford ch.	7 72
Schenevus ch.	3 51
Harpersfield S. S.	2 25
Richmondville ch.	5 50
Richmondville S. S.	1 50
Seward ch.	4 00
Summit, 1st ch. S. S.	1 60
Worcester, 2d ch.	28 50
Westville ch.	7 56
Westville Y. P. S. C. E.	2 96
Westville S. S.	1 10
Cobleskill ch.	11 23
Cobleskill ch. S. S.	7 00
E. Worcester Y. P. S. C. E.,	4 00
Second Mile ch.	21 65
South Pulteney ch.	7 85
South Pulteney Y.P.S.C.E.,	1 22
South Pulteney S. S.	1 03
Prattsburg ch.	12 52
Prattsburg ch. S. S.	3 90
Prattsburg ch. B. Y. P. U.	1 60

NEW JERSEY, $5,507.16.

Jersey City Heights, German Pilgrim ch.	$12 00
Asbury Park, Mrs. A. E. A. Griffin, for famine sufferers, children, care Rev. W. E. Hopkins, Palmur.	10 00
Asbury Park, 1st ch. (of wh. $5 is fr. Y. P. S. C. E.)	10 00
Asbury Park, 1st ch. Y. P. S. C. A. tow. sup. n. stu., care Rev. J. W. Carlin	17 50
New Brunswick ch. (of wh. $50 is for sup. Kah Law-Thoon)	87 49
Lyons Farms ch.	17 50
Hightstown, Farther Lights Soc., for the debt	1 00
New Brunswick, Louisa Willet, deceased	500 00
La Fayette ch.	5 00
Mateawan ch. (of wh. $9.73 is from the S. S.)	34 73
Westfield, Primary S. S. for sup. n. pr. Kye Ya, Tavoy, Burma, care Rev. H. Morrow, $7.50; for the purchase of a Bible for the same, $2.60	10 10
Westfield ch. Y. P. S. C. E.,	23 35
Elizabeth, Central ch. S. S. for sup. n. pr. De-Ko-Baw,	25 00
Toms River, 1st ch.	25 40
Caldwell, 1st ch.	17 89
Newton ch.	21 00
Patterson, Alex. W. Rogers, for work at Kurnool	300 00
Haddonfield ch.	149 15
Haddonfield Y. P. S. C. E. ($5 for Rev. J. Dussman's chapel, and $16.50 for starving poor, care of Rev. W. R. Manley, Udayagiri)	26 50
Moorestown Y. P. S. C. E.	5 25
Camden, North ch.	121 53
North ch., Little Helpers, for girl in Miss Kidder's school	25 00
Atlantic City, 1st ch.	120 00
Atlantic City Y. P. S. C. E. Self-denial Fund	11 77
Atlantic City Y. P. S. C. E. n. pr., care of Rev. I. S. Hankins	9 00
Linden ch., additional	35
Camden, Immanuel ch.	$4 10
Camden, Immanuel S. S.	2 90
Florence ch., additional	22 54
Bethany Mission, Atlantic City	5 00
Burlington, 1st ch.	85 51
Burlington, 1st ch. S. S.	20 00
Burlington, 1st ch. Jr. B. Y. P. U., for Peddala Kondiah, care of Rev. W. R. Manley	15 00
Junction ch.	12 00
Lambertville ch.	13 50
Mansfield ch. ($7.14 fr. S.S.),	40 00
Marlboro' ch.	3 37
Central Trenton Y.P.S.C.E. for Palipati Jacob, care of Rev. W. A. Stanton	12 50
Holmdel ch.	105 00
Holmdel S. S. for starving poor, care of Rev. W. B. Boggs, D.D., India	5 00
Upper Freehold ch.	12 25
Trenton, Clinton Ave. ch.	40 89
Keyport ch., special P.V.B.,	10 00
Belmar, Memorial ch.	2 17
Millville ch.	18 20
North Millevile ch.	6 80
Bridgeton, 1st ch., add'l	2 00
Greenwich ch.	10 00
Newport ch.	20 10
Cape May ch. for starving poor, care of Rev. W. B. Boggs, D.D., India	6 57
Cape May Y. P. S. C. E. for add'l n. pr., care of Rev. L. W. Cronkhite	40 56
Salem Memorial ch.	52 69
J. C. S., for n. pr., care of Rev. J. Dussman	9 00
Cape May, 1st (C. H.) ch. B.Y.P.U. for Ko Hmwa Kalay, care of Rev. C. L. Davenport	7 24
Salem, 1st ch.	28 74
Pedricktown ch., add'l	11 53
Quinton ch.	9 00
Dover B. Y. P. U.	3 00
Morristown Y. P. S. C. E.	10 00
Milburn ch.	11 00
Bloomfield, 1st ch.	149 89
Bloomfield, 1st ch. S. S.	100 00
East Orange, 1st of the Oranges ch.	30 72
Millington ch.	79 08
Millington Y. P. S. C. E.	17 58
Mt. Olive ch.	11 25
North Orange ch.	1100 00
Hoboken, 2d ch. Y.P.S.C.E.,	3 00
Jersey City, Summit Av. ch.,	40 00
Paterson, Union Ave. ch. S. S.	16 30
Hoboken, 1st ch. Y.P.S.C.E.,	5 00
Glenwood ch.	56 50
Deckertown ch. S. S.	10 00
Arlington, 1st Sw. S. S.	3 00
Rutherford ch. S. S.	10 00
Paterson, 1st ch.	127 00
Paterson, 1st ch., from Miss Ruth Vernon's S. S. class, for work in India	11 13
Demarest, 1st ch. S. S.	42 35
Hamburg ch.	10 40
Bayonne, 1st ch.	62 79
Bayonne, 1st ch. S. S.	2 21
Bavonne, Bergen Point ch.	5 00
Ridgewood, Emmanuel ch., for general fund	55 00
Ridgewood, for debt	50 00
Ridgewood S. S. for general work	10 00
Ridgewood S. S., for debt	5 00
Paterson, Bethany S. S.	8 29
Harrison, 1st ch.	10 70
Passaic, 1st ch.	128 36
Passaic, 1st ch. S. S.	$10 00
Passaic, 1st ch. C. E.	3 49
W. Hoboken, 1st ch. S. S.	10 00
Hasbrouck Heights ch.	2 50
Paterson, Park Ave. ch.	30 00
New Market, 1st ch., "Farther Lights."	10 00
New Market, 1st ch. Y. P. S. C. E., for sup. n. pr.	25 00
New Market, C. F. Dayton bal. due on sup. n. pr. M. Kondiah, care Rev. W. S. Davis, Allur	15 00
New Market, M. Dayton	2 00
Jersey City, North ch. Y. P. S. C. E.	5 00
Newark, Tabernacle ch. Y. P. S. C. E.	1 10
Jersey City, Bergen ch. Y. P. S. C. E.	15 00
Newark, Emanuel ch. S. S.	4 95
Mt. Bethel ch.	23 49
South Plainfield, 1st ch. Y. P. S. C. E.	2 54
Roselle, 1st ch.	20 00
Newark, Peddie Mem'l ch. S. S.	75 00
Newark, Peddie Mem'l ch.	600 00
Jersey City, North ch.	13 00
Westfield ch.	91 15
Westfield S. S.	25 00
Westfield Y. P. S. C. E.	3 16
Roselle, 1st ch. Y.P. S.C.E.,	5 00
Newark, Peddie Mem'l Jr. C. E.	4 50
Newark, South ch.	100 00
Red Bank S. S.	5 00

PENNSYLVANIA $11,665.01.

Pittsburgh, Fourth Ave. ch. C. E. Day offering	3 00
Pittsburgh, Fourth Ave. ch. Ladies' Society	25 00
Mt. Pleasant Y. P. S. C. E.,	5 75
West Chester, for work in Africa, from Miss Anna Dutton	2 00
Hillsville, Zoar ch.	30 00
Gillett, South Creek Y. P. S. C. E.	2 25
Johnstown, Welsh ch.	15 00
North East, Miss Emma Griffin	1 00
North East, Miss Stella M. Griffin	5 00
Bethlehem, Mrs. Levi G. Clark, tow. the debt	10 00
Philadelphia, Blockley ch. Y. P. S. C. E. tow. sup. Saw She, care Rev. D. A. W. Smith	5 00
Williamsport, 1st ch. C. E.	3 50
Philadelphia, 1st ch. L.B.M.,	5 00
Philadelphia, "W. W." for nat. workers, c. o. Rev. H. Richards, Congo	12 50
Philadelphia, Baltimore Ave. chapel	225 00
Philadelphia, Chestnut Hill ch.	21 55
Philadelphia, R. M. Hunsiker, add'l	15 00
Lower Merion ch.	225 04
Lower Merion S. S.	144 50
A Steward	230 00
Immanuel Mission Y. P. S. C. E. of wh. $30 is for n. pr. c. o. Rev. L. W. Cronkhite	38 66
Philadelphia, Grace ch.	106 00
Roxborough ch.	33 00
Roxborough S. S. (of wh. $50 is fr. G. W. Blakie's class for n. pr. c. o. Dr. Downie)	100 00

J. Lewis Crozer (of wh. $65 is for n. pr. c. o. Rev. W. Carey Calder)$2,500 00
Bethlehem ch. add'l 2 25
Bethlehem ch. S. S..... 24 30
Frankford Ave. ch..... .. 29 00
Frankford Ave. ch. S. S.... 11 54
Pilgrim ch. 6 05
Pilgrim ch. Y. P. S. C. E... 20 83
Gethsemane ch..... 206 00
Gethsemane ch. S. S..... 31 70
Gethsemane Band, "Lecture".... 10 00
Oak Lane S. S. 3 00
Second ch..... 114 00
Second ch. Lord's Day School 30 00
Second ch. Friends for n. prs. c. o. Dr. Downie and Rev. W. H. Cossum 10 00
Fiftn ch. Dr. G. M. Spratt.. 10 00
Memorial ch. 162 37
Germantown 2d ch..... 139 56
E. M. C..... 50 00
Blockley ch. n. pr. c. o. Rev. Joseph Clark, Ikoko, Congo 28 00
Chester Ave. ch. add'l..... 19 52
Fifth ch. B. Y. P. U. Gunrish, c. o. Dr. Downie 8 00
Mrs. Emma W. Bucknell for sup. Messrs. Perrine and Haggard 1,600 00
First ch., add'l, of wh. $60 is for the debt.... 718 80
Snyder Ave. ch..... 11 65
Rev. B. MacMackin..... 5 00
R. H. Crozer.....2500 00
Broad St. ch., to apply on salary of Rev. W. F. Beaman, 57 44
Broad St. Y. P. S. C. E., for same 70 00
Trinity ch..... 86 00
Trinity ch., W. E. Burk Band, to be added to appro'n of Rev. A. E. Seagraves 30 00
Mantua ch., Mrs. Bertolet.. 5 00
Tenth ch..... 26 38
Frankford ch., add'l..... 6 87
North Frankford ch..... 28 00
Jenkintown ch..... 29 96
Jenkintown ch. S. S..... 3 30
Jenkintown ch. B. Y. P. U., 3 61
Lower Providence ch..... 27 40
Evangel. ch., Rev. W. C. Stiver, add'l..... 10 00
Hatboro Helping Hands.... 5 00
Germantown, 3d ch., quarterly coll..... 13 48
Germantown, 3d ch. B. Y. P. U., for n. worker, c. o. Rev. P. Frederickson, Congo... 16 00
South Broad St. ch. 102 40
Davisville ch..... 34 14
Holmesburg ch..... 23 69
York ch..... 3 52
Nicetown ch..... 28 00
Germantown, 1st ch. Y. P. S. C. E. 5 00
Clark's Summit ch..... 1 69
Blakely P. P. (76 cts. fr. Aunt Jane's self-denial birthday offering)..... ... 5 76
Forest City ch..... 25 25
Forest City ch. Band..... 1 50
Carbondale, Berean ch..... 23 78
Carbondale S. S..... 5 00
Peckville ch..... 12 00
North Main Ave. Scranton S. S. and Y. P. S. C. E., for Mg. Tone Aye, c. o. Rev. L. W. Cronkhite.... 12 50
Penn Ave. ch..... 110 19
Penn Ave. ch. S. S..... 119 70

Elkdale ch..... $3 20
Green Ridge Band, n. pr., care Rev. W. A. Stanton, 6 00
Anninereek ch..... 2 50
Amana ch..... 18 06
Beaver Falls ch..... 12 00
Sharon ch..... 20 68
Middletown ch..... 2 60
Forest Lake ch..... 4 00
Forest Lake S. S..... 1 50
Auburn ch..... 2 00
Gelatt ch..... 2 00
Wyalusing ch..... 8 00
West Chester ch..... 44 00
Norristown, 1st ch., add'l... 10 00
East Nantmeal ch. ($5 for the debt)..... 10 00
Altoona, 1st ch..... 1 00
Altoona, Memorial ch. B. Y. P. U., for special student, Rangoon Theol. Seminary 15 00
Hollidaysburg ch., in part.. 70 09
New Bethlehem ch..... 35 00
Meadville ch..... 31 25
Erie, 2d ch..... 4 00
Transfer ch..... 12 11
Indiana ch..... 8 25
J. W. Furman..... 1 00
Crooked Creek ch..... 3 50
Scottdale ch..... 6 61
Scottdale ch. S. S..... 6 55
Scottdale ch. B. Y. P. U.... 7 84
Great Bethel ch..... 18 44
Pennsville ch..... 2 00
Lewisburg ch..... 65 00
Rose Valley ch..... 3 46
White Hall ch..... 6 25
Rush ch..... 4 00
Clinton ch..... 2 50
Jersey Shore ch..... 9 15
Moreland ch..... 4 21
Bloomsburg ch..... 21 00
Bloomsburg B. Y. P. U., for Mr. Cash, c. o. Rev. G. L. Mason, Huchan..... 15 00
Bradford ch., special..... 25 00
Pittsburgh, Wylie Ave. Br. Ladies' Aid Soc.... 2 00
Pittsburgh S. S..... 11 70
Parentum ch..... 11 60
Emmanuel ch., All'y..... 10 00
Emmanuel ch. S. S..... 2 50
Apollo ch..... 100 00
Industry ch..... 2 50
Maple Ave. ch., P'g..... 13 00
Shady Ave. ch., P'g..... 200 00
Reading, 1st ch..... 48 46
Reading, 1st ch. S. S..... 7 00
Hazleton ch. 3 50
Hazleton ch. B. Y. P. U..... 1 50
Minersville ch..... 18 00
Portland ch..... 9 86
Harrison Valley ch..... 17 36
Harrison Valley Y. P. S. C. E. 1 61
Harrison Valley ch., for debt, 7 50
Wellsboro ch..... 57 00
Clinton ch..... 2 25
Aldenville ch..... 3 50
Maple Grove ch..... 2 50
Honesdale ch..... 20 00
Hawley ch..... 16 30
Freeland ch..... 4 50
Luzerne Ave. ch., Pittston.. 64 07
West Lehman Mission..... 2 50
Rev. B. E. Jones..... 3 00
Prospect Hill ch..... 25 00
Village Green ch., S. S. and C. E..... 17 70
South Chester ch..... 6 00
Correction in Feb. Report.—The am't from Pittsburgh, Fourth Ave. ch. should have stated quarterly collection to Feb. 1.

DELAWARE, $15.77.

Claymont, Anna R. Sage tow. the debt..... $10 00
Dover, 1st ch..... 5 77

DISTRICT OF COLUMBIA, $967.74.

Washington, Metropolitan ch..... $62 [illegible]
Washington, E. St. ch. Y. P. S. C. E..... 50 [illegible]
Washington, 2d ch. B. Y. P. U..... 10 [illegible]
Washington, Calvary ch.... 500 [illegible]
Washington, 1st ch. Y. P. S. C. E..... 37 [illegible]
Washington, E. Washington Heights ch..... 11 [illegible]
Washington Y. P. S. C. E. Washington Heights (of wh. $3.30 is for debt) 13 3[illegible]
Washington, 1st ch. Immanuel Mission Circle 100 0[illegible]
Kendall Br. Calvary ch 18 6[illegible]
Kendall Br. Calvary ch. Y. P. S. C. E..... ... 38 [illegible]
Queenstown ch..... 35 0[illegible]
Anacosti ch..... 5 0[illegible]
Anacosti S. S. 6 6[illegible]
Anacosti Y. P. S. C. E..... 1 [illegible]
Washington, Maryland Ave. ch. (of wh. $8.86 is for Y. P. S. C. E.)..... 30 [illegible]
Washington, Grace ch. 37 [illegible]
J. H. Larcombe..... 10 0[illegible]

Correction, February Report.

The Bethany ch. instead of Wi[illegible]mington should be credited with th[illegible] amonnt from Loyal Legion B. [illegible] P. U. and the S. S.

OHIO, $3,094.17.

Dayton, Third St. ch. Ladies' Society $4 [illegible]
Dayton, 1st ch. S. S..... 140 [illegible]
Dayton, Linden Ave. ch. Wom. Soc. for the Congo. 50 [illegible]
Dayton, Linden Ave. ch. Jr. Union for work of Rev. W. M. Upcraft..... 5 [illegible]
Nicholsville, Mrs. M. J. Elrod 5 [illegible]
Troy, William Shilling..... 5 [illegible]
Wyoming Y. P. S. C. E. ... 5 [illegible]
Cleveland, Superior St. ch. Jr. C. E. tow. sup. Rev. M. C. Mason, Tura, Assam.. 12 [illegible]
King's Creek, R. B. ch. 14 [illegible]
Springfield, members of Bethel ch. [illegible]
Salem ch..... 4 [illegible]
Fredericktown ch..... [illegible]
Cyclone, Bethany ch. [illegible]
Jefferson, "Farther Lights" [illegible]
Kingsville, 1st ch. 4 [illegible]
Cincinnati, Walnut Hill ch.. 17 [illegible]
New Richmond ch..... [illegible]
Brush Creek, Rev. F. E. Presgraves [illegible]
Geneva ch. 6 [illegible]
Madison ch. 1 [illegible]
Madison ch. S. S. 1 [illegible]
Perry ch. [illegible]
Harrison ch. [illegible]
Kenton ch. [illegible]
Lima ch. 4 [illegible]
Lima S. S..... [illegible]
Lima, Mrs. P. A. Elder, of wh. $2.50 is tow. the debt. [illegible]
Lima, Mrs. Abbie Crippen . [illegible]
New Hampshire ch..... [illegible]
St. Mary's ch. 15 [illegible]

.....	$16 00
S.....	1 35
. Y. P. U.....	2 65
.....	6 00
ch.....	10 00
alvary ch.....	8 61
edar Ave. ch...	29 00
st ch.....	125 40
Tillson Ave. ch.	123 60
h.....	5 89
.....	15 00
st ch.....	68 38
t ch.....	200 77
ennison Y. M.	28 83
ral ch.....	88 04
len Ave. ch. ...	152 11
ry ch.....	20 54
.....	7 00
: ch.....	9 22
.....	7 40
1st ch.....	100 90
.....	22 05
S. S.....	10 00
B. Y. P. U....	9 60
:h.....	35 50
:h. S. S.....	10 00
:h. B. Y. P. U..	4 29
.....	2 00
W. Baker, Esq.	5 00
rs. Mary A. Cor-	5 00
'ayne St. ch. and	8 96
h.	5 00
B. L. Neff and	11 00
.....	3 35
rs. S. Haning..	50 00
h.	163 95
h. S. S.....	12 14
h. B. Y. P. U...	27 77
h.....	4 85
...	1 00
.....	16 15
ch.....	21 26
'ark Ave. ch ...	30 00
ch.	54 43
.....	5 00
S.....	50
ch.	107 50
: ch. S. S.....	15 00
ch. Y. P. S. C.	5 00
ch. Jr. C. E....	3 00
.....	3 00
9inth St. ch.....	85 83
d ch..... ..	40 00
Walnut Hill ch.,	10 00
st ch. S. S.....	17 18
ch.....	22 85
h. of wh. $75 is Tangeman, $50, Fannie Tange- sup. nat. Karen	145 00
. Y. P. U.....	35
ch. S. S.....	15 75
.....	7 50
M. Reynolds, bt.....	5 00
.....	5 00
.....	2 75
land Ave. ch. ..	72 35
h.....	71 58
h.	6 31
ch., Ladies' F.	3 50
h. Y. P. S. C. E.,	1 95
ton St. ch.....	10 00
er St. ch..	50 00
ch.	13 00
.....	20 00
, 1st ch.....	42 78
Welch ch.....	20 88
Wooster, Judge H. B. Swartz	$5 00
Canton, 1st, ch. Ladies' B. M. Circle	14 00
Brookfield ch.	3 76
Union Valley ch.	3 50
Dresden ch.....	5 00

Correction.

$10 received in February from Linden Ave. ch. Dayton, should have been credited to the "Mission Band of Cheerful Workers" instead of the church.

WEST VIRGINIA, $175.57.

Lenox, C. W. Forman.....	1 00
Greenbrier ch. of Aldenson .	28 30
Lucile, F. F. Daniel, Esq. ..	3 00
Mt. Olive B. M. League....	1 85
Two Run B. M. League	1 37
Bethesda ch.....	3 75
Fair View ch.....	9 25
Olive Branch ch.....	5 75
Carkin, J. Q. Barker, Esq...	5 00
Rosedale, Rev. W. L. Compere and wife	10 00
New England ch.....	5 00
Stillwell ch.	5 05
Grafton ch.	25 25
Grafton, W C Byers, Esq..	50 00
Davis, M. Thompson, Esq..	2 00
Davis, A. A. Richardson, Esq.	6 00
Elkins ch.....	3 00
Hepzibah ch.	5 00
Morgantown, Rev. Ross Ward.....	5 00

VIRGINIA, $125.

Richmond, Rachel Hartshorn Education and Missionary Soc. tow. sal. Mr. and Mrs. William Hull, Congo	20 00
Fortress Monroe, Miss Frances J. Huntley, tow. sal. Rev. Jacob Heinrichs Ramapatam	100 00
Pleasant Ridge, Miss E. Lawrence.....	5 00

INDIANA, $1,661.89.

Camden ch.....	14 40
Camden B. Y. P. U.....	6 42
Camden S. S.....	11 02
Indianapolis S. S. 1st ch.....	50 00
Indianapolis Woman's Miss'y Soc'y	13 04
South Bend, Ladies of 1st Sw. ch. tow. sup. n. pr. "Boka," care Rev. O. L. Swanson, N. Lakhimpur..	20 00
South Bend ch.....	30 00
Brookston ch.	5 25
Evansville, "In memory of H. J. A.".....	50 00
Bango ch.	6 08
Muncie S. S.....	29 10
Muncie Jr. B. Y. P. U.....	11 52
Muncie Sr. B. Y. P. U.....	7 98
Muncie ch.	9 69
Flora ch.	4 50
Stamford ch.....	2 00
Franklin, North, B. Y. P. U.	5 75
Indianapolis, Mrs. L. A. Van Deman tow. L. M. of Ordo L. Van Deman.....	50 00
Lebanon ch.	24 60
Lebanon Junior Union.....	2 00
Lebanon B. Y. P. U.	3 65
Indianapolis, 1st ch.	460 90
Indianapolis, 1st ch. Yates class.....	25 00
Terre Haute, 1st ch. Bible class in S. S.....	$2 00
Evansville, 1st ch. B. Y. P. U.....	2 70
Fort Wayne, 1st ch.	244 60
Wabash ch.....	10 00
Washington Tp. ch..	3 00
Brown's Valley ch...	16 00
Dana ch.....	8 23
Dana, J. H. Rusmisel.....	3 00
Freedom ch.....	2 74
Friendies Grove ch.....	4 85
Rockville ch.	3 60
Tennessee Valley ch.	2 00
Union ch.....	5 12
Spencer ch.....	8 00
Mt. Pisgah ch.....	6 00
Mississinewa Valley ch.....	1 20
Elwood ch.	10 85
Elwood S. S. tow. sup. Sau Lee	5 00
Galveston ch.....	27 41
Galveston S. S. for Sau Lee,	6 00
Michigantown S. S. tow. sup. Sau Lee.....	9 00
Michigantown B. Y. P. U...	5 00
Michigantown, Mr. C. A. Marshall and Mrs. Kittie Marshall, $20 each tow. life membership	40 00
Paint Creek S. S. tow. sup. Sau Lee	1 52
Russiaville S. S. tow. sup. Sau Lee	1 57
Sharon S. S., of wh. $1.60 is tow. sup. Sau Lee... ..	7 00
Sharon ch.....	3 25
Thorntown ch.....	1 00
Young America ch.....	2 40
Young America W. C. tow. sup. Sau Lee	1 00
Young America S. S. for sup. Sau Lee	2 00
Chili ch.....	2 00
Denver ch.....	4 62
Fulton ch.....	2 20
Logansport, 2nd ch.	26 10
Marion, 1st ch.	26 40
Miami ch.	17 00
Niconza ch.....	4 70
Peru ch.	68 79
Weasaw ch.....	2 45
Olive Branch, Mrs. F. G. Heath	1 00
Beaver City ch.....	3 50
Goodland ch.	32 48
Liberty Tp. ch.	5 00
Milroy Tp. ch.....	5 70
Mt. Pleasant, 1st ch.....	20 00
Lima, Miss Ophelia Edgecomb	8 00
Goshen ch.....	23 52
Goshen ch. S. S.....	2 32
Kingsbury ch.....	20 00
La Porte ch.	18 15
Valparaiso ch.....	15 78
Campbellsburg ch.....	2 00
Lost River ch.....	3 00
Mt. Pleasant ch.....	2 00
Orleans ch.	3 00
Paoli ch.....	1 00
Mt. Carmell ch.....	2 00
Mt. Airie ch.	9 75
Westport ch.	3 50
Crawfordsville ch.	27 54
Bethel ch.	2 65
Corneltsville ch.	1 05
Otwell ch.	1 00
Petersburg ch.....	4 25
Veale's Creek ch	1 00

MICHIGAN, $4,239.34.

Yuba, S. H. Sayler	5 00
Bath, Ernest Wilhem.....	4 00

Eaton Rapids ch..... $40 26
Detroit, Woodward Ave. ch. 2000 00
Tecumseh ch. add'l..... 9 00
Flint ch..... 44 21
Leslie, Junior Union 1 25
Alpena ch..... 25 40
Harrisville ch.. 1 01
Prescott, Judson ch..... 3 00
Reno ch. 3 00
Clarkston ch.. 3 01
Detroit, 1st ch..... 110 00
Detroit, 1st ch S. S..... 89 75
Detroit Immanuel ch..... 3 05
Detroit Immanuel S. S..... 5 00
Detroit, 14th Ave. ch, Rev. C. A. Votey 2 00
Detroit Scotten Ave. ch. . 7 42
Detroit, 1st German Y P. S. 9 55
Detroit, Warren Ave. ch.... 67 86
Mt. Vernon ch..... 10 15
Pontiac ch..... 35 63
Pontiac S. S..... 14 00
Atlas ch. 2 13
Imlay City ch..... 36 50
Imlay City S. S. 5 00
Imlay City B. Y. P. U..... 5 00
Oakfield ch. 2 53
Cedar Springs ch. 5 00
Grand Rapids, Wealthy Ave. B. Y. P. U., tow. sup. Bible Women in India... 6 70
Grand Rapids, 2d ch... .. 57 50
Grand Rapids, Cal. ch. .. 5 00
Lowell ch., tow. helping famine sufferers in India.. 1 00
Nashville ch. 5 00
Paris ch..... . 14 00
Ionia ch..... 13 13
Ionia B. Y. P. U..... 2 90
Lake Odessa ch..... 1 36
Pewamo ch..... 2 17
Seberva ch..... 3 15
Smyrna ch. 3 00
Kalkaska ch. 3 89
Kalkaska S. S..... 2 50
Kalkaska B. Y. P. U. 1 40
Petoskey ch..... 8 01
Petoskey S. S., of wh. $12.55 is fr. Y. P. Class 17 08
Hillsdale ch.. 16 15
Hillsdale B. Y P. U..... 2 00
North Adams ch..... 5 25
North Adams B. Y. P. U... 3 00
Bad Axe ch..... 10 46
Bad Axe S. S..... 3 00
Bad Axe B. Y. P. U..... 1 00
Cass City ch. 25 00
Crosswell B. Y. P. U..... 3 00
Deckerville ch..... 3 00
Deckerville S. S. 0 50
Deckerville B. Y. P. U..... 0 50
Elmer ch..... .. 2 30
Marion ch..... 4 00
Sand Beach ch..... 19 55
Unionville ch. 5 00
Verona ch. 1 70
Worth ch. 4 31
Brooklyn ch..... 8 75
Clarke's Lake ch. 2 40
Diamondale, Rev. John Gunderman and wife... 3 00
Jackson, 1st ch..... 95 05
Jackson, 1st ch. B. Y. P. U., 6 50
Mason ch. 40 00
Springport ch..... 4 56
Tompkins ch..... 1 30
Athens ch..... 2 25
Athens S. S..... 1 25
Augusta ch. 2 00
Battle Creek ch..... 58 51
Bloomingdale ch..... 10 00
Ganges ch. (of wh. $1 is fr. the Juniors) 3 70
Kalamazoo, 1st ch..... 204 50
Kalamazoo, Portage St. ch.. 5 95
Kalamazoo, Portage St. S.S. 3 66
Kalamazoo, Portage St. Junior Un..... $0 40
Otsego, ch. 12 90
Otsego B. Y. P. U..... 3 60
Paw Paw ch..... 6 04
Plainwell ch. 100 00
Prairieville ch..... 7 40
Adrian ch.. 66 61
Clayton ch. 3 60
Tecumseh ch..... 20 00
Calumet ch. 17 49
Gladstone ch..... 12 46
Iron Mountain, Emmanuel ch..... 2 00
Ishpeming, Cal. ch. 10 00
Sault Ste. Marie ch..... 14 85
Sault Ste. Marie S. S..... 1 48
Kingsley ch.. 1 75
Manistee, Maple St. ch..... 8 00
Alma ch. 75 75
Bay City, 1st ch..... 70 00
Bay City, 1st ch. S. S. 5 00
Mt. Pleasant ch..... 6 50
Saginaw, E. S. st ch. 55 34
St. Louis ch.... 7 25
West Bay City, Rev. C. H. Irving 5 00
Byron ch..... 9 29
De Witt. Personal 1 00
Lansing ch 13 50
Lansing B. Y. P. U..... 5 25
Owosso S. S. 2 00
St. John's ch. 10 00
St. John's B. Y. P. U. 3 00
Vernon ch..... 11 70
Webberville ch..... 4 00
Williamstown ch. 16 20
Ovid ch. 37 83
Cassopolis ch. 4 51
Dowagaic, Stella Bond fund, tow. sup. evangelistic work, care Rev. A. Bunker, Toungoo, Burma..... 4 00
Lawrence..... 1 65
Weesaw ch..... 1 00
Jones ch..... 2 00
Newberg ch..... 2 50
Three Rivers ch..... 1 12
Cadillac ch..... 28 65
Dalton W C.. 2 00
Iron Mountain Sw. ch. 4 75
Ishpeming Sw. ch..... 8 00
Ishpeming Sewing Soc. 10 00
Ishpeming Mother's Soc.... 30 00
Luddington ch..... 5 00
Norway, W. C..... 5 00
Personal..... 10
Norway, John Wikland..... 1 00
Republic ch..... 2 00
Ypsilanti ch. 72 00
Brighton ch..... 10 62
Brighton S. S..... 1 09
Commerce ch..... 2 50
Highland ch. 10 05
Highland S. S. 5 00
Holly ch. 6 57
Kensington ch..... 14 11
Fowlerville ch..... 14 00
Milford ch. 16 25
Northville ch. 9 13
Salem ch 11 48
Walled Lake ch..... 16 00
Wayne ch..... 33 25
Wayne S. S..... 5 00
Hart ch.. 72
Pentwater ch. 10 00
Ensley ch. for the debt..... 2 50

ILLINOIS, $6,838.45.

Rock Island, Mrs. Pauline E. Sinnet $25 00
Fidelity, Mrs. Alice Beeby.. 1 00
Griggsville ch..... 10 00
Georgetown, Mrs. C. A. Hawes..... 1 00
Gilman ch..... 7 50
New Burnside, W. R. Mizell, M.D..... $4 00
Alton, Cherry St. A. M. S. S. 3 00
Alton, Pastor's Birthday Book, 1st quarter..... 4 90
Alton, Cherry St. Hunterstown Mission..... 4 40
Alton ch.. 86 84
Alton S. S. 7 41
Hinckley ch..... 6 05
Joliet, 1st ch..... 46 05
Kaneville, Dea. Hanchett on note..... $4 40
Morris ch. 11 00
Newark, Mrs. Seth Sleezer. 12 50
Plainfield, J. F. Robbins.... 6 00
Milton Centre, Eld. O. C. Dickinson..... 5 00
Milton Centre S. S. 1 90
Atlanta ch. 20 50
Bloomington ch.. 95 00
Deer Creek ch.... 4 00
El Paso, Rev. J F Howard and wife.... 10 00
El Paso, Dea. Evans, sup. Ong. stu. 25 00
El Paso S. S. for sup. Ong. stu..... 25 00
El Paso ch..... 30 55
Hudsou ch..... .. 36 35
Lexington ch..... 5 50
Mendota Y. P. S. C. E..... 2 03
Minonk ch..... 6 45
Minonk Y. P..... 1 55
Champaign ch..... 37 65
Champaign S. S. 13 17
Fairmont ch..... 7 00
Gifford ch..... 28 39
Paris ch. for Telugu mission, 13 00
Penfield ch..... 13 25
Rantoul ch..... 12 00
Urbana ch 34 10
Urbana S. S..... 9 08
Urbana Y. P..... 5 00
Girard ch..... 2 75
Waverly ch..... 11 05
Smith's Grove ch..... 1 90
Vandalia ch..... 7 72
Chandlerville, Mrs. B. Gill . 40 00
Austin ch..... 120 00
Austin S. S. 100 00
Chicago, Bethany ch..... 40 03
Chicago, Y. P. for sup. Po San, Swatow..... 25 00
Chicago, Centennial ch. 149 91
Chicago, Central ch., Miss M. G. Burdette 5 00
Chicago, Covenant ch..... 72 14
Chicago, Englewood ch..... 219 38
Chicago, Englewood S. S., for sup. n pr., care of Rev. J. S. Adams, China..... 25 00
Chicago, Englewood Y. P. S. C. E..... 4 25
Chicago, 1st ch. 540 82
Chicago, 1st ch. Y. P. 3 24
Chicago, 4th ch. 225 00
Chicago, Galilee ch..... 4 88
Chicago, Hyde Park ch..... 228 84
Chicago, Dr. Northrup 12 50
Chicago, Immanuel ch..... 224 67
Irving Park, E. W. Moyle and wife, for Tel. mission, 5 00
Chicago, LakeView S.S., for Rev. John Firth, Assam.. 3 92
Chicago, La Salle Ave. ch... 46 00
Chicago, Memorial ch..... 322 07
Chicago, Messiah ch., Mrs. Z. Dixon, for work in Japan. 30 00
Chicago, Millard Ave. ch... 26 00
Chicago, Second ch. 230 21
Chicago, So. Park ch. 6 01
Chicago, Western Ave. ch.. 428 90
Chicago, Woodlawn Park ch..... 16 80

Crystal Lake, A. Thompson, $5 00
Elgin, 1st ch. 243 17
Elgin, Immanuel ch. 3 00
Evanston ch. 62 30
Harvey, Mrs. Daniels 1 00
Hebron ch. 20 00
Highland Park ch. 18 40
Highland Park Y. P. for Tel. pr. 5 00
La Grange S. S. 4 15
Morgan Park ch. 179 84
Oak Park ch. 50 00
Wauconda ch. 2 60
Waukegon ch. 44 37
Waukegon S. S. 10 28
Wheaton ch. 54 94
Wheaton Y. P. 10 00
Woodstock S. S. for Pariah, care of Dr. Clough. 20 74
Miss J. Sondericker 1 00
Chicago, Pilgrim Temple ch. 11 00
Cairo ch. 11 00
Jonesboro, A. J. Smith, for sup. Diriam Gooraviah, care of Dr. Clough. 10 00
Damascus ch. 3 15
Erie ch. 5 23
Freeport ch. 50 00
Mt. Carroll ch. 39 50
Mt. Carroll S. S. 10 00
Mt. Carroll Y. P. 12 00
Chatsworth ch. 25 90
Grant Park ch. 2 50
Hoopeston ch. 10 35
Loda ch. 30 00
Momence ch. 9 00
Hart's Prairie, Eld. W. P. Hart, for pr., care of Dr. Clough 25 00
Carbondale ch. 21 75
Carbondale Y. P. 9 75
Granville ch. 17 00
La Salle, late Aaron Gunn. 10 00
Marseilles S. S. for Ong. student 4 85
Ottawa ch. 111 15
Ottawa S. S. for sup. Rev. R. L. Halsey 211 15
Paw Paw ch. 29 50
Tonica ch. 20 00
Galesburg ch. 115 03
Galesburg S. S. 50 00
Galesburg Y. P. 18 00
Galva ch. 16 75
Sparland S. S. 4 30
Steuben S. S. 50
Barry ch. 21 50
Alpha ch. 10 95
Mt. Pleasant ch. 26 87
Rock Island, 1st ch. 20 02
Belvidere, 1st ch. 21 24
Morengo ch. 225 53
Morengo S. S. 63 12
Rochelle ch. 13 30
Rockford, 1st ch. 18 00
Rockford, 1st ch. Y. P. for sup. Moliah Poliah, care of Dr. Clough. 10 00
Rockford, State St. ch. 137 54
Rockford, State St. S.S. 14 10
Stillman Valley ch. 6 37
Stillman Valley S. S. 8 00
Sycamore ch. 23 75
Blandensville ch. 22 00
Blandensville Y. P. 5 00
Macomb ch. 17 74
Macomb Y. P. 16 70
Oquawka ch. 17 50
Roseville ch. 16 26
Rozetta ch. 15 50
J. J. Green and wife 30 00
St. Mary's, Rev. E. Goodwin and wife, tow. sup. n. pr. in China 25 00
St. Mary's ch. 10 00
Big Ridge ch. $2 40
Berlin ch. 15 50
Thos. G. Meudenhall 50 00
Jacksonville ch. 73 25
Springfield, Fred Brooks for sup. Ong. stu. 12 50
Springfield ch. 60 73
Stonington ch. 63 00
Marion, Mrs. C. J. Pease 2 00
Chicago, 4th ch., Sw. 8 05
Chicago, Tabernacle ch. Sw., 23 00
Lake View ch. 26 00
Chicago, Sw. churches per Weekly News 88 71
Austin Y. P. 20 00
DeKalb ch. 9 75
Evanston Y. P. 41 00
Galesburg Y. P. per Rev. M. Berglund, for pr., care of Rev. O. L. Swanson, Assam 8 00
Moline ch. 20 00
Ladies for China 50 00
Monmouth ch. 5 00
Princeton ch. 3 06

WISCONSIN, $6,236.67.

Manawa ch. $1 00
Milwaukee, Garfield Ave. B. Y. P. U. 4 49
Milwaukee, Temple Builders of wh. $2 is for school work, c. o. Rev. J. Speicher, 10 30
South Kaukauna ch. 10 00
Clinton, Ellek Bruce, deceased 4,300 00
Madison C. E. Society 6 85
River Falls S. S. "Birthday offering 2 42
Buena Vista S. S. 1 50
Merrill ch. 9 40
Rhinelander ch. 6 14
Waupaca ch. 2 00
Wauson ch. 5 04
Wausau S. S. 9 90
Beaver Dam ch. 52 50
Columbus, J. I. Merriam and wife 15 00
Fox Lake ch. 43 00
Lodi ch. 1 00
Otsego ch. 5 00
Rio ch. 2 00
Eau Claire ch. 100 00
Augusta ch. 11 30
Augusta Y. P. 1 40
Knapp ch. 1 50
Menomonie ch. 36 20
Beloit ch. 31 75
Clinton ch. 20 00
Evansville ch. 23 00
Janesville ch. 255 93
Juda Y. P. 4 00
Riley ch. 2 50
Union ch. 5 00
Elroy ch. 2 55
Elroy Y. P. 2 90
Kendall ch 18 00
La Crosse Tab. ch. 4 85
Sparta ch. 30 50
Whitehall, Mrs. N. L. Sweet, 10 00
Darlington ch. 24 00
Baraboo ch. 5 00
Baraboo S. S. 5 08
Fairfield ch. 3 00
Madison ch. 77 29
Lyndon ch. 15 16
Merton ch. 19 42
Merton S. S. 1 61
Individual 52
Milwaukee, Garfield Ave. ch. 11 10
Milwaukee South ch. 201 60
Milwaukee Tab. ch. 50 00
Oconomowoc ch. 34 33
Racine Y. P. 14 00
Sheboygan Falls ch. $5 50
Waukesha ch. 79 46
Wauwatosa ch. 70 00
Hudson ch. 59 91
Burlington ch. 21 22
Delavan ch. 271 37
E. Delavan ch. 8 00
Millard ch. 16 50
Walworth ch 12 50
Whitewater ch. 8 00
Appleton ch. 39 00
Berlin ch. 27 00
Fond-du-Lac ch. 5 50
Green Bay, 1st ch. 47 70
Marinette ch. 11 25
Omro ch. 13 05
Union Grove Ladies' Soc. for Africa 6 00
Marinette Swedish ch. 23 62

MINNESOTA, $3,094.27.

Milton ch. $10 00
St. Paul, Miss Edna J. Platt, tow. sup. girl in school at Ningpo, care Miss H. L. Corbin. 10 00
Minneapolis, 1st. ch. Mrs. W. W. Campbell. 10 00
Minneapolis, 1st ch. 566 17
Minneapolis, 1st ch., Young Men for W. China. 87 30
Minneapolis, 1st ch. S. S., for Rungiah. 50 00
Minneapolis, Olivet ch. 51 97
Minneapolis, Olivet ch., Young Men for W. China, 12 55
Minneapolis, Calvary ch. 46 35
Minneapolis, Calvary ch., Young Men for W. China, 15 00
Minneapolis, 4th ch. 13 24
Minneapolis, 4th ch., Young Men for W. China. 100 00
Minneapolis, Tabernacle ch., 31 00
Minneapolis, Tabernacle ch., Young Men for W. China, 5 00
Anoka, Y. M. for W. China, 2 75
Minneapolis, Central ch. 100 00
Minneapolis, Central ch. S.S. 22 05
Minneapolis, Central ch., Men for W. China. 40 00
Minneapolis, German c , for famine fund. 5 50
Anoka ch. 14 34
Minneapolis, Immanuel ch., 7 00
Minneapolis, Immanuel ch., Y. Men for W. China. 50
Lake Benton ch. 3 85
Lake Benton ch. S. S. 1 75
Pipestone ch. 6 70
Worthington ch. 7 87
Worthington Aid Soc'y 5 00
Windom ch. 10 25
Windom ch. B. Y. P. U. 3 00
Windom ch. Jr. B. Y. P. U., 42
Mankato ch. 14 85
Kasota ch. 3 92
St. James ch. 5 50
Minneapolis, 1st Sw. King's Army 100 50
Burchard, D. Hammer. 5 25
Minneapolis, 1st Sw. "Elada Budskapet" 20 00
Grove City ch. 34 58
North Blanch S. S. 1 00
Isanti, S. ch. 8 17
Isanti, Edna Rapp. 10 00
Isanti, North ch. 5 30
Isanti, Rev. Carl Vingren. 25 00
Isanti, Wom. Soc. 20 00
Isanti, Children's Soc. 10 00
Cambridge ch. 7 50
Fish Lake ch. 11 54
Stanchfield ch. 7 75
Rush Lake ch. 2 00
Spring Vale ch. 11

Houston ch. $6 75
Cokato ch. 7 50
Cokato ch. Little Helpers 10 00
Worthington ch. 56 25
Worthington ch., Lena Moberg 1 00
Fergus Falls ch. 6 83
Fergus Falls Hope Army 10 00
Fergus Falls ch., Helena Peterson 4 00
Big Stone ch. 4 00
Brainerd ch. 5 00
Brainerd ch. Sewing Soc. 5 00
Delano ch. 4 00
Willmar ch. 3 65
Willmar ch. S. S. 5 41
Willmar ch., ch. for Nazzagga, Bapatla, Ind. 7 09
Red Wing ch. 23 30
Albert Lea, for A. Khim, Swatow 15 00
Lincoln ch. 31 00
Lincoln ch., P. M. Peterson, for Zechariah Deknu Sibsagor, Assam 25 00
Burchard ch. 3 75
St. Paul, 1st ch. Sw. 43 33
St. Paul, Anna Lindholm 3 00
St. Paul, Woman's Soc for Congo 50 00
Minneapolis, 1st Sw. Y. P. Soc., W. China 50 00
Elim, Y. P. S. 26 45
Elim, S. S. 3 00
Duluth, Bethel ch., for W. China 2 00
Duluth, 1st Sw. B. Y. P. U., 3 00
Duluth, 1st Sw. S. S. 2 00
St. Cloud ch. 10 15
St. Cloud ch. Y. P. S. 6 00
Henning, Y. P. S. 5 00
Scandia, Y. P. S. 5 00
Scandia ch. 5 00
Scandia, Frank Lundston 3 00
Scandia, for famine fund 4 50
Greenleaf, for famine fund 8 10
Soudan ch. 10 10
St. Peter, P. Tenquist 5 00
White Rock, J. Monson 5 00
Leenthrop ch. 6 60
Foldahl, C. Olson 2 50
Foldahl, C. Olson, for famine fund 2 50
Ortonville, J. Carlson, for Konegupogu Moses, Udayagiri, care Rev. W. R. Manley 12 50
West Duluth ch. 5 00
Lake City Sw. ch. 5 00
Alexandria ch., for debt 5 00
Deerwood ch. 10 00
Rev. A. Sissell 1 00
Fasston ch. 3 74
St. Paul Dan. Nor. ch. 3 25
Kasson ch., Dan. Nor. 14 40
Kasson ch., Dan. Nor., S. S., 3 01
Albert Lea ch. 31 25
Blooming Prairie Nor. Dan. ch. 24 40
Minneapolis Nor. Dan. ch. 22 00
Clark's Grove ch., for fam. fund 65 00
Clark's Grove ch. S. S. 7 53
Detroit ch. 15 75
Detroit ch. B. Y. P. U. 2 60
Brainard ch. 5 70
Little Falls ch. 15 50
Little Falls ch. Y. P. S. C. E. 3 00
St. Paul, Hebron ch. 13 00
St. Paul, Hebron ch. Y. P. S. C. E., for W. China 5 00
St. Paul, Woodland Park ch., 158 07
St. Paul, Woodland Park ch. S. S. 2 04
St. Paul, Philadelphian ch., $2 65
Stillwater ch. 9 61
Red Wing ch. 15 06
Red Wing ch., Rev. W. E. Barker, for Juddla Luxmiah, care Rev. W. R. Manley, Udayagiri, India, 15 00
St. Paul, "a friend," for W. China 20 00
St. Paul, Burr St. ch. 24 75
St. Paul, 1st ch. 45 07
Clinton Falls ch. 3 85
Kenyon ch. 15 00
Brownsdale ch. 5 41
Berlin ch. 5 00
Blooming Prairie ch. 4 00
Austin ch. 54 90
Cheney ch. 56 46
Hector ch. 4 50
Wheaton ch. 6 00
Bird Island ch. 3 05
Money Creek ch. 19 00
St. Charles ch. 3 00
Wassioga ch. 4 04
West Concord ch. 16 24
West Concord C. E. Soc. 10 00
Minnesota City ch. 3 50
Minnesota City S. S. 2 27
Kasson ch 5 00
Rochester ch. 36 40
Winona ch. 62 25
Leroy Y. P. S. C. E. for W. China 2 25
Northfield ch. 41 04
Duluth, 1st ch. 50 00
Owatonna 55 08
Crookston ch. 25 60
Minneapolis, Nor.-Dan. ch. 1 66
Houston ch. 1 69

IOWA, $1,144.79.

Toledo ch., Mrs. D. B. Edwards $2 00
McGregor, Mrs. A. T. Arnold, tow. the debt 20 00
Bedford, Mrs. A. M. Clark, for the debt 5 00
Indianola, 1st ch., for Rev. W. F. Gray's work, Haukow 40 00
Chardon, from "Light-House" boxes 1 17
Denison, 1st ch. 32 00
Knoxville ch. 8 12
Estherville ch. 6 75
Superior ch. 2 25
Omaha, Rev. N. B. Rairden, 10 00
Marion ch. 11 35
Vinton ch. 16 20
Marshalltown ch. 3 00
Alta, Wom. Soc. 20 00
Stratford ch. 2 85
Kiron ch. 3 65
Swea ch. 4 00
Cedar Rapids ch. 4 26
Des Moines Forest Ave. S. S. 10 06
Des Moines Forest Ave. ch. 6 00
Monroe ch. 45 00
Fairmont ch. 2 50
Winterset ch. 54 04
Knoxville, Miss. Band 1 72
Des Moines, 1st ch. 11 45
Int. Zion ch. 25
Bedford, 1st ch. B. Y. P. U. 10 00
Lake City, Rev. J. Wayland Allen 5 00
Eldon ch. 3 30
Ottumwa ch. 63 18
Washington ch. 10 00
Wellman ch. 1 25
Sibley ch. 11 00
Sibley S. S. 3 30
Sibley B. Y. P. U. 5 20
Sioux City Immanuel ch. 3 10
Akron ch. $19 00
Akron B. Y. P. U. 5 00
Fairfield ch. 50
Fairfield Jrs. 1 00
Medeapolis ch. 3 10
Mt. Pleasant ch. 25 00
Sperry ch. 3 10
Burlington, Walnut St. ch. 6 03
Burlington, 1st ch. 30 00
Jessup, B. Y. P. U. 5 00
Jessup B. Y. P. U. for n. pr. 3 35
Manchester ch. 20 00
Dubuque ch. 10 00
Cascade ch. 2 15
Hiteman ch. 6 40
Centerville ch. 5 15
Russell B. Y. P. U. 2 25
Iowa Falls ch. 35 10
Marshalltown ch. 50 00
Marshalltown, Mrs. Emily Randall 100 00
Farmington ch. 5 85
Keokuk ch. 19 81
Bonaparte ch. 1 44
Osage ch. 25 00
Osage S. S. for Rev. J. M. Carvell, Assam 7 00
Rockwell ch. 12 00
Plainfield ch. 16 00
Riceville ch. 22 00
Swaledale ch. 12 00
Cedar Falls ch. 5 00
Camanche ch. 7 00
Whilton Junction ch. 4 00
Muscatine ch. 27 00
Davenport ch. 90 00
Emerson B. Y. P. U. 4 00
Red Oak ch. 25 00
Red Oak B. Y. P. U. 25 00
Red Oak S. S. 25 00
Northboro S. S. 4 00
Clarinda ch. 10 00
Tabor ch. 6 85
Tabor B. Y. P. U. 2 50
Rowles ch. 4 25
Mt. Olive ch. 2 00
Sigourney ch. 4 00
So. English ch. 2 25
Bragton B. Y. P. U. 1 40

KANSAS, $1,396.32.

Plano ch. for India $12 00
Nickerson ch. 5 80
Nickerson ch. S. S. 3 17
Nickerson ch. Y. P. S. 1 85
Alden ch. 2 80
Alden S. S. 3 55
Alden Y. P. S. C. E. 75
Onaga ch. 3 40
Elm Creek ch. 4 25
Elm Creek S. S. 2 00
Elm Creek, Rev. L. Gottman 5 00
Havensville ch. 2 71
Havensville S. S. 46
Wheaton ch. 1 50
Blue Rapids ch 23 00
Marshall Centre ch. 31 00
Marshall Centre ch. S. S. 1 12
Marysville, John Braly 5 00
Roxbury ch. 2 15
Roxbury S. S. 2 00
Newton ch. 26 44
McPherson ch 27 49
McPherson S. S 6 79
McPherson Y. P. S. C. E. 2 95
Victory ch 8 00
Victory ch. S. S. 1 20
Florence ch. 11 47
Morgan ch. 2 75
Caldwell ch. 6 50
Caldwell ch. S. S. 63
Caldwell ch., Mr. T. E. Neal, 25 00
Harper S. S. 80
Chicaskia ch. 3 25

.....	$2 05
h.....	5 00
.....	2 00
.....	6 00
. Miss Sadie Sam-	
.....	1 00
ch.....	40
h.....	1 00
.....	6 25
. S. S.....	2 55
S. S.....	2 10
.....	2 12
S. S.....	1 30
ſ. P. S. C. E.....	2 33
ı ch.....	2 50
ı, J. Putnam.....	50
h.....	4 20
ch.....	61 64
h.....	1 75
Joseph Little.....	10 00
.....	2 00
tow. the debt....	2 00
.....	7 60
adison st. S. S...	50
e ch.....	9 80
:h.....	67 31
ı ch.....	3 30
ch.....	12 88
h.....	2 70
orth ch.....	15 34
orth ch. S. S.	9 35
orth ch. Y. P. S..	5 31
ch.....	4 70
ch.....	10 97
ch. S. S.....	1 75
ch. S. S.	1 35
h.....	5 65
.....	1 09
. S. S.....	3 31
. Y. P. S.....	60
ch.....	134 79
ch. S. S.....	25 00
y, 1st ch	15 24
y, 1st ch. S. S....	1 26
y, 1st ch. Y. P. S.	3 50
y, 1st ch. Young ible and Mission o apply tow. sup. ımeh, c. o. Rev. ſenport.....	12 50
ſ, Edgerton Place	8 29
ty, Edgerton Pl.	7 50
ty, Edgerton Pl.	13 50
th ch..... ...	22 53
ch.....	5 30
S. S.....	70
ı	4 75
y, 3d ch.....	7 67
e ch.....	10 00
S.....	1 79
d ch.....	9 40
P. S.....	50
ſ. P. S.....	1 00
ı.....	50 00
.	1 41
ce ch.....	1 00
ı.....	3 25
ı. S. S.....	1 10
:h.....	1 49
J. M. Jones	5 00
Miss May Dob-	5 00
1st ch.....	58 77
1st ch. S. S.....	2 71
h.....	4 00
.....	8 50
. S. S..... ...	2 22
h.	18 00
.....	9 75
.....	31 25
. Y. P. S.....	3 60
Rev. S. J. Miner, 1st inst. L. M., including $5 received last month	$20 00
Troy ch.....	10 00
Troy ch. S. S.....	90
Jordan Creek ch.....	2 00
Barleyville ch.....	15 44
Woodlawn S. S.....	35
Colby ch.....	7 25
Oberlin ch.....	9 05
Phillipsburg ch.....	6 00
Phillipsburg, O. D. Lewis ..	5 00
Big Creek ch.....	2 60
Smith Centre ch.....	1 00
Jennings ch.....	75
Concordia ch.....	7 00
Clyde ch.....	10 10
Belleville ch.....	10 75
Clay Centre ch.....	16 15
Beloit ch.....	13 50
Beloit S. S.....	2 04
Beverly ch.....	2 55
Elmira ch.....	1 50
Minneapolis	5 71
Abilene ch.....	18 14
Abilene S. S.....	70
Abilene ch. Y. P. S.....	2 32
Antioch ch.....	5 00
Elm Grove, Newell Howard,	1 00
Pratt ch.....	2 50
Pratt, W. H. Shrack.....	2 00
Mt. Pleasant ch.....	2 00
Cairo ch.....	1 50
Preston S. S.....	1 25
Altamont S. S.	3 45
Labette ch.	3 00
Parsons S. S.	3 35
Oswego Y. P. S.....	2 60
Mt. Pisgah ch.....	9 10
Mt. Pisgah ch. S. S.	1 00
Thayer ch.....	3 00
Osage City, W. C.....	6 69
Enterprise, W. C.....	50
Enterprise, John Enicker ...	1 50
Kansas City ch.....	6 29
Kansas City S. S.....	2 36
Kansas City Y. P. S.....	2 70
Douns ch.	3 25
Hays City S. S.	1 50
Woodston ch.....	3 50
Grand Centre ch.	50
Ellis ch.....	4 00
Hill City ch.....	1 75
Pleasent View ch.	60 00
Arkansas City S. S.....	1 50
Wilmot S. S.	1 00
Wichita, West side S. S.	2 00
Wichita, Emporia Ave. ch..	2 50
Winfield ch.	54 48
El Dorado Y. P. S.....	5 40
El Dorado Jr. Y. P. S.....	1 80
Nacka, William and Sarah Anderson tow. the debt..	4 00
Ottawa, H. P. Blunt tow. sup. student, care of Miss Olive Blunt.....	3 00
Ottawa, Bethel ch.....	3 00
MISSOURI, $31.15.	
Board of Home and Foreign Missions	1 15
Macon, E. A. Merrifield ...	28 00
St. Louis, Jasper Powlis, for the debt.....	1 00
Clinton ch.....	1 00
NEBRASKA, $341.67.	
Arkinson ch.	6 00
Liberty B. Y. P. U.....	2 00
Omaha, 1st Swedish ch. for famine sufferers, care of Rev. G. H. Brock	12 00
Palmyra, member of S. S. ..	1 00
Friend, for the debt.	1 00
Gibbon ch.....	9 00
Juniata ch.....	4 34
Mason City ch.....	$2 52
Broken Bow ch.	6 00
Endell, 2d ch...	2 40
Endell, 1st ch.....	2 00
Juniata S. S. "children's offering"	1 10
	$14 02
Expenses of O. A. Buzzell	3 82 $10 20
Burwell ch.....	65
Columbus ch.....	10 48
Norfolk ch.....	13 47
Norfolk, W. & C. Haycroft, tow. sup. J. Paul.....	2 25
Wayne ch.....	4 90
Carroll Y. P. S.	1 81
Plainview ch.....	14 55
Plainview ch. Y. P. S.....	1 65
Plainview, Geo. C. Merrill..	2 00
Randolph ch.....	3 45
Johnson ch.....	3 26
Auburn S. S.....	1 56
Pawnee City S. S.....	3 60
Peru ch.	27 99
Peru ch. S. S.....	7 01
Tecumseh S. S.....	1 18
Liston ch.	1 30
Liston, Rev. H. H. Allen..	1 00
Liston, Mrs. H. N. Allen..	1 00
Liston, Esther B. Allen.....	1 00
Liston, Bessie F. Allen.....	1 00
Liston, Charlie H. Allen....	1 00
Chadron ch.	13 12
Chadron ch. S. S.....	1 88
Silver Creek Y. P. S.....	7 86
Silver Creek, Mrs. S. H. Johnson	5 00
Omaha, Beth-Eden ch.....	31 45
Omaha, 1st ch. Rev. N. B. Rairden	15 00
Holdredge ch.....	2 74
Hastings ch.....	5 77
Fisher S. S.	1 55
Oakland ch.	31 80
Oakland ch. S. S.....	13 75
Oakland ch. Y. P. S.	15 00
Valley S. S.	2 00
Waterville, J. A. Swanson .	5 05
Gothensburg ch.	13 35
Gothensburg, John Daw....	3 10
Weston S. S.	12 20
Weston, O. A. Ekdahl	2 50
Weston, Mrs. C. Hanson...	2 00
Stark, Alfred Gustafson	2 50
Omaha, South ch.	2 30
COLORADO, $885.	
Denver, H. F. Wilkinson, $2 for the debt, and $2 for current expenses.....	$4 00
Denver, North Side ch.....	8 30
Denver, North Side S. S....	2 60
Denver, North Side Y. P...	65
Denver, Mrs. A. W. Harrington, Leicester, Mass., Miss Capitola Dukes, Chariton, Iowa, tow. sup. Coh-da-foh, care Rev. J. R. Goddard, Ningpo.....	22 40
Denver, 1st ch.....	45 10
Delta ch.....	11 00
Delta ch. S. S.....	4 00
Lake City ch.....	2 00
Denver, Calvary ch.....	55 70
Denver, Beth-Eden ch.	38 50
Denver, Swede ch. Peter Norby	2 00
Denver, Judson Mem'l ch.....	20 25
Denver ch. S. S.....	6 55
Denver ch. Y. P. S.....	3 90
Greely ch.	78 27
Fort Collins ch.....	55 13
La Junta ch.	28 00
La Junta, Rev. F. W. Hart. tow. sup. n. pr.....	12 50

La Junta, Mrs. A. Russell tow. sup. n. pr. $12 50
La Junta, J. B. Sherman tow. sup. n. pr. 12 50
La Junta, Mrs. J. B. Sherman tow. sup. Bible woman ... 15 00
Cañon City ch. 75 75
Cañon City, Miss Luella A. Hall, to apply tow. work of Rev. J. S. Adams 25 00
Cañon City, Mrs. M. Etta Massey, to apply tow. sup. B. W. Mah Tin, c. o. Rev. John McGuire 25 00
Cañon City, Miss M. V. Seelye, to apply tow. work of Rev. J. S. Adams, 25 00
Pueblo, 1st ch. 29 00
Colorado Springs ch. 250 80
Husted ch. 4 61
Table Rock ch. 4 10
Monument ch. 4 89

CALIFORNIA, $3,300.59.

Alameda ch. $44 50
Alameda ch. S. S. 12 90
Berkley ch. 36 00
Ceres Y. P. S. for sup. Rev. W. Wynd 5 00
Golden Gate B. Y. P. U. for sup. Rev. W. Wynd 5 00
Golden Gate S. S. 8 00
Oakland, 1st ch. 75 14
J. P. Cogsville 50 00
Rev. C. H. Hobart 20 00
Extra Cent a Day Band 14 40
Oakland, 10th Ave. ch. 250 60
Oakland, 10th Ave. S. S. ... 16 11
Oakland, 23d Ave. ch. 105 00
Oakland Beth-Eden ch. 5 00
Oakland Swede ch. 11 75
Oakland Swede ch. S. S. 3 00
Oakland Swede ch. Y. P. S., for sup. n. pr. Shway Ze Paw, c. o. Dr. Bunker 25 00
Penryn ch. 12 45
Penryn ch. Y. P. S. 7 55
Penryn ch. S. S. 5 00
Sacramento Calvary ch. 37 50
Sacramento Calvary ch. Y. P. S. 2 50
San Francisco, 1st ch. 100 20
San Francisco, 1st ch. Y. P. S. 15 00
San Francisco, 1st ch. S. S. .. 10 00
San Francisco, Em'l ch. ... 4 75
San Francisco Em'l ch. S. S. 5 00
San Francisco, Hamilton Sq. ch. 28 00
San Francisco, Hamilton Sq. ch. S. S. 4 57
San Francisco, 3d ch. S. S. ... 17 65
San Francisco, 3d ch. Jrs. ... 1 75
San Francisco, 3d ch. Y. P. S. C. E. for work on the Congo. 10 00
San Francisco Swede ch. ... 10 70
Sonora Y. P. S. 2 30
Sonora S. S. 2 70
Caspar ch. 11 35
Caspar ch. S. S. 1 00
Fort Bragg ch. 29 86
Mendocina ch. 4 35
Mendocina ch. S. S. 4 00
Alhambra ch. 3 20
Alhambra ch. S. S. 2 80
Azusa S. S. 5 00
Chino ch. 1 00
Compton ch. 13 00
Covina ch. 1 00
Covina, Mr. and Mrs. Groat, 2 00
Downey ch. 2 55
Gardena ch. 9 06
Los Angeles, 1st ch. 426 82
Los Angeles, 1st ch. Y. P. S. $20 65
Los Angeles Memorial ch. . 100 40
Los Angeles Memorial ch. S. S. 10 00
Los Angeles Memorial ch. Y. P. S. C. E. 5 00
Los Angeles Memorial Inter. C. E. 3 50
Los Angeles American ch.. 15 41
Los Angeles American ch. S. S. 5 00
Los Angeles Bethel ch. 6 11
Los Angeles Central ch. 15 00
Los Angeles Swede ch. 54 51
Los Angeles Swede ch. S. S. 04
Los Angeles Swede ch. Y. P. S., for sup. n. pr. M. Lucus, c. o. Rev. O. L. Swanson, Sibsagor, Assam 15 00
Monrovia ch. 72 51
Monrovia ch. S. S. 3 00
Monrovia Jes. 1 20
Pomona ch. 42 36
Pomona ch. Y. P. S. C. E. for sup. n. pr. Kondiah c. o. Rev. I. S. Hankins 8 50
Rivera B. Y. P. U. 3 25
South Pasadena ch. 3 78
South Pasadena Y. P. U. ... 6 55
South Pasadena S. S. 2 15
Anderson ch. 10 00
Chico ch. 10 31
Chico ch. S. S. 5 10
Chico ch. Jrs. 50
Millville ch. 2 00
Willows ch. 100 00
Auburn Y. P. S. 4 83
Auburn Juniors 45
Cinabro ch. 2 35
Cinabro Y. P. S. 60
Dixon ch. 29 20
Healdsburg ch. 6 50
Middletown ch. 3 30
Out Stations 1 15
Out Stations Y. P. S. 1 20
Out Stations S. S. 1 86
Ruby Dearborn 1 00
Uapa ch. sup. n. pr. Moung Tch Fong care Rev. W. H. Cossum, Ningpo 27 75
Sacramento, 1st ch. 61 01
Sacramento Emmanuel ch. . 36 81
Sacramento Emmanuel ch. S. S. 5 00
Santa Rosa ch. 10 90
Santa Rosa ch. Y. P. S. 2 60
St. Helena ch. 4 00
St. Helena Y. P. S. 1 50
St. Helena S. S. 1 80
Winters ch. 1 05
Winters Y. P. S. 2 00
Fallbrook ch. 15 31
Fallbrook Y. P. S. 5 00
Julian Y. P. S. 4 00
National City ch. 15 70
Oceanside ch. 2 25
Otay Y. P. S. 6 90
San Diego, 1st ch. 77 75
San Diego B. Y. P. U. 30 61
San Diego, Grand Ave., Miss. 2 35
San Diego Swede ch. 10 00
Redlands ch. 94 80
Eastberne Mission S. S. 4 07
Riverside, 1st ch. 71 79
Riverside Y. P. S. 50 00
Riverside S. S. 10 09
San Bernardino ch. 75 75
Santa Ana ch. 72 35
Santa Ana Y. P. S. 20 03
Santa Ana S. S. 17 50
Dr. J. G. Berneike for Germany 10 00
South Riverside ch. $35
South Riverside Y. P. S. ... 4
South Riverside Jrs.
Santa Ana Emmanuel ch. .. 13
Santa Ana, Emmanuel Y. P. S. $
Santa Ana Emmanuel S. S.. 10
Santa Ana Emmanuel W. C. 2
Armona S. S. 5
R. F. McFee 5
Fresno, 1st ch. 12
Lamoore S. S. 3
Madera ch. 32
Madera B. Y. P. U. 6
Madera S. S. 8
Orosi S. S. 9
Reedley S. S. 2
Selma ch. 9
Selma S. S. 3
Selma Jrs. 3
Visalia, M. S. Featherstone, 1
Santa Barbara ch. 58
Santa Barbara B. Y. P. U. .. 4
Ventura, Frank Griffin 2
Gonzola ch. 10
Gonzola Y. P. S. 5
King City ch. 2
Los Gatos ch. 22
Morgan Hill S. S. 2
Mountain View ch. 7
Shilo ch. 3
Salinas ch. 14
Salinas ch. S. S. 4
Salinas ch. Jrs.
San Jose, 1st ch. 10
San Jose, Immanuel ch. 15
San Lucas ch.
Santa Clara ch. 4
Santa Clara Y. P. S. 2
Santa Clara S. S. 1
Santa Cruz, 1st ch. 20
Santa Cruz, 2d ch. 5
Watsonville Scand. ch. 4 70
Dutch Flat, Mrs. George Squires 2 00
Bishop Station, Mrs. A. R. Schively 1 00

Note.

Contributions from all Young People's societies in California, not otherwise designated, are for the support of Rev. W. Wynd.

National City, Mrs. Lucy S. Foss 20 00
Bishop ch. 8 00
Myrtle, R. W. Thomas 32

OREGON, $837.73.

Albany, H. F. Merrill and family $ 00
Carlton ch. 3 25
Corvallis ch. 50
McMinnville ch. 5 80
McMinnville ch. Y. P. S. 2 15
McMinnville ch. S. S. 1 25
Oak Creek ch. 73
Scio ch. 80
Adams ch. 15
Juniors, Adams ch. 10
Athena ch. 85
Helix ch. 00
La Grand ch. 13
Pendleton ch. 2 00
Pendleton Y. P. S. 50
Pendleton S. S. 80
Pendleton W. Circle 50
Eugene ch. 75
Oakland B. Y. P. U. 72
Oakland S. S. 68
Mrs. M. J. Kerley 5 00
Riddles ch. 55
Medford ch. 16 60

ınd Mrs. S. L.
famine relief,
. A. Stanton.. $5 00
ınd Mrs. S. L.
..... 5 00
..... 10 00
..... 15 90
S..... 2 00
..... 2 10
..... 5 co
..... 2 64
a friend..... 5 00
..... 1 00
..... 1 25
..... 161 98
..... 8 30
..... 3 40
h..... 197 50
h. Y. P. S.... 7 60
h. S. S. 15 00
..... 11 00
. Jrs..... 1 82
ary ch..... 35 48
ary ch. S. S... 6 77
. J. O. Bur-
sup. n. pr. A-
J. W. Carlin,
..... 12 50
anuel ch. 9 18
anuel ch. S.S., 1 47
..... 27 44
..... 10 00
..... 1 50
Rev. G. W.
..... 25 00

GTON, $775.86.

d ch..... 10 00
Mrs. Monett
..... 1 25
..... 35 90
S..... 12 40
..... 17 00
P. S..... 5
..... 1 56
..... 2 35
ch..... 51 00
ch. Y. P. S.. 2 29
l ch..... 1 50
l ch. Y.P.S... 1 50
l ch. S. S..... 2 00
..... 88 77
Y. P. S..... 23 55
S. S. 13 81
pastor..... 10 00
t St. S. S..... 1 35
..... 4 00
..... 46 81
. S. S..... 5 90
..... 4 20
..... 2 60
..... 2 30
..... 4 00
..... 6 50
..... 2 35
h..... 31 50
h Side ch..... 51 60
le ch. 3 50
le ch. S. S.... 2 00
..... 2 50
..... 4 00
..... 4 85
..... 1 30
..... 10 00
..... 16 23
r. P. U..... 50
S..... 1 92
..... 5 90
. S..... 1 65
..... 7 00
. Y. P. S..... 1 00
iors..... 3 00
..... 6 60
..... 72 30
r. P. U..... 4 00

Palouse ch..... $5 00
North Yakima ch..... 3 00
Roslyn, 2d Y. P. S..... 2 00
Ballard, Swedish ch..... 4 25
New Whatcom, Sw. ch..... 23 20
New Whatcom, Sw. ch. S.S. 4 00
Seattle, Sw. ch.. 57 81
Seattle, Sw. ch. Y. P. S..... 5 00
Skagit City, Sw. ch..... 5 00
Tacoma, Sw. ch..... 7 74
Tacoma, Scand. S. S..... 4 00
Tacoma, 1st ch., D. S. Garlick..... 1 00
Seattle, Tabernacle ch..... 57 50
Puyallup ch..... 5 00

IDAHO, $16.50.

Kendrick ch..... 55
Pine Grove ch..... 95
Grangeville ch..... 6 00
Middleton ch..... 2 00
Boise Valley ch..... 2 00
Soloubria ch..... 5 00

BRITISH COLUMBIA, $42.40.

New Westminster ch..... 10 90
Victoria Emmanuel ch..... 26 00
Victoria Emmanuel ch. S.S., 5 50

MONTANA, $128.50.

Kalispel ch..... 12 00
Hamilton ch..... 2 40
Dillon, G. G. Earle..... 10 00
Dillon, G. B. Conway..... 5 00
Dillon, C. A. Harvey..... 5 00
Dillon, Y. P. Soc'y..... 10 20
Great Falls, Sw. ch., for Andrew Konegapogu, Udayagiri, India..... 12 50
Anaconda ch..... 10 60
Stevensville ch..... 1 80
Missoula ch..... 5 00
Butte ch..... 54 00

NORTH DAKOTA, $51.40.

Wahpeton ch..... 10 00
Bathgate ch..... 70
Hamilton ch..... 1 20
Page City B. Y. P. U..... 2 50
Ellendale ch..... 8 00
Grafton, Eng. ch..... 5 50
Grafton, Nor. ch., T. O. Wald..... 3 00
Bismarck ch..... 10 00
Kulm ch..... 2 25
Beauleen ch..... 5 00
Ludden ch..... 3 25

SOUTH DAKOTA, $576.24.

Lead ch..... 25 00
Centreville, Mr. and Mrs. J. Lindahl..... 5 00
Canton ch..... 4 64
Parkston ch..... 3 00
Vermillion ch..... 51 70
Vermillion ch., for the debt, 5 00
Vermillion ch. B. Y. P. U... 22 70
Vermillion ch. S. S..... 10 00
Brookings ch..... 25 61
Bushnell ch..... 1 co
Brodley S. S..... 1 75
Elkton ch..... 11 00
Leola, Geo. J. Patten..... 5 co
Clark ch..... 1 co
Aberdeen ch..... 42 57
Bloomingdale ch..... 50 00
Sioux Falls, Sw. ch..... 4 00
Sioux Falls, Sw. ch. S. S.... 90
Orleans, Emma C. Olson... 20 00
Turkey Valley ch..... 1 65
Turkey Valley, Mrs. Olson.. 9 00
Turkey Valley S. S..... 35
Lake Norden ch..... 3 00
Big Springs ch..... 124 85
Big Springs ch., Young People, for n. pr..... $10 00
Oldham S. S..... 1 00
Conde, Indian famine sufferers 25 00
Sioux Falls ch..... 45 00
Mitchell ch..... 12 70
Montrose ch..... 6 75
Spencer ch..... 2 50
Pierre ch..... 7 79
Pierre ch. Y. P. S..... 4 57
Pierre ch. S. S..... 1 21
De Smet ch..... 5 00
Hot Springs ch..... 15 00
Bryant B. Y. P. U..... 3 00

WYOMING, $43.25.

Meriden, O. Templeton..... 7 00
Cheyenne, 1st ch..... 35 25
Pine Bluffs, N. P. Rosslyn.. 1 00

UTAH, $17.60.

Salt Lake City, East Side ch., for famine sufferers in India, care Rev. G. H. Brock, 1 00
Salt Lake City, 1st ch. Y. P. S. C. E. (of wh. $8.60 is for famine sufferers, 50 cts. from a S. S. class)..... 16 60

OKLAHOMA — $52.90.

Yukon ch..... 2 50
Yukon, D. B. Phillips..... 1 00
Edmond ch..... 20 00
Guthrie ch..... 5 25
Hennessey ch..... 2 50
Kingfisher ch..... 2 00
Okarche ch..... 1 50
Watonga ch..... 1 50
Blackwell ch..... 10 20
Lexington, C. T. Wilson... 2 00
Deer Creek ch..... 2 45
Fort Sill, 1st Comanche ch.. 2 00

INDIAN TERRITORY, $155.21.

McAlester, Rev. Alfred Folsom $1 25
Atoka ch..... 5 00
Tahlequah ch..... 13 46
Wagoner S. S..... 1 19
Wagoner, W. M. Hays..... 2 50
Alluwe ch..... 12 41
Bacone, Indian University.. 15 35
Muscogee ch..... 30 00
Eufaula ch..... 5 50
Baptist, A. L. Lacie..... 2 00
New Hope ch..... 6 25
Bob ch..... 1 15
Moretta ch..... 3 40
Salt Creek ch..... 1 50
Emahaha, Miss Sarah Prickett 7 50
Emahaha, Miss Anna Prickett 7 50
Emahaha, Miss F. Talkington..... 5 00
Emahaha, Miss Della Rankin 5 00
Emahaha, Rev. W. P. Blake and wife 10 00
Wynnewood ch. 4 50
Wynnewood ch. S. S. 1 75
Duncan ch. 5 00
Jerry Ward ch. 5 00
Ardmore ch..... 2 00
Ardmore, Dr. Young 1 00

ARIZONA, $9.95.

Tuscon ch..... 7 20
Prescott ch..... 2 75

NEW MEXICO, $36.

E. Los Vegas ch.. 28 00

E. Los Vegas Y. P. S..... $5 00
E. Los Vegas W. C..... 3 00

KENTUCKY, $13.

Williamsburg, Mrs. J. N. Prestridge, for famine sufferers, care Rev. W. E. Hopkins..... 3 00
Lexington, Clarence W. Mathews, for the debt..... 10 00

TENNESSEE, $25.

Mossy Creek, Rev. E. Chute, for the debt..... 25 00

TEXAS, $10.

Marshall, Rev. E. K. Chandler, D.D..... 10 00

FLORIDA, $10.

St. Augustine, "Ancient City" ch..... 10 00

NORTH CAROLINA, $30.00.

Southern Pines, Wm. Edwards 10 00
Asheville, J. W. Hamer, for famine sufferers, care Rev. W. E. Hopkins..... 20 00

SOUTH CAROLINA, $10.00.

Columbia, Miss Sarah L. Hatfield and class (for the debt) 5 00
Columbia, Emoma H. Osborn, for the debt..... 5 00

ALABAMA, $14.67.

Lafayette, G. E. Burnett, for the famine sufferers, care Rev. W. E. Hopkins..... 14 67

GEORGIA, $2.00.

Atlanta, Spelman Seminary, Miss M. O. Brooks 2 00

NOVA SCOTIA, $10.00.

Wilmot, Mrs. C. A. Burditt, for the debt..... 10 00

MISCELLANEOUS, $10.50.

A friend, for the debt..... 10 00
Anonymous 50

ASSAM, $100.00.

Nowgong, Rev. and Mrs. P. E. Moore..... 100 00

JAPAN, $60.00.

Yokohama, Rev. C. K. Harrington 30 00
Sendai, per acct. 1895-6, Rev. E. H. Jones, personal donation, $55.89 mex..... 30 00

INDIA, $6,716.69.

Markapur, per acct. Rev. C. R. Marsh, Sept. 30, 1896, Rs. 84-2-4 =..... 24 36
Ongole, per acct. Rev. J. E. Clough, Sept. 30, 1896:
Wm. Bucknell's daughters....Rs. 9256-9-3
Mrs. Sturgeon....183-11-9
Mrs. McCannell.. 50-10-0
Ladies in Germany 1223-12
Total.....10714-11-0=$3,107 35
Nellore, per acct. 1895-6, Mrs. D. Downie, from U.S. and on the field, 178-9-7=$51.91. Per acct. '95-6, Miss M. D. Fay, personal, 12=...$3.48 $55 39
Ramapatam, per acct. Rev. J. Heinrichs, rec'd from U.S. 957-10-2=..... $277.82 277 82
Secunderabad, per acct. Rev. W. B. Boggs, Rs. 114-3-0.. 33 06
Kurnool, per acct. Rev. W. A. Stanton, rec'd on the field, Rs. 713-9-3..... 207 06
Madras, per acct. Miss S. I. Kurtz, from friends, Rs. 56-13-0..... 16 53
Cumbum, per acct. Rev. J. Newcomb, rec'd on the field, Rs. 140-13-7..... 40 89
Nursaravapetta, per acct. Miss H. D. Newcomb, Sept. 30, 1896, rec'd on the field, 8-8-0=.....$2.61
Per acct. Rev. Wm. Powell, ch. colls., Rs. 671-3-2 =.....$194.59 197 20
Udayagiri, per acct. Rev. W. R. Manley:
Rec'd fr. U. S.....166-9-1
Rec'd fr. ch.....179-3-6
345-12-7=100 34
Palmur, per acct. Rev. W. E. Hopkins, rec'd on the field, 839-9-7 = ... 243 60
Nalgonda, per acct. Rev. A. Friesen, from Mennonites from Russia and America, 4718-1-11 =.....1368 22
Podili, per acct. Rev. A. C. Fuller, fr. R. O. Fuller and family.....1247-5-5
fr. nat. Christians.. 35-1-8
1282-7-1=371 78
Sattanapalli, per acct. Rev. W. E. Boggs, Rs. 1827-4-0 529 83
Gurzalla, per acct. 1895-6, Rev. J. Dussman, friends and self, 494-5-1 = ... 143 26

SWEDEN, $540.00.

Stockholm, Swedish Baptist Committee, for Foreign Missions, for salary of Rev. E. W. Sjoblom, Congo mission, 2000 K..... 540 00

NORWAY, $64.29.

Christiania, fr. Norwegian churches..... 64 29

DENMARK—$502.65.

From the Baptist churches and Sunday schools (of wh. $200.00 is for Mission Work at Kinjili, Congo, and $100.00 for the debt..... 502 65

Total$117,516 18

LEGACIES.

Princeton, Mass., Assa H. Goddard.. $363 00
Putnam, Conn., Mary P. Gates 117 86
Stamford, Conn., Nancy Smith..... 16 66
Troy, N. Y., Maria G. Wager 1,666 67
Binghamton, N. Y., Mary L. Isabel 529 01
Wilson, N. Y., Curtis Pettit. $250 00
Armenia, Pa., D. W. Spratt, 1,900 00
Petroleum, W. Va., Sarah Carder..... 100 00
$4,943 20
Less Cheney legacy transferred to Cheney Fund.... 2,740 00
2,203 20
$119,719 38

Donations and Legacies from April 1, 1896, to March 1, 1897..... 214,320 16

Donations and Legacies from April 1, 1896, to April 1, 1897.....$334,039 54
Less amount designated for the debts..... 30,000 00
$304,039 54

Donations received to April 1, 1897$258,298	95
Maine 3,923	05
New Hampshire..... 2,571	34
Vermont..... 2,705	13
Massachusetts..... 45,949	77
Rhode Island..... 5,043	55
Connecticut..... 8,586	89
New York..... 64,085	22
New Jersey..... 11,821	41
Pennsylvania..... 27,172	92
Delaware 441	14
District of Columbia.... 1,794	68
Maryland..... 28	67
Virginia..... 159	40
W. Virginia..... 1,335	52
Ohio..... 27,316	73
Indiana..... 3,372	40
Illinois 19,927	25
Iowa 3,789	67
Michigan..... 6,083	10
Minnesota..... 5,764	82
Wisconsin..... 8,532	15
Missouri..... 944	70
Kansas 2,921	30
Nebraska..... 1,044	66
Colorado..... 1,317	90
California 5,159	64
Oregon 1,146	38
No. Dakota..... 278	23
So. Dakota 897	08
Washington 1,331	68
Nevada 48	00
Idaho..... 75	23
Wyoming 68	55
Utah..... 36	90
Montana..... 199	35
Arkansas..... 52	50
Arizona 23	50
North Carolina 30	00
South Carolina 45	24
Kentucky 15	00
Tennessee 47	00
Louisiana 12	70
Georgia 1	00
Florida..... 20	00
Alabama 35	67
Mississippi..... 5	00
Texas 10	00
British Columbia... ... 132	35
Indian Territory 329	17
Oklahoma 181	46
New Mexico..... 47	00
Canada 1	00
Nova Scotia 10	00
Denmark 502	65

.....	$540 00
.....	20 00
.....	7 82
.....	64 29
.....	6,215 92
.....	905 26
.....	6,766 69
.....	1,245 48
.....	1,868 09
.....	73 50
.....	3 66
ius	3,209 93
.....	$288,298 95
it designated bts.....	30,000 00
	$258,298 95

by Missionaries on the Field.

RNMENT GRANTS.

during the year ending tember 30, 1896.

BURMA.

, per acct. A. Baldwin, ...	333 8 0
acct. Miss nn.....	574 6 3
per acct. Rev. shing, D.D., e, Rs.....	9,831 8 6
er acct. Rev. lly, for Dal- Sch.....	765 14 0
per acct. Rev. lly, for Lam- ol	963 14 8
er acct. Rev. oss, grant in	960 10 0
per acct. Mr. tonstall, grant	1,016 13 0
per acct. Miss ord, grant in	838 14 0
per acct. Miss on, grant in	1,568 6 0
per acct. Miss les ult grants,	400 2 0
per acct. Rev. ris, for school	3,000 00 0
acct. Rev. H.	641 10 9
acct. Rev. H.	886 5 0
per acct. Rev. e	860 3 0
per acct. Rev. ce.....	1,127 1 0
er acct. Rev. d.....	783 0 0
er acct. Rev.	438 9 0
er acct. Miss chirch.....	3,124 11 6
er acct. Rev. let, grants in	827 10 6

ASSAM.

per acct. Mrs. vell, grant in l, Rs.....	140 00 0
acct. Rev. E. s, for schools,	3,150 00 0
Impur, per acct. Rev. F. P. Haggard, grant in aid	$780 00 0

TELUGU.

Nellore, per acct. Rev. D. Downie, D.D., for schools Rs.	1,071 14 0
Nellore, per acct. Miss K. Darmstadt, grant in aid Girls' School.....	300 00 0
Nellore, per acct. Miss K. Darmstadt, grant in aid Normal School....	195 00 0
Nellore, per acct. Miss K. Darmstadt, grant in aid Boys' School	474 6 0
Ongole, per acct. Rev. A. H. Curtis, grants in aid, and fees.....	307 0 9
Ongole, per acct. Miss A. E. Dessa, grants in aid	434 8 3
Ongole, per acct Mrs. E. M. Kelly, grants in aid,	231 10 0
Ongole, per acct. Miss Sarah Kelly, grants in aid	827 14 3
Ongole, per acct. Rev. J. E. Clough, D.D., grants in aid.....	166 4 0
Ramapatam, per acct. Rev. J. Heinrichs, grants in aid.....	216 10 0
Vinukonda, per acct. Rev. J. Heinrichs, grants in aid.....	534 4 0
Udayagiri, per acct. Rev. W. R. Manley...	130 11 0
Cumbum, per acct. Rev. J. Newcomb	675 6 0
Nursaravapetta, per acct. Rev. Wm. Powell, grant in aid....	238 10 0

FEES.

Per accounts for the year ending September 30, 1896.

BURMA.

Rangoon, Rev. J. N. Cushing, D.D., board and school fees, Rs...	10,222 15 3
Rangoon, Rev. E. W. Kelly, Lammadaw school fees.....	2,994 14 0
Rangoon, Rev. E. W. Kelly, Dalhousie St. School fees.....	1,915 12 0
Moulmein, Miss A. L. Ford, school fees and sundries	3,543 1 0
Moulmein, Miss M. Sheldon, boardidg and day fees.....	1,601 10 0
Insein, Rev. D. A. W. Smith, D.D., admission fees	149 00 0
Zigon, Miss Z. A. Bunn, school fees	1,650 2 0
Thayetmyo, Rev. B. A. Baldwin, school fees..	22 8 0
Myingyan, Rev. J. E. Case, school fees.....	192 00 0
Bhamo, W. C. Griggs, M.D., school fees.....	43 00 0
Bhamo, W. C. Griggs, medical fees.....	179 2 0
Mone, A. H. Henderson, M.D, medical fees ...	215 15 0
Tavoy, Rev. H.W. Hale, school fees.....	402 8 0
Mandalay, Rev. J. McGuire, school fees....	3,284 13 3
Pegu, Miss E. H. Payne, school fees.....	$206 10 0
Henzada, Rev. W. I. Price, school fees and fines	252 6 9
Henzada, Rev. N. D. Reid, school fees and fines	783 00 0
Meiktila, Rev. J. Packer, school fees	345 8 0
Bassein, Miss L. E. Tschirch, school fees,	26 10 0
Bassein, Rev. E. Tribolet, school fees...	1,399 5 0
Thibaw, Rev. W. M. Young, medical fees..	60 13 0

INDIA.

Nellore, Miss K. Darmstadt, girls' school fees,	334 11 10
Nellore, Miss K. Darmstadt, Normal School fees.....	102 0 11
Nellore, Miss K. Darmstadt, boys' schoo fees.....	269 5 6
Ongole, Miss A. E. Dessa, school fees...	301 4 0
Ongole, Mrs. E. M. Kelly, tuition fees	15 13 0
Palmur, Rev. W. E. Hopkins, school fees..	45 12 6
Palmur, Rev. W. E. Hopkins, dispensary fees.....	30 13 4
Ramapatam, Rev. J. Heinrichs, fees from pupils	55 00 00
Ramapatam, Rev. J. Heinrichs, board of students	116 14 2
Madras, Miss S.I. Kurtz, grants and fees	166 8 8
Vinukonda, Rev. F. Kurtz, school fees....	51 9 0
Nursarapetta, Rev. W. Powell, boarding sch. fees	73 0 0
Kurnool, Rev. W. A. Stanton, grants and fees.....	168 6 0

CHINA.

Ningpo, S. P. Barchet, M.D., dispensary fees (Mex.)	63 92
Ningpo, Rev. J. R. Goddard, boys' school fees,	135 00
Ningpo, Miss H. L. Corbin, tuition fees..... .	84 00
Swatow, Miss J. M. Bixby, medical fees...	51 08
Swatow, Mrs. A. K. Scott, M.D., medical fees.....	77 50
Swatow, Rev. Wm. Ashmore, Jr., fees of boys' and girls' school.....	219 71

JAPAN.

Osaka, Rev. J. H. Scott, fees from students in Boys' school.....	115 40
Chofu, Miss O.M. Blunt, boarding and tuition fees.....	136 79
Tokyo, Prof. E.W. Clement, board, tuition, etc., boys' school	510 12
Tokyo, Miss M. A. Whitman, tuition fees (Mex.)..	44 98
Tokyo, Miss A. H. Kidder, board and tuition fees	407 33
Hemeji, Miss D. D. Barlow, boarding and school fees..	60 61

Yokohama, Miss C. A. Converse, board an tuition fees,	$36 75
Sendai, Miss L. Mead, board and tuition fees	61 50

GORDON MEMORIAL FUND.

MAINE, $3.15.

Bowdoinham, 2d ch.	$3 15

MASSACHUSETTS, $351.35.

Mansfield, 1st Y. P. S. C. E.,	15 00
Brockton, North S. S.	5 20
Brockton, Warren Ave. ch.	4 40
Salem, 1st ch.	25 00
Dorchester, Temple ch.	7 17
Dorchester, Temple ch. Y. P. S. C. E.	5 00
Jamaica, Plain ch.	39 08
Haverhill, 1st B. Y. P. U.	15 00
Haverhill, Miss S. M. Currier	5 00
Boston, Clarendon St. ch.	88 16
Boston, Clarendon St. ch., Myra B Harris	25 00
Boston, Clarendon St. ch. Y. P. S. C. E.	101 64
Melrose Highlands ch.	1 70
Colerain, Christian Hill ch.	1 00
Worcester, a friend of missions	1 00
Watertown, 1st Y.P.S.C.E.,	12 00

RHODE ISLAND, $48.76.

Point Judith, J. R. Champlin,	2 76
Providence, Mount Pleasant ch.	6 00
Wickford, a friend for the Gordon Mem'l Fund and toward the debt of the Union	$40 00

NEW YORK, $8.35.

Seneca Falls, 1st ch.	4 95
West Portland ch.	2 40
Port Dickinson, per Mrs. S. M. Baird	1 00

NEW JERSEY, $27.43.

Paterson, Sixth Ave. ch.	10 65
Hamburg, A. S. Bastian	1 00
Bridgeton, 1st ch.	15 78

OHIO, $14.13.

Fairview ch.	2 05
Ohio ch.	1 20
South Point ch.	2 16
Washington T'p B. Y. P. U.,	1 00
Union ch.	3 35
Ironton, 1st ch.	4 37

INDIANA, $3.71.

Benton Harbor ch.	3 71

ILLINOIS, $41.16.

Oreana ch. and S. S.	2 35
Chicago, Woodlawn Park ch., Ladies' Mission Circle,	5 00
Joliet, E. Ave. ch. and S. S.,	14 51
Yorkville ch.	19 30

IOWA, $6.55.

West Mitchell ch.	3 00
Delta, John Chrisman	$1 00
Wellman, V. Hites	2 55

MICHIGAN, $2.16.

Quincy ch.	2 16

WISCONSIN, $21.22.

La Crosse, 1st ch.	20 00
Manston ch.	1 22

MISSOURI, $8.12.

Albany ch.	3 12
Springfield, 1st S. S.	5 00

KANSAS, $5.74.

Long Island ch.	44
Atchison, "A band of mission workers."	1 05
Concordia Swedish ch.	3 05
Quenemo, Mary Dickson	80

COLORADO, $8.65.

Denver, 1st Sw. ch.	8 65

CALIFORNIA, $1.15.

Vallejo S. S. and B.Y.P.U.	1 15

OREGON, $6.14.

Carleton ch.	0 14

MONTANA, $1.05.

Pageville ch.	1 05
Total receipts	$558 82

DONATIONS RECEIVED IN APRIL, 1897.

MAINE, $105.82.

Lisbon Falls, Jrs.	$5 50
Greene ch.	4 00
Baring ch., Mrs. J. F. Getchell	2 06
Hebron ch.	22 50
North Haven ch.	6 00
Charleston, Rev. Wm. H. Clark, for sup. n. pr., Sau-Ka-Moo, care Dr. Bunker,	25 00
Waterboro, 1st ch.	5 00
Bangor, 2d ch., B. Y. P. U. for sup. foreign missionary	15 00
West Machiasport ch.	53
Roque Bluffs ch.	47
Damariscotta ch.	10 00
Monson ch.	9 76

NEW HAMPSHIRE, $52.40.

New Ipswich ch.	5 00
West Swanzey ch.	6 75
West Swanzey C. E.	2 00
West Swanzey S. S.	3 00
Concord, Pleasant St. ch., additional	18 00
Londonderry ch.	20
Warner S. S., "Easter Offering"	2 82
Antrim ch., from the ladies,	11 73
Cornish Flat ch.	2 90

VERMONT, $38.36.

Brandon ch.	10 50
Essex, W. E. Huntley, for sufferers by famine, care Rev. W. A. Stanton	12 00
Perkinsville ch. Y. P. S.	90
West Bolton ch.	7 50
Burlington, 1st Baptist ch.	7 46

MASSACHUSETTS, $810.36.

Boston, Tremont Temple, Mrs. Julia F. Richardson, for the debt	$2 00
West Gardner ch. for general fund, $30, for debt, $1, for Japan, $5	36 00
Raynham S. S.	29 15
Winchendon ch.	19 55
Hudson, F. W. Ruggles, for sup. Sau Wa See, care Dr. Bunker	25 00
Dorchester, 1st ch.	10 00
Charlestown, 1st ch.	35 64
Pittsfield, 1st ch.	77 50
Melrose, 1st ch. B.Y.P.U.	1 58
Chelsea, Cary Ave. Y. P. S. C. E.	2 50
Rochdale, Greenville ch.	2 50
West Springfield, 1st ch.	4 50
Dorchester, a friend tow. sup. n. pr. Sungiah, care Dr. Downie	20 00
Wenham ch.	25 00
Hyde Park, Mrs. Cannon, for India famine relief.	10 00
W. Somerville ch., of which $25 is from W. L. Teele, tow. sup. Augustine, care Rev. I. S. Hankins	52 67
Cambridge, 1st ch.	250 00
Melrose, 1st ch.	21 15
Stoneham, 1st ch.	6 80
Lowell, Worthen St. ch.	24 32
Maplewood ch.	18 00
Holliston ch.	10 00
Waltham, 1st ch., Missionary Committee of B. Y. P. U., for n. pr. Sarlock, care Rev. P. E. Moore, Nongong, Assam	$50 00
Worcester, Lincoln Sq. Y.P. Miss. Soc., for Burma Theo. Seminary, care Rev. D. A. W. Smith	14 00
West Quincy B. Y. P. U. for V. Immanuel, care Rev. Wm. Powell, India.	15 00
West Quincy ch., K. D.	10 00
Palmer, 2d ch.	1 00
Everett, 1st ch., additional	5 00
Somerville, Perkins St. ch. on Cross St.	3 50
North Sunderland	3 00
Malden, 1st ch. Y.P.S.C.E. for sup. Rev. J. E. Cummings	25 00

RHODE ISLAND, $77.58.

Oak Lawn ch.	15 00
Central Falls, Broad St. ch.,	11 44
Pawtucket, Oliver Ayer	1 00
Woonsocket ch.	17 15
Warren, Jr. C. E., for the debt	5 00
Lonsdale, K. D., for the debt	3 00
Providence, Mt. Pleasant ch., additional	75
Newport, Central ch. Y. P. S. C. E. for Dzin tsing-fong, Ningpo	12 50
Providence, Roger Williams Baptist ch.	11 74

CONNECTICUT, $429.08.

Bridgeport ch.	135 93
New Britain ch.	44 05

rd, 1st ch. Y. P. S.
or sup. Moung Dway
'oungoo $25 00
Heights B. Y. P. U.
lary Frank S. Clark,
..... 11 47
.ven, Hope ch..... 63 56
le B. Y. P. U..... 3 00
aven, Howard Ave.
d Y. P. S. C. E..... 16 00
ondon, Huntington
P. S. C. E..... 13 82
ort, 1st Baptist ch... 26 25
Baptist ch..... 75 00
Hill, 2d Waterford
st ch. for famine suf-
, India..... 10 00
l, Suffield St. Y. P.
E..... 5 00

:W YORK, $4,844.57.

Mrs. Louisa P. Cha-
memory of William
nilton..... 860 00
er, J. B. Moseley, for
h, n. Karen pr., care
r. W. H. Roberts... 100 00
rk, Riverside ch.... 122 60
ork, Ascension ch.
..... 3 65
rk, Calvary ch..... 400 46
n, Washington Ave.
f which $3 is from
..... 53 00
ch., Mr. M. B.
s..... 100 00
ch..... 32 61
wn, 1st Swedish ch.. 5 10
n, Central ch..... 25 00
l, David Hale..... 15 00
rk, Memorial ch.... 95 98
rk, Calvary ch..... 332 00
ork, Hope ch., of
48 from S. S..... 84 77
rk, 16th ch., Kincard
Soc. of the S. S. ... 25 00
Miss S. E. Kelly... 20 00
sville, Y. P. S. C. E.
ducation of Aung
..... 15 00
Springs, 1st ch.
..... 52 50
n, Ira D. Hall..... 50
lills ch..... 6 86
rk, Alexander Ave.
for sup. Ko Shwee
..... 50 00
n, Bedford Heights
..... 10 15
ll ch. Y. P. S. C. E.. 5 00
n, Albany Ave. ch.,
mine sufferers, care
W. A. Stanton..... 5 00
Delaware Ave. ch.. 60 05
k, 1st ch..... 39 50
ork, Central ch.,
Pyle 200 00
Vernon, a friend 16 00
lle ch. Y. P. S. C. E.
S. 13 00
1st ch. 1 25
rk, 1st ch..... 904 09
S. S., "Penny Offer-
or Mar. 3 25
ordton ch., for famine
n India..... 11 60
ille, 1st ch. 18 87
, Rev. J. F. Feitner,
mine relief, care Rev.
A. Stanton, Ind. 1 00
Y. P. S. C. E..... 1 00
ork, Central S. S., to
tow. sup. Po Tan
care of Rev. W. K.
bben 16 50

Fay ch..... $25 00
Brooklyn, Greene Ave. ch., "Royal Workers League," for n. pr., N. Chendiah, care Rev. A. Friesen 27 00
Troy, Sixth Ave. ch..... 20 00
Watertown ch. additional... 3 45
New York, Calvary ch., of which $63.02 is from S. S. for famine relief, care of Rev. W. A. Stanton, India 176 02
New York, Tivoli ch., Y. P. B. U..... 1 00
Greigsville, Senator Blakeslee 300 00
Ontario ch..... 8 00
New York, Twenty-third St. ch. C. E..... 5 00
New York, Madison Ave. ch..... 200 00
Ilion ch., for famine relief, care Rev. G. H. Brock, Kanigiri, Ind. 11 00
Dover, 2d ch. 1 00
Brooklyn, 2d ch. 8 50
Peekskill, 1st ch..... 54 07
Cuba Y. P. S. C. E..... 10 00
Lyme S. S..... 2 74
Binghamton Calvary Y. P. S. C. E. 9 00
Addison ch. 13 00
Earlville ch. 13 00
Norwich, F. D. Pane 1 00
Norwich, E. F. Musson 3 00
South New Berlin ch..... 11 00
Plymouth, Rev. J. A. Black, 50
Groton Y. P. S. C. E..... 3 40
Cortland, 1st, additional 5 70
Cortland, Memorial ch..... 8 00
Sand Hill and Wells Bridge ch..... 8 00
Sand Hill and Wells Bridge ch. Y. P. S. C. E..... 2 00
Mt. Upton ch. 5 25
Elba ch. 16 00
Albany, Tabernacle S. S. ... 6 53
Lima S. S., for famine relief, care Rev. G. H. Brock, Kanigiri, India 12 00
Brookfield, 2d ch., Y. P. S. C. E., tow. sup., Chee Ka, care Dr. J. W. Carlin, Ung Kung, China 1 48
Hamilton, 1st Y. P. S. C. E., tow. sup. Chee Ka, care Dr. J. W. Carlin, Ung Kung, China..... 6 15
Madison ch., additional..... 50
Cazenovia, 1st ch., S. S. 4 00
Hilton, 1st, additional..... 50
Webster ch. 9 00
Walesville ch. 4 00
Utica Calvary..... 30 50
Utica Immanuel 4 70
Elbridge ch., additional..... 2 00
Duanesburg and Florida ch., 13 40
Watkins ch., additional..... 3 50
Romulus S. S..... 2 75
Ithaca, 1st ch., additional.... 1 50
Ithaca Tabernacle ch..... 1 25
First Nassau S. S..... 1 70
Galway ch. 17 45
South Glens Falls S. S..... 2 00
Malone ch..... 24 00
Fort Edward, 1st Y. P. S. C. E..... 2 50
Newark ch., additional..... 5 00
Lake Kenka ch. 26 20
Italy Hill ch. 4 00

NEW JERSEY, $1,056.86.

Paterson, 6th ch..... 5 00
Paterson, 4th ch..... 22 38
Bloomfield ch..... 220 19
Scotch Plains ch. Y. P. S. C. E..... $5 00
Westfield ch. 9 31
Newark, Mt. Pleasant ch.... 21 53
Jersey City, Trinity ch., of which $5 is from S. S. 11 25
Arlington Swedish ch..... 11 20
Brunswick, Liv. Ave. ch., Youth's Foreign Missionary Society 77 91
Scotch Plains ch. 54 11
Newark, 5th ch. 16 00
Paterson, 1st ch., Supt. of Chinese School 25 00
Paterson, 1st ch. S. S. 6 00
Newark, Fairmont ch..... 13 49
New Market, 1st Bapt. ch., of which $5 is for Y. P. S. C. E. and $6 from Mr. C. F. Dayton and sister, for famine relief, care Rev. W. A. Stanton, India..... 11 00
Paterson, 4th ch., Jr. Y. P. S. C. E. 3 00
Orange, Washington St. ch., 5 00
Hackensack, 1st ch. 25 54
Orange, Washington St. ch., 5 00
Passaic, De Witt C. Cowdrey 5 00
Scotch Plains, Bapt. ch. 31 00
Plainfield, 1st ch., Temple Builders, sup. of teacher and repairs of the chapel at Tetter, care Rev. J. Henrich, Ramapatam, India .. 100 00
Rosedale ch... 7 72
Camden, 1st Y. P. S. C. E... 10 91
Wynn Mem. Miss.. 3 50
Laurel Springs ch..... 8 73
Camden, 3d ch. 10 00
Lambertville Y. P. S. C. E., 8 35
Somerville, 1st ch. 34 74
Trenton, Central ch..... 40 00
Trenton, Olivet ch..... 2 00
Atlantic Highlands, 1st ch., 26 03
Holmdel "Busy Bees" for Home mission children... 10 00
Holmdel "Busy Bees" for Children's Hospital, Nellore, India..... ... 8 00
Hightstown ch. 110 60
Allentown ch. 26 43
Trenton, 1st ch. Y. P. S. C. E. for student, Ramapatam, Theo. Sem.... 25 00
Cape May, Jr. Y. P. S. C. E. for starving poor, care Rev. Dr. Boggs, India.... 3 00
North Woodbury ch... 37 94

PENNSYLVANIA, $1,451.96.

Scranton, 1st Welsh ch..... 200 00
Pittsburg, Fourth Ave. Y. P. S. C. E., bal. due tow. sup. n. pr. in China. 23 00
Williamsport, 1st German ch. B. Y. P. U..... ... 5 22
Philadelphia "Lettish Bapt. Soc. of Sisters for Heathen Missions" to apply on sup. native teacher, K. Chenchuramiah, care of Prof. L. E. Martin..... 100 00
Philadelphia, Miss May Field McKean, special.... 2 00
Montgomery ch., special self-denial 6 62
Second ch., friends for n. pr., care Dr. Downie and Rev. W. H. Cossum 10 00
Eleventh ch., tow. sup. Rev. W. F. Armstrong 27 70
Eleventh ch. Y. P. S. C. E., for same 15 00

First ch., additional $112 00
Upland ch., in part... 69 16
New Tabernacle ch., add'l.. 106 10
Mrs. S. E. Acker's annuity. 20 00
Passyunk ch., "Helping Hands" 4 00
Tenth ch., Yokebearers Y. M. B., in m'l Henry Wisler 30 00
Chestnut Hill ch., add'l..... 10
Lehigh Ave. Y. P. S. C. E., 20 00
Gethsemane ch., K. D., n. pr., care Rev. L. W. Cronkhite 15 00
Spring Garden ch..... 36 03
Factoryville ch..... 64 00
Dalton ch. 5 90
South New Milford ch. 1 00
Glen Run ch..... 6 51
Kennett Sq. Y. P. S. C. E... 17 56
Altoona, 1st ch. S. S. 9 02
Altoona, 1st ch., Jr. Y. P. S. C. E..... 2 00
Salem ch. B. Y. P. U. 2 00
Gethsemane ch..... 5 71
Richardsville ch. 4 49
Brandywine ch..... 5 00
Mt. Pleasant ch..... 34 15
Mt. Pleasant S. S. 5.44
Loyalsock Union Y. P. S. C. E. 4 00
Picture Rocks S. S..... 3 94
Bradford ch., additional 18 00
Pittsburgh, Fourth Ave. ch., for two months, ending March 31 166 83
Alleghany, Sandusky St. ch., 92 78
Oakland ch. B. Y. P. U., special 37 23
Alleghany, Nixon St., special 2 22
Homestead ch..... 45 19
Freeport ch. for famine fund, care Dr. Boggs 3 50
Banksville S. S. 2 12
Jonestown ch..... 1 83
St. Clair ch..... 10 00
Slatington ch. 5 00
Wyoming ch..... 4 25
Eaton ch..... 13 60
Lindsey, Welsh ch..... 13 20
Plymouth, Welsh ch..... 12 00
Camptown Union Y. P. S. C. E..... 8 00
Third G't'n ch. B. Y. P. U., n. pr., care of Rev. P. Frederickson 13 00
Ardmore ch. 14 00
Landsdale ch. 11 56
Mt. Vernon ch. M. Y. K.... 5 00

DELAWARE, $14.40.

Wilmington, Del. Ave. S. S., 14 40

DISTRICT OF COLUMBIA, $5.

Maryland Ave. ch., add'l... 5 00

MARYLAND, $10.

Baltimore, Philip S. Evans, Jr., for medical work.... 10 00

WEST VIRGINIA, $34 48.

Huntington ch..... 3 50
Fairmont ch..... 4 06
Charleston, 1st ch..... 26 92

OHIO, $1,125.21.

Fredericktown ($5 from John Cosner)..... 5 25
Savannah, Rev. S. O. Christian, bal. inc. in real estate..... 1 14
Cheviot ch..... 15 43
Fredericktown ch..... 1 48
Dayton, Williams St. ch. ... $21 50
Akron, 1st ch. S.S., of which $25 is tow. salary H. S. Klaipo, care Dr. Bunker, and $75 tow. reduction of debt of Rs, $500 on the Bghai Karen Theol. Seminary, care Dr. Bunker..... 100 00
Mill Creek ch. 9 85
Berlin ch..... 5 40
Madison, Mrs. Chas. Bates, 2 00
Perry ch..... 2 75
Cleveland, East End Y. P. S. C. E. (tow. sup. Sau Ka Dah, care Dr. Bunker), 12 35
Cleveland, Euclid ave., Dr. A. P. Buell..... 5 00
Dayton, 1st ch..... 682 81
Dayton, Sidney ch..... 1 75
Attica ch..... . 8 60
Auburn Centre ch..... 1 55
Reed ch..... 2 75
Reed Y. P. S. C. E. 1 75
Avon ch..... 4 00
Litchfield ch. 2 00
Unity ch. 3 50
Middletown, 1st ch. S. S., tow. sup. n. pr., care Rev. C. L. Davenport 50 82
Edison ch..... 2 40
Mount Gilead ch..... 25 00
Ironton, 1st ch. 36 55
Canton, 1st ch..... 87 04
Canton S. S..... 6 45
Canton, Jr. C. E. 3 40
Canton, Misses L. and F. Kauffman..... 15 00
Pioneer ch..... 3 93
Zanesville, 1st ch. B. Y. P. U. 3 76

INDIANA, $174.96.

Seymour, 1st ch., Mrs. M. C. Carpenter. 50 00
Evansville, 1st ch. S. S..... 4 00
Ladoga ch..... 2 00
Jefferson ch. 1 45
Elizaville ch..... 7 45
Kokomo ch. 6 00
Middle Fork of Sugar creek, 6 70
Scircleville ch..... 2 87
Marion, 1st ch..... 5 60
Wolcott ch..... 12 50
Pleasant Lake ch..... 8 60
La Fayette ch..... 52 59
West La Fayette ch..... 10 00
Greencastle ch..... 5 20

ILLINOIS, $750.70.

Chicago, Mrs. M. E. Ranney, tow. sup. n. Karen pr. care Dr. E. B. Cross, Toungoo, Burma 10 00
Chicago, Bohemian ch. young men's Bible class, tow. debt..... 1 54
Joliet, 1st Baptist ch. for famine fund, care Rev. W. E. Hopkins..... 8 00
Bunker Hill Y. P..... 1 85
Aurora, 1st ch..... 62 33
Morris ch..... 21 00
Sandwich ch. 5 60
Sandwich Y. P..... 5 50
Danville ch..... 16 10
Chicago, Centennial ch. S. S. 25 00
Chicago, Covenant ch..... 2 00
Chicago, 1st ch. 76 75
Chicago, Galilee ch., Miss S. T. Durfee..... 50
Chicago, Immanuel ch..... 61 04
Chicago, Memorial ch..... 25 00
Chicago, Millard Ave. ch... 7 00
Chicago, Englewood Y. P.. 3 88
Chicago, Evergreen Park ch. $3 05
Polo Y. P. tow. sup. B. Reader, care Rev. J. M. Foster, China 6 00
Paxton Y. P. 50
Blue Point Y. P..... 1 83
Mattoon Y. P..... 2 00
Du Quoin ch..... 32 04
Mendota ch..... 90 60
Ottawa ch. 117 00
Hutsonville ch..... 4 41
Chillicothe, Rev. C. W. Safford, sup. pr., care Rev. J. M. Foster, China 5 00
Kewanee ch..... 55 93
Payson ch..... 2 50
Payson S. S..... 5 00
Alpha, Miss Susie Howell.. 5 00
Carthage ch..... 20 00
Plymouth, Rev. J. T. Malcolm..... 4 00
Mt. Vernon ch..... 2 35
Mt. Vernon S. S 1 90
Long Branch ch. 2 00
Oreana Y. P. 25 00
Stonington ch. 5 50
Cereal Springs ch..... 1 35
New Hope..... 1 15
Chicago, 1st ch..... 10 00
Chicago, 1st ch., for famine relief 12 50

IOWA, $188.78.

Iowa City, 1st ch., $3 for famine relief, care Rev. W. A. Stanton 8 00
Logan, 1st ch. B. Y. P. U., 5 00
Logan, Mrs. Kate E. Massie, for mission work of Rev. W. F. Gray, Hanyang, China..... 5 00
Forest City, Swedish ch., famine fund..... 16 65
Stratford 2 00
Meriden 3 00
Lucas 7 00
Council Bluffs..... 3 00
Cheerfield S. S..... 1 40
Emerson 2 54
Glenwood..... 100 00
Percival 5 35
Stuart ch..... 7 28
Stuart S. S..... 97
Delta 4 00
Woodbine 4 50
Mt. Union..... 1 79
Davenport, Calvary ch..... 11 00

MICHIGAN, $364.46.

Rome, 2d ch. 5 00
Detroit, North ch. 24 93
Flint S. S... 5 42
Fenton ch..... 30 00
Mt. Morris ch..... 17 00
Coldwater ch. 73 71
Kinderhook 9 20
Wakeshma ch..... 1 00
Flat Rock ch. 1 14
Flat Rock S. S..... 1 19
Flat Rock W. C. 1 82
Saginaw, E. S., 1st ch. 6 75
Baldwin's Prairie ch..... 5 40
Ann Arbor, 1st ch. and S.S., 119 90
Ann Arbor, 1st ch. B. Y. P. U., Kelly Mem. Fund 50 00
Fowlerville..... 2 00
Plymouth..... 10 00

MINNESOTA, $300.05.

Brownsdale, Mrs. O. R. York, for famine relief, care Rev. W. E. Hopkins, 1 50
St. Paul, 1st ch. 5 50
Minneapolis, Olivet ch..... 5 00

:h..... $5 25
..... 1 75
ge 4 20
ncis, O. F. Wood-
..... 3 00
, 1st Swedish ch.,
da England 2 00
y ch. 1 75
..... 3 00
Mrs. Holm..... 5 00
ago Valley, C. John-
..... 25 00
ity Y. P. S., for Ca-
re Rev. John Duss-
Vinukonda, India .. 25 00
, No. ch. B.Y.P.U. 1 60
Grove, J. Otteson... 200 00
Grove, Jacob Ander-
r famine fund..... 8 00
:h..... 2 50

ISCONSIN, $96.54.

ary ch..... 6 00
:h..... 1 81
se, 1st ch. 22 20
see, South ch. 54 52
see, Tabernacle ch.. 1 00
osa ch..... 2 50
Falls, Rev. E. D.
k..... 2 00
ton ch..... 1 51
te Y. P. 5 00

MISSOURI, $403.64.

City, Swede Y. P. S.,
up. n. pr., care of
). H. Drake, Madras,
..... 15 00
f Home and Foreign
ns 202 08
f H. & F. Miss., of
o is from B. Y. P. U.
. for n. pr., Tong
, care Rev. J. R.
rd, Ningpo..... 161 56
ch. for "Cheda,"
tev. E. G. Phillips,
Assam 25 00

KANSAS, $150.94.

1st ch. Y. P. S. C.
v. sal. n. pr. Dzing-
..... 28 80
, 1st ch.... 1 00
ton ch..... 1 20
on 44
S. S. 1 00
gton 12 13
..... 2 00
..... 2 35
ch..... 4 35
S. S. 1 25
l..... 65
S. S.. 70
ton, C. F. Keller... 5 00
..... 3 20
., of wh. $3 is from
..... 10 00
n ch..... 36 80
ance S S..... 40
na 6 00
..... 6 25
ch., 58 cents from S.
cents from Y. P. S.. 2 00
.... 3 00
le..... 3 50
. P. S..... 0 50
..... 15 50
ty S. S..... 1 92
, D. P. Crandall.... 1 00

EBRASKA, $77.95.

:h. 4 15
Ladies' Aid Society. 2 00

Hastings, 1st ch. B. Y. P. U. $25 00
Humboldt ch..... 7 75
Humboldt Y. P. S. 2 50
Humboldt W. C. 2 50
Omaha, 1st S. S. for famine relief, India..... 23 05
Mead Wom. Soc..... 6 00
Valley, Second, Wom. Soc.. 5 00

COLORADO, $40.53.

Colorado Springs, 1st ch. ... 3 50
Colorado Springs, Mrs. J. S. Scribner, des. to Africa... 20 00
Golden 13 33
Denver, Central 4 00

CALIFORNIA, $155.03.

San José, Mr. Geo. A. Davis, for famine relief, care Rev. W. A. Stanton 25 00
San Francisco, 1st S. S..... 5 86
San Francisco, Emanuel, Juniors 1 25
Ontario ch. 17 00
Ontario B. Y. P. U., sup. W. Wynd 4 00
Los Angeles, 1st S. S..... 10 00
Los Angeles, 1st, Hugh R. Porter, extra a cent a day. for work in Africa..... 3 65
Pomona Y. P. S. C. E., sup. n. pr. Kondiah, care Rev. I. S. Hankins, Atmakur.. 12 50
Valigo ch.... 25 00
Vacaville ch. 3 75
Waterford ch. 2 20
Orange ch..... 25 27
Riverside, Rev. W. H. Randall..... 2 00
Santa Barbara B. Y. P. U., sup. Rev. W. Wynd, Japan..... 2 00
Mountain View, Juniors.... 1 00
Fresno, 1st ch..... 1 00
Kanford S. S..... 3 55
B. B. Jaques and wife, Chapel Car Emmanuel, sup. n. pr. Ko Khaing, care Rev. J. E. Cummings, Henzada..... 10 00

OREGON, $105.

Spring Valley ch..... 2 50
Baker City ch..... 15 50
Baker City B. Y. P. U..... 6 00
Baker City, Juniors 5 00
Portland, Swede, Y. P. S., sup. n. pr. Sau Kaw Kee, care Dr. Bunker..... 10 00
Oregon City ch. 57 00
Portland, 3d ch. S. S... 50
Rev. T. S. Dulin and wife .. 7 50
Medford ch. 1 00

NORTH DAKOTA, $111.54.

Grand Forks ch..... 111 54

SOUTH DAKOTA, $46.20.

Aberdeen..... 1 35
Dell Rapids 2 00
Big Springs 3 50
Conde 27 85
Sioux Falls B. Y. P. U..... 7 50
Sioux Falls Miss. Soc..... 3 50
Sioux Falls, No. Star.... .. 50

WASHINGTON, $60.60.

Aberdeen ch..... 3 60
Aberdeen B. Y. P. U..... 2 50
Seattle, Tabernacle Baptist ch., for relief, India, care Rev. W. A. Stanton..... 22 50

Sumas ch..... $1 00
Renton, Wm. Power 2 00
Shelton ch..... 4 12
Shelton B. Y. P. U..... 4 40
Shelton S. S..... 3 48
Tacoma Sound ch..... 7 00
Tacoma Sound Y. P. S.... 5 00
Tacoma Sound J. & J. Fredland..... 5 00

NEVADA, $20.

Wadsworth ch..... 20 00

WYOMING, $1.

Pine Bluff, N. P. Roslyn.... 1 00

MONTANA, $6.50.

Pageville 6 50

ARIZONA, $29.50.

Phoenix, 1st ch. 20 00
Phoenix, 1st ch. S. S..... 5 00
Phoenix, 1st ch. B. Y. P. U., 4 50

FLORIDA, $10.

Lemon City, Rev. and Mrs. W. E. Stanton..... 10 00

ALABAMA, $4.54.

Montgomery, W. C. Bledsoe, D.D., for famine fund 4 54

INDIAN TERRITORY, $13.

Atoka 13 00

OKLAHOMA, $9.22.

Kingfisher, Mary P. Jayne, towards salary Rev. F. P. Haggard 2 00
Round Grove..... 7 22

NORWAY, $22.

Bergen, fr. friends, by Rev. M. A. Ohren 22 00

BURMA, $32.31.

Mandalay, Eng. Baptist ch., 14 00
Mandalay, Burman Baptist ch. 18 31

RUSSIA, $203.10.

Mennonite brethren, for work at Nalgonda, care of Rev. A. Friesen, by Heinrich Schutt, Hamburg.... 203 10

MISCELLANEOUS, $500.

Gen. Miss. Soc. of German Baptist churches of North America, for the Kameroon Mission, care Rev. Edward Scheve, Berlin, Germany, by Mr. J. A. Schulte, Treas. 500 00

Total..... $13,934 47

LEGACIES.

Amesbury, Mass., Sarah B. Collins, $100 00
Boston, Mass., William H. Learned 500 00
Natick, Mass., Susan Robbins.... 150 00
Petroleum, W. Va., Sarah Carder... 140 00
Brighton, Ill., Mary Dimond..6,500 00
——— 7,390 00

$21,324 47

ABSTRACT OF PROCEEDINGS OF THE EXECUTIVE COMMITTEE

THE MEETING OF APRIL 12, 1897. THIRTEEN MEMBERS PRESENT.

THE Treasurer presented a full financial statement for the year ending April 1, 1897, showing the total receipts to be $451,971.89; total expenditures on the current account to be $580,855.58. The debt of last year was $163,827.63, which, adding the deficiency of the present year, makes the total debt on April 1st, $292,721.33.

Permission was given for the return of Rev. D. A. W. Smith, D.D., President of the Baptist Theological Seminary at Insein, Burma, to America on furlough next year.

The report of the Committee on Allowances to Missionaries in America was presented and adopted.

After discussion on the policy to be pursued in the work of the Missionary Union for the next financial year it was voted that the matter be made the order of the day for the next meeting, and Dr. Wood, Dr. Bullen, and Mr. Perkins, with the Corresponding Secretaries, were appointed a committee to formulate a scheme of policy to present to the meeting.

Arrangements for inviting certain missionaries and missionaries under appointment, as well as the District Secretaries of the Union for the Annual Meeting, were adopted,

Rev. D. B. Jutten was chosen a member of the Board of Managers of the Missionary Union in the class of 1899, as provided under section 7 of the Constitution.

THE MEETING OF APRIL 26, 1897. ELEVEN MEMBERS PRESENT.

Specific donations to the amount of $427.05 were appropriated.

The Foreign Secretary made an encouraging report of his trip to Ohio and Indiana in the interest of the movement of raising the debts.

The sale of the house erected by the Union at Myitkyina, Burma, was authorized.

The committee to formulate a scheme of policy for the coming year of the Missionary Union presented their report, and the discussion of it occupied the remainder of the session.

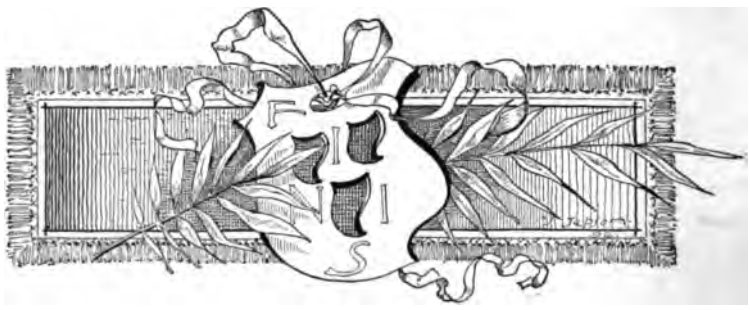
THE MEETING OF MAY 3, 1897. THIRTEEN MEMBERS PRESENT.

The income of the Abbott Endowment Fund, $767.91, and the Carpenter Scholarship Fund, $166.75, was appropriated, and directed to be forwarded to Rev. C. A. Nichols for the purposes of the mission at Bassein, Burma.

At the request of the Woman's Society the resignation of Miss Jennie E. Wayte as a missionary was accepted, on account of her approaching marriage to Mr. F. D. Phinney, of Rangoon, Burma. The resignation of Mr. J. S. Burns, of the Congo Mission, who has returned to America, was also accepted.

The Annual Report of the Home and Foreign Departments, having been presented to the committee, was, after consideration, adopted as the report of the committee, to be presented to the Missionary Union at the coming annual meeting.

The portrait of Rev. A. J. Gordon, D.D., in oil, painted by Charles Akerman Jackson, was presented to the Missionary Union by Charles E. Jackson, Esq., of Jamaica Plain, and the Recording Secretary was instructed to extend the cordial thanks of the committee to Mr. Jackson for his generous gift.



The Baptist Missionary Magazine

Vol. LXXVII. No. 7 JULY, 1897

EIGHTY-THIRD ANNIVERSARY OF THE AMERICAN BAPTIST MISSIONARY UNION.

PITTSBURG, PA., May 24, 1897.

In connection with two other national Baptist societies, — the American Baptist Home Mission Society and the American Baptist Publication Society, — the American Baptist Missionary Union held prayer services, morning, afternoon, and evening, at the Fourth Avenue Baptist Church, Sunday, May 23. The morning service was led by Rev. Henry G. Weston, D.D., of Pennsylvania; the afternoon service by Rev. Augustus H. Strong, D.D., of New York; and the evening service by Rev. Galusha Anderson, D.D., of Illinois. All of these services were exceedingly uplifting and helpful.

MONDAY MORNING.

A prayer meeting was held in the Fourth Avenue Baptist Church, commencing at nine o'clock in the morning. Rev. Emory W. Hunt, of Ohio, conducted the service. The great needs at home and abroad were the inspiration of many fervent petitions.

At ten o'clock Rev. Henry F. Colby, D.D., of Ohio, president of the Union, opened the eighty-third anniversary of the Society. After the reading of the second Psalm, by Rev. R. B. Hull, D.D., of New York, prayer was offered by Rev. Galusha Anderson, D.D., of Illinois.

The president then addressed the Union:

FOREIGN MISSIONS A TEST OF DISCIPLESHIP.

Address as President of the American Baptist Missionary Union, by Henry F. Colby, D.D., at Pittsburg, May 24, 1897.

Brethren of the American Baptist Missionary Union: During several days of the last week most of us were gathered here, considering the interests of Christ's spiritual kingdom, chiefly in our own land. Our hearts were stirred within us as we pondered the great work which God has given us as a denomination to do for him here in America. Our Home Missionary, our Educational, our Publication responsibilities in this great and wonderfully favored nation, this grand meeting-place of races, this free battle-field of thought and opinion, are

enough to tax our collected wisdom, prompt our most earnest prayers, and inspire our utmost beneficence.

But, vast and absorbing as these interests are, we meet this morning to look out beyond them. We do not change our point of view: that is always the same. That must always be at the foot of that redeeming Cross which has drawn us to each other by drawing us to itself. Nay, it must always be fellowship with that crucified and risen Savior who, having given himself for us, ascended to his blood-bought throne. But looking out from this point of view, our horizon widens. We have been lifted too high not to see beyond our own boundaries. Behold, the Christian outlook reaches beyond America, beyond the encircling seas, even "to the uttermost parts of the earth"!

Allow me, as an appropriate introduction to what shall come before us to-day and to-morrow, to remind you, in the few minutes I shall occupy, of this one fact: that Foreign Missions are the grand test of both the genuineness and the fervor of our discipleship.

To begin with, they test our loyalty to *Christ's authority*. Who that reads the New Testament can fail to see that he has told us to push them? Now this command, more than any other he has given us, concentrates its force upon our spirit of faith and obedience. Christian work here at home appeals in a measure to other and lower motives which may buttress and supplement a weak faith and a laggard consecration. Here, for example, is the sight of our eyes; the sin and the sorrow coming from it thrusting themselves upon our view, as we go about our large cities, and appealing strongly to our emotions of pity or indignation. Here they are, and we cannot help beholding them and feeling that something must be done about them. But it requires much careful thought and an effort of the imagination to keep such affecting pictures before us of the woes of far-away peoples whom we have never seen. The temporal results also, the social reforms and intellectual enlightenment, that accompany the establishment of Sunday-schools and churches furnish strong arguments for aid in our own communities. We wish to see *our* city, *our* town, prosper. Even irreligious men will sometimes help for this reason. There is the natural pride or desire to see large success in the institutions with which we *ourselves* are connected; to feel, and to have others know, that our churches are doing great things in the community, that they have the attractions of fine architecture, fine music, and eloquence, that we are providing for our religious edification and the highest welfare of those we love. These motives — and most of them are commendable in their places — do not enforce the claims of Foreign Missions. On the other hand rise the objections: "Oh, they are so far away! They are among peoples in whom we have such little interest anyway! There is so much to be done at home, and it requires so much expense to carry men and money to the fields." The Great Commission, therefore, *tests* us whether we will rise above this objecting and calculating spirit, whether we will walk by *faith* as well as by sight, and obey simply because it is the command of our Great Master.

Not only our loyalty to his authority, but *our sympathy with his world-embracing love*, is here tested. We love our own country.

> "Breathes there a man with soul so dead,
> Who never to himself hath said,
> This is my own, my native land?"

The spirit of patriotism has been greatly inculcated of late. It glows in our magazine literature; it hurrahs in our public schools. We have come to count it as next to religion, and of such value perhaps it is. Far be it from me to depreciate it! Happy is that cause that can appropriately join its prayers with the singing of "My country, 'tis of thee," and enforce its

appeals for pecuniary aid by the waving of the star-spangled banner! But let us not forget that to be a true Christian is to be something more than a patriot. Jesus belonged to the most exclusive people on the face of the earth, yet his heart was big enough to reach out and take in all the world. No national barriers could confine his yearning for human welfare. No distinctions of race or language could check its zeal. It is true, he wept over Jerusalem, but he died for all mankind and sent forth his disciples everywhere. Now he waits to see if we will let our hearts be expanded to spiritual dimensions commensurate with his own. He asks of us a religious enthusiasm that is not only national but supranational. He reminds us that an evangelism that is Christocentric must for that reason be, in the widest sense, catholic and ecumenical. While invention and commerce are squeezing the world smaller and making more and more complete the interdependence of all races, it surely is not a time for the disciples of the great-hearted Jesus to narrow the range of their sympathies, their prayers, or their gifts!

Again: Foreign Missions test *our confidence in Christ's Gospel as the only power of God unto salvation*. We acknowledge that it is such for ourselves. But will not some other religion do about as well for less cultivated peoples? Are not Parsees and Hindus, Buddhists and Confucianists, Shintoists and Mahometans, upholding systems that recognize more or less ethical truths, and which need not, therefore, be displaced by Christianity? Do not these ethnic faiths also advance some fine ideals? And does it, after all, make much difference what a man believes as long as he is humble before his God and admires the practice of virtue? If this is our superficial and merely amiable idea of religion, we will of course feel no obligation to carry or to send the Christian religion so far abroad. It is, then, only one among many human devices for the pacification of the conscience and the quieting of the heart. But no such moderate claims did its Founder and his apostles put forth for it. Peter declared, "There is no other name under heaven, given among men, whereby we must be saved." Unlike the teachings of Oriental sages, those of Jesus consist of purity without any admixture of corruption, and the best that fell from their lips we find set forth perfectly by him. He speaks with authority where they are silent. He throws heavenly light where they at best only encourage blind gropings. They set forth some fragments, it is true, of the divine law, but have little power to secure their practical observance. Along with a few shining examples of unselfishness, there is a vast mass of idolatry, superstition, unrest, pollution, and cruelty that their systems can never heal. Jesus Christ, on the other hand, brings to men a new *life* — new motives, new affections, new power, and the nearer men live to him, the nearer they grow to each other. Nay, he alone brings forgiveness for sin, reconciliation with God, and the clear hope of a holy heaven. "Well suited," says Sir Monier Williams, the Oriental scholar, "are the scriptures of the Brahmans, Moslems, Buddhists, and Parsees to all who thank God that they are morally correct, to all who look for salvation to the fulfilment of their religious tasks, their fastings, their penances, and their self-mortifications, to all who seek to stand before God in the rags of their own self-righteousness. But to dying sinners such books are worse than useless. To lepers seamed and scarred with guilt they are worse than a mockery, for they speak not of the one Physician, they offer no balm, they provide no healing remedy. The Bible alone reveals the Christ, the Savior of the world." Now, my friends, do we believe this — do we believe that the Gospel is the only sufficient remedy? The call to Foreign Missions is the *test* of our faith in this great fact.

Once more: Foreign Missions *test our trust in our Lord's living and mighty providence.* Before there was any experience in this line the objective obstacles to the evangelization of the heathen seemed appalling. Good men said: "How can we pay the way of ourselves or others across the seas? How can we bear exile from home and friends? How can we learn those

difficult and uncouth languages? How can we print and circulate the Scriptures in those tongues, many of which have no written forms? How can we overcome the barriers maintained by the narrow policy of great commercial companies, push open the closed doors, disarm heathen prejudice, and conquer cruel persecution?" It was a trying outlook; but they laid their cause before Him who promised to be with His disciples as they obey His high behest. He stood by them. He directed their efforts. And what is the result to-day? *Two hundred and eighty thousand* souls converted through the instrumentality of our own Missionary Union, besides multitudes brought to Christ by missionaries sent out by other societies and from other Christian lands.

The obstacles that we meet now at home and abroad in our foreign missionary enterprise are not to be compared with those early and formidable ones. But they challenge in like manner our confidence in our living Lord. We do not worship a dead Christ. If we did we might often be discouraged. But as those who believe that he rose from the dead and that unto him is given "*all power in heaven and on earth*," we ought to emulate the zeal of the fathers and press forward over every barrier. He can make the waters divide. He can cause the threatening walls to fall down. He has command of all resources. But does he not look to see if his people have confidence in him as their living King, and if they will come up to his help against the mighty?

Yes, brethren, the call to foreign missions is a test both of the fervor and the genuineness of our discipleship. It is a challenge to us as Christians to prove ourselves Christians *indeed*. It is a shame to have it said that men need two conversions: first to discipleship, and second to missions. One real and profound conversion practically involves it all. The trouble is we have lowered the true Christian ideal, allowing it to be a sort of admiration and patronage of Christ rather than a full devotion to his service. We need to get back to the New Testament standard of trust and consecration. It was when the church at Antioch "ministered to the Lord and fasted" — that is, when they were in an exalted mood of devotion and inquiry and self-sacrifice — that the enterprise of foreign missions was born. So it is when Christian discipleship awakes from its selfish stupor and its worldly dreams, and rises to something like a consciousness of its significance that the great work receives new impulses. Other forms of service can perhaps continue while the churches are living on a low plane of thought and feeling. This can enlarge and prosper only as the fruit of *spiritual life*.

Can we then as a denomination and as individual Christians stand this test? Shall we prove ourselves to be close up to our Master in his outlook and his longing? Shall we rise to improve the opportunities which he presses upon us in these stirring days? Or will he have reason to say of us with sad lamentation, "*Ye know not what manner of spirit ye are of*"?

The following committees were then appointed:

Arrangements. — L. C. Barnes, Pennsylvania; Geo. A. Russell, Massachusetts; W. A. Stevens, New York; A. S. Carman, Ohio; E. R. Pope, Minnesota.

Nominations. — J. W. T. Boothe, Massachusetts; W. S. Ayres, Maine; Stephen Greene, Massachusetts; J. B. Marsh, Rhode Island; J. W. A. Stewart, New York; George Stevens, Ohio; A. G. Slocum, Michigan; L. L. Henson, Indiana; J. W. Conley, Minnesota; L. B. Philbrick, Massachusetts; C. Brooks, Iowa; J. O'B. Lowry, Missouri; C. A. Wooddy, Oregon; C. M. Hill; California.

Enrolment. — N. B. Chamberlain, Massachusetts; F. S. Dobbins, Pennsylvania; E. A. Scoville, Ohio; C. A. Barber, New York; R. W. Van Kirk, Michigan; D. B. Cheney, Wis-

consin: J. W. Weddell, Pennsylvania; G. W. Taft, Japan; Herbert Goodman, Illinois; G. Field, Ohio.

Finance. — C. W. Kingsley, Massachusetts; H. K. Porter, Pennsylvania; F. O. Re Massachusetts; Wallace Buttrick, New York; E. J. Brockett, New Jersey; F. P. Beaver, Ohi E. J. Doe, Rhode Island; B. A. Greene, Illinois; Alonzo Bunker, Burma; B. F. Dennis Pennsylvania; E. B. Badger, Massachusetts; R. O. Fuller, Massachusetts.

Place and Preacher. — N. E. Wood, Massachusetts; Sylvester Burnham, New Yo A. E. Carson, Burma; T. Edwin Brown, Pennsylvania; George Gear, Ohio; A. C. Osbo South Carolina.

Rev. S. W. Duncan, D.D., Foreign Secretary of the Missionary Union, presented t report of the Executive Committee, and called attention to some of its salient featur and to the general condition of the various missions connected with the Union.

The report of the Executive Committee was accepted, and its recommendatic were adopted.

E. P. Coleman, Esq., treasurer of the Union, presented an abstract of his ann report, which was accepted.

Rev. W. H. Cossum, of Ningpo, China, addressed the Union. There should be retrenchment, he said. Our cry should be men, not dollars. The emphasis should laid upon holiness of life. There must be a deeper consecration on the part of t members of our churches. In closing, Mr. Cossum referred to his work in China.

Adjourned, after prayer by Rev. M. H. Bixby, D.D., of Rhode Island.

MONDAY AFTERNOON.

The Union reassembled at half-past two o'clock. After a prayer service, Rev. J. Eager, a missionary of the Southern Baptist Convention in Italy, addressed the Un concerning mission work in Europe. He spoke of the condition of some of th European countries. Reform must come from outside.

Rev. A. E. Carson, of Thayetmyo, Burma, called attention to the work among t Karens, and especially to the progress made by the Karen churches in the direction self-support; also to the results of school work.

Rev. G. W. Taft, of Kobe, Japan, addressed the Union in reference to our edu tional work in Japan.

Hon. R. O. Fuller, of Massachusetts, presented the report of the Committee Finance:

PITTSBURG, PA., May 24, 1897

On account of the very full and detailed statements in the annual report, your commit have not thought it necessary to make any extended report, and therefore would present following as the unanimous report of your committee.

Your committee recommend to the Executive Committee such rearrangement and readju ment as is consistent with the least injury to our missionary work.

That in the light of the experience of recent years we should deem it exceedingly unfo unate if the plans of the coming year should make it necessary to incur a new debt.

This report looks in two directions: It calls for the utmost care and economy on the part of the Executive Committee, and for a more conscientious and considerate stewardship on the part of our church members.

Respectfully submitted,

CHESTER W. KINGSLEY,	B. F. DENNISON,
H. KIRKE PORTER,	E. B. BADGER,
F. O. REED,	WALLACE BUTTRICK,
E. P. REEVES,	E. J. DOE,
B. A. GREENE,	E. J. BROCKETT,
A. BUNKER,	ROBERT O. FULLER.

After addresses by B. F. Dennison, of Pennsylvania; Mr. E. J. Doe, of Rhode Island; Hon. C. W. Kingsley, of Massachusetts; Rev. W. V. Wilson, of New Jersey, and Rev. J. N. Williams, of Pennsylvania, the report was adopted.

Rev. A. Bunker, D.D., of Burma, was introduced, and addressed the Union. He said he brought the greetings of 3,500 disciples in the Toungoo hills. He gave an interesting account of an association which he attended shortly before he left Burma. We are ready for an advance, with missionaries from our own Karen people. Among no people have I met Christians more devoted. I love them. I believe in them.

Rev. R. G. Seymour, D.D., of Pennsylvania, said that when Rev. Dr. Adoniram Judson was in this country in 1846, he visited Waterville, Me., and while there wrote his autograph. The owner has kept it till this time, and wishes to dispose of it for the mission debts. Bids were made and the autograph was finally sold to Hon. R. O. Fuller, of Cambridge, Mass., for $300.

Prof. J. M. English, D.D., of Newton Theological Institution, addressed the Union on "The Lordship of Christ." Christ and his disciples, he said, made much of this fact. Do we recognize it? Do we know that we are the Lord's? This meeting will become historic and Christ will be enthroned in our hearts in proportion as all of us, secretaries, missionaries, pastors, church-members, give to Christ not only our hearts, but our wills.

Prayer was offered by Rev. L. C. Barnes, D.D., of Pittsburg.

Rev. J. W. T. Boothe, D.D., of Massachusetts, presented the report of the Committee on Nominations, and the following officers were unanimously elected, the following brethren acting as tellers: Rev. R. M. Luther, D.D., of New Jersey; Rev. R. E. Manning, Illinois; Rev. F. Adkins, Ohio; Rev. Thomas Griffiths, Pennsylvania, and Rev. E. Y. Mullins, D.D., Massachusetts.

PRESIDENT.

Rev. Henry F. Colby, D.D., Ohio.

VICE-PRESIDENTS.

Hon. Chester W. Kingsley, Massachusetts. Rev. D. D. MacLaurin, D.D., Michigan.

RECORDING SECRETARY.

Rev. Henry S. Burrage, D.D., Portland, Me.

MEMBERS OF THE BOARD OF MANAGERS.

Class III. Term expiring in 1900.

Ministers.

W. N. CLARKE, D.D., Hamilton, N.Y.
REV. E. P. TULLER, Lawrence, Mass.
C. R. HENDERSON, D.D., Chicago, Ill.
J. F. ELDER, D.D., Albany, N.Y.
B. A. WOODS, D.D., Philadelphia, Pa.
REV. C. A. COOK, Bloomfield, N.J.
M. H. BIXBY, D.D., Providence, R.I.
WM. M. LAWRENCE, D.D., Chicago, Ill.
E. E. CHIVERS, D.D., Chicago, Ill.
REV. C. A. HOBBS, Delavan, Wis.
H. L. STETSON, D.D., Des Moines, Ia.

Laymen.

HON. JULIUS J. ESTEY, Brattleboro, Vt.
HON. R. O. FULLER, Cambridge, Mass.
WILLIAM M. ISAACS, New York, N.Y.
HON. J. BUCHANAN, Trenton, N.J.
S. W. WOODWARD, Washington, D.C.
J. B. THRESHER, Dayton, O.
I. J. DUNN, Keene, N.H.
GEORGE G. DUTCHER, Brooklyn, N.Y.
G. W. E. BARROWS, Bangor, Me.

Women.

MRS. J. E. SCOTT, Evanston, Ill.
MRS. D. R. WOLF, St. Louis, Mo.
MRS. WM. LINDSAY, Milwaukee, Wis.
MRS. J. B. HOYT, Stamford, Conn.
MRS. W. R. BROOKS, Morristown, N.J.

Class II. Term expiring in 1899.

Laymen

W. A. STEVENS, LL.D., Rochester, N.Y., to fill vacancy caused by the death of Hon. L. K. Fuller.

RICHARD M. COLGATE, Orange, N.Y., to fill vacancy caused by the death of Samuel Colgate, Esq.

Women.

MRS. J. K. STICKNEY, Washington, D.C., to fill vacancy caused by resignation of Mrs. W. E. Lincoln.

MRS. E. W. BUCKNELL, Philadelphia, Pa., to fill vacancy caused by the election of Mrs. J. H. Randall as President of the Woman's Baptist Foreign Missionary Society of the West, and Member of the Board of Managers, *ex officio*.

Rev. N. E. Wood, D.D., of Massachusetts, presented the report of the Committee on Place and Preacher, recommending the appointment of Rev. L. A. Crandall, D.D., of Chicago, as preacher of the annual sermon next year; also, that the Union refer to the Executive Committee for consultation with the other societies the question whether it would not be wise to have but one annual sermon for all the societies at the aniversaries, and that the sermon be given by the appointee of each society in rotation. It was also recommended that the choice of place of meeting in 1898 be left with the Executive Committee, in consultation with the other societies. The report, with its recommendations, was adopted.

N. B. Chamberlain, of Massachusetts, presented the report of the Committee on Enrolment as follows:

The number of delegates enrolled is 265, coming from the following States:

Maine	3	New York	16
Vermont	2	New Jersey	6
Massachusetts	27	Pennsylvania	126
Connecticut	4	Delaware	2
Rhode Island	6	South Carolina	1

West Virginia	3	Missouri	3
Ohio	23	California	1
Indiana	2	Oregon	1
Illinois	11	Colorado	1
Michigan	7	Canada	1
Minnesota	5	Mission Fields	9
Nebraska	2		
Iowa	3		265

N. B. CHAMBERLAIN,
Chairman.

The report was adopted, and the Union adjourned, after the benediction by Rev. P. M. Weddell, of Ohio.

MONDAY EVENING.

The Union met at 8 o'clock. The Scriptures were read by Rev. Wallace Buttrick, of New York, and prayer was offered by Prof. Sylvester Burnham, of Colgate University.

Rev. N. E. Wood, D.D., of Massachusetts, then preached the annual sermon, text Isa. ii., 2. The theme of the sermon was "Missions and Victory," and the preacher forcefully insisted upon missionary statesmanship in order to victory. "It is for you," he said in closing, "not to look here and there, as if by chance, but to look deliberately, widely, and wisely through the whole human race to discover the throbbing centres of its tumultuous life, and there to plant the Gospel of peace. There are strategic towns and cities and nations. It is for you in a masterly survey of the world to discover them, to seize them, and to plant the Gospel in them, with a tenacity of missionary purpose as undying as life. It is for you to replenish them with men and means which shall flow into them steadily, as richly and as ceaselessly as the grace of God. It is for you to hold them against no matter what discouragements, and to await with supreme confidence the disintegration of the kingdom of the world, and the enthronement of the glorious kingdom of our glorious Lord."

At the close of the sermon a Sunday-school class of Chinamen, connected with the Sunday-school of the Fourth Church, came upon the pulpit platform with their teachers and sung the hymn "Jesus loves me."

Rev. Dr. Mabie then introduced six missionaries who were under appointment to mission stations of the Union, viz.: Rev. A. F. Groesbeck and wife, of Iowa, who go to China; Rev. E. T. Welles and his sister, Miss Gertrude Welles, of Arcade, N.Y., who go to Africa; Miss L. Minniss, of Pennsylvania, who goes to China, and Rev. George A. Huntley, of Vermont, who with his wife returns to Western China, having formerly been connected with the China Inland Mission. Each one addressed the Union briefly, and all were commended to God in a fervent prayer by Rev. R. M. Luther, D.D., of New Jersey.

The Union adjourned, after the benediction by Rev. W. D. McKinney, of Connecticut.

TUESDAY MORNING.

A prayer service, conducted by Rev. A. S. Carman, of Ohio, was held from 9 o'clock until 9.30. The business of the Union was then resumed.

Rev. H. P. Cochrane, of Toungoo, Burma, was introduced by Dr. Mabie. In addressing the Union Mr. Cochrane gave a very interesting account of his field and his work. Our great need, he said, is more workers.

Dr. W. H. Leslie, of the Congo Mission, followed, and spoke of mission work on the banks of that great river, and its promise.

Rev. J. S. Kennard, D.D., of New Jersey, said we ought not to be discouraged concerning Africa, and referred to some of the recent tokens of the divine favor as seen in the great revival at Uganda.

Mr. George Warner spoke of our work in Western China, and of the present favorable indications.

Rev. E. Tribolet, of Bassein, Burma, gave an account of his work among the Burmans at that station. He had combined school work with evangelistic work, and spoke of the success of the work.

Dr. J. S. Grant, medical missionary at Ningpo, China, gave illustrations of the character of his work, and showed how such work prepares the way for strictly missionary work.

Rev. L. C. Barnes, D.D., referred to the fact that at the meeting of the Missionary Union in Pittsburg, forty-five years ago, Rev. M. H. Bixby, D.D., was set apart for mission work in Burma. Dr. Bixby was introduced by the president, and having referred to his work in Burma, said that he was at length compelled to leave that work and return to this country on account of ill health. "My heart was in Burma," he said, "but God ordered otherwise than that I should remain there." In closing, Dr. Bixby offered the following resolution:

Whereas, In view of the excellent results of coöperation between the American Baptist Home Mission Society and the American Baptist Missionary Union in the work of removing the debts, therefore

Resolved, That a committee of seven be appointed by the president of this Union, of which he shall be chairman, to confer with a similar committee of the Home Mission Society as to whether there may not be further coöperation between these two societies.

The resolution was adopted, and the following committee was appointed:

Rev. H. F. Colby, D.D., Rev. M. H. Bixby, D.D.,
Hon. C. W. Kingsley, Rev. E. Y. Mullins, D.D.,
Rev. F. M. Ellis, D.D., Mr. C. W. Perkins,
Mr. E. J. Brockett.

Rev. L. Moss, D.D., of New Jersey, offered the following resolution:

Resolved, That the Foreign Secretary of the Missionary Union be requested to present at our next anniversary a comprehensive survey of the work abroad, especially in Asia, with suggestions as to the policy and methods which should characterize the further prosecution of our great and constantly growing missionary activities.

The resolution was adopted after remarks by Dr. Moss.

Prof. Sylvester Burnham, D.D., of Colgate University, gave an account of Baptist mission work in Germany and German Switzerland as it came under his own observa-

tion during the past year. "The Baptists in these lands," he said, "should have our sympathy and support."

Rev. F. L. Anderson, of New York, offered the following resolution, which was adopted:

Resolved, That the delegates present at these anniversaries hereby express their appreciation of the perfect and delightful Christian hospitality extended to us by the Baptists and other Christian people of Pittsburg and vicinity. Also that we record our thanks to the Pittsburg press for their extended reports of our proceedings and to the railroads for their favors.

After prayer by Rev. C. F. Tolman, of Illinois, the Union adjourned, to meet at the call of the Executive Committee.

HENRY F. COLBY,
President.

HENRY S. BURRAGE,
Recording Secretary.

MEETING OF THE BOARD OF MANAGERS.

PITTSBURG, PA., May 24, 1897.

The eighty-third annual meeting of the Board of Managers of the American Baptist Missionary Union was held May 24, 1897, in the Fourth-avenue Baptist Church, Pittsburg, Pa.

In the absence of the Chairman, the meeting was called to order by M. H. Bixby, the Recording Secretary.

Hon. Robert O. Fuller was chosen Chairman *pro tem.*

Prayer was offered by Rev. D.D. MacLaurin, D.D.

The roll was called by the Secretary, and the following members responded to their names:

L. C. BARNES.	EDWARD GOODMAN.	H. S. BURRAGE.
JACOB S. GUBELMAN.	W. T. CHASE.	M. H. BIXBY.
SYLVESTER BURNHAM.	MRS. J. H. RANDALL.	E. E. CHIVERS.
WALLACE BUTTRICK.	MISS SARAH C. DURFEE.	R. O. FULLER.
R. M. LUTHER.	HENRY F. COLBY.	J. B. THRESHER.
C. A. WOODY.	C. W. KINGSLEY.	W. A. STEVENS.
Z. GRENELL.	D. D. MACLAURIN.	

A communication was received from the Executive Committee informing the Board that Rev. D. B. Jutten, of Massachusetts, had been chosen a member of the Board of Managers, under Section 7 of the Constitution, paragraph 4, in the class of 1899, for three years.

Voted, that the Chair appoint a committee of three to nominate the officers of the Board of Managers.

WALLACE BUTTRICK, J. S. GUBELMAN, Z. GRENELL,

were appointed.

The above-named committee nominated for

PERMANENT CHAIRMAN.
HON. ROBERT O. FULLER.

RECORDING SECRETARY.
REV. M. H. BIXBY, D.D.

Proceeded to ballot for Chairman and Recording Secretary, and the following officers were unanimously elected, viz.:

CHAIRMAN.

HON. ROBERT O. FULLER.

RECORDING SECRETARY.

REV. M. H. BIXBY, D.D.

The Chair appointed the following committee to nominate the executive officers of the American Baptist Missionary Union, viz.:

J. B. THRESHER. HENRY F. COLBY. S. BURNHAM.
W. T. CHASE. EDWARD GOODMAN.

Edward Goodman presented the following resolution, which, after careful consideration, was passed unanimously, viz.:

Whereas, In view of the suggestion that for carrying out the readjustment of our mission work it may require a withdrawal from Spain; and

Whereas, That for such withdrawal a vote of the Union or of the Board of Managers is required; therefore,

Resolved, That while deeply regretting the abandonment of any of our mission fields, we empower the Executive Committee to close our work in Spain if in their judgment it shall seem to be absolutely necessary.

The Committee on Nominations submitted their report, and in accordance with its recommendations the following officers were unanimously elected by ballot, viz.:

CORRESPONDING SECRETARIES.

REV. SAMUEL W. DUNCAN, D.D. REV. HENRY C. MABIE, D.D.

TREASURER.

E. P. COLEMAN, ESQ.

EXECUTIVE COMMITTEE.

Class III. Expiring in 1900.

REV. W. S. APSEY, D.D. REV. GEORGE E. MERRILL, D.D. GEORGE C. WHITNEY, ESQ.
REV. N. E. WOOD, D.D. CHARLES W. PERKINS, ESQ.

AUDITING COMMITTEE.

D. C. LINSCOTT, ESQ. SIDNEY A. WILBUR, ESQ.

Voted to fix the salaries as follows, viz.:

REV. S. W. DUNCAN, D.D., *Corresponding Secretary*, $4,000.
REV. H. C. MABIE, D.D., *Corresponding Secretary*, $4,000.
E. P. COLEMAN, Esq., *Treasurer*, $3,000.

The following report was submitted by Dr. Barnes, chairman of the committee appointed last year, and, after careful consideration, the report was unanimously adopted, viz.:

REPORT OF A COMMITTEE OF THE BOARD OF MANAGERS OF THE AMERICAN BAPTIST MISSIONARY UNION ON MISSIONARY EDUCATION IN OUR DENOMINATIONAL SCHOOLS, MADE MAY 24, 1897.

Education as a feature of work in the missionary fields is, of course, not included in the scope of this inquiry.

Another subject is carefully excluded which might, with propriety, be accounted as within the field of the present inquiry, viz.: the Education of Missionaries. That is a subject of great importance, is under sharp discussion, and needs a thorough examination by itself.

The only question now raised is as to *the education in the missionary spirit and enterprise provided by our theological seminaries, colleges, and academies.* What are they doing, and what should they do, in furnishing the future leaders of our people with a genuine education as to this great element of modern life, the missionary element?

I. What are they doing?

According to the Baptist Year Book, we have within the home field of the American Baptist Missionary Union 5 theological seminaries, 18 universities and colleges, and 29 academies, 52 institutions in all. The following letter was sent to them all:

"The Board of Managers of the American Baptist Missionary Union, at its last meeting, appointed a committee to inquire into the matter of education on the subject of missions in our denominational schools. Hence we are obliged to appeal to your kindness to supply us with information.

"1. Please send us a catalogue of your school with all items marked which indicate attention of any kind to the subject of missions.

"2. Please write us about any attention to the subject which may not be fully indicated in the catalogue.

"3. Please favor us with suggestions as to the need or possibility of further development of education in our schools on the subject of missions."

Replies have been received from all of the seminaries, two-thirds of the colleges, and one-half of the academies, 32 institutions in all.

At Rochester, the Department of Homiletics and Pastoral Theology presents one course on Missionary History.

At Colgate, the Department of Christian Theology offers one course on Christian Missions and one on Comparative Religion.

Newton has a professorship of missions, which is now offering seven courses on the subject. Besides that, the Department of Church History, in addition to the customary courses bearing on the subject, offers three courses on Comparative Religion, and the Department of Homiletics and Pastoral Duties offers four courses on missions in the home field, especially in their city and social aspects.

At Chicago, in the Department of Sociology, six of the courses offered treat of the very substance of missionary work in the home field. In the Department of Comparative Religion eight of the courses fall strictly within our field of inquiry. In the Department of Church History, in addition to the usual courses, there are six which are strictly missionary. So far as can be learned from the 32 institutions heard from, the above is an account of the courses of instruction offered in missions, 37 courses in all, distributed as follows: Rochester 1, Colgate 2, Newton 14, Chicago 20.

In addition to this, all the seminaries give important instruction on the subject of missions in the New Testament Department and in the Department of Church History. Counting these, we may add three or four courses to the credit of every one of our seminaries.

This is, however, by no means an account of all the missionary education provided in our schools. In all the theological seminaries and in all the colleges and academies heard from, missionary lectures, addresses, and talks are given and many meetings for conference and prayer on the subject are held. These features of the school life are approved and furthered by the faculty. They are a part of the voluntary life of the institutions, and are maintained for the most part by the students themselves.

President after president writes concerning the excellent work which is being done in the missionary direction by the college Young Men's Christian Association and Young Women's Christian Association. They hold regular monthly meetings in the interests of missions. In some institutions there are also bands of missionary volunteers who hold regular meetings. The tide of missionary interest appears to be high in some of our schools, even where missionary study is not a part of the curriculum.

This is immensely hopeful and significant, and it brings us to our second question, viz.:

II. Is there anything more that our educational institutions might well undertake in the direction of missionary culture?

The following considerations, among others, seem to point to an affirmative answer:

1. The large place that the missionary enterprise has come to take in the thoughts and in the practical attention of the student body suggests that the time has come when it ought to receive systematic and thorough treatment, which it can have only by being incorporated as a part of the regular course of discipline.

When, in recent years, athletics came to take a large place in the interest of the students, it was thought best to take it under direction as a part of the orderly process of culture. Accordingly, gymnasiums were built and professors of athletics were engaged. Is it any less fitting or desirable, since many students have become deeply interested in missions, that missionary museums should be provided and professors of missions be engaged?

2. Our denominational institutions have always counted it as a part of their work to teach certain theoretical aspects of the Christian religion. This grew up naturally, was, in fact, inevitable in periods when theoretical questions held a chief place in the thought and care of Christendom. It is essential to a cultivated mind to have education in those matters which are of chief interest to his age. Accordingly the time is approaching for a transfer of emphasis in school instruction from the evidential, speculative, and theoretical aspects of religion to its practical, applied, socially regenerative, and world-transforming aspects.

3. There is no better stimulus to study in general than the instilling of the missionary motive. It has been so from the start. American Baptist Missions and American Baptist Education are twin-born. Luther Rice went from end to end of the land and awakened a sleeping denomination with not one but two bugle blasts, yet not two but one, — Missions and Education. Many of our colleges and other schools sprang to life in the next few years as the direct result of the missionary motive. All of them since are, more or less directly, the product of the same impulse. In 1814 we had one school at the end of 175 years of history. In the 83 years since we have come to have 168 more. Less than one-half the time, 169 times as many schools.

In respect to individuals as well as institutions, the surest educational impulse known is seizure by the Christian, *i.e.* the missionary, ideal. In unnumbered instances thirst for education for the sake of greater usefulness has been an immediate outcome of conversion.

Again, not only the future career, but also the college work, of men acquires its tone and intensity from the greatness of the ideals held. The wide scope and the unselfish aims of the missionary undertaking appeal to the best there is in young people, and call it out. Let this be

given the dignity of being a part of the regular curriculum of a liberal education, and it will tend to infuse into student life at large a keener zest.

4. It is the natural expectation that the young people who have been to school shall be the leaders, shall set the standards of life in the church. In other words, the future of the missionary enterprise depends largely on the disciplined grasp of the problem given to those who are now being educated. The missionary movement has become so vast and complicated that it cannot be left in the future to haphazard intelligence on the subject.

5. It is coming to be seen and advocated by educational experts as never before, that the supreme and central aim of all educational methods is the production of character. But there is nothing so well fitted to produce broad-minded, unselfish, large-willed character as the task of uplifting and civilizing the human race with the graces and forces of Christianity. The missionary enterprise, as a course of study, is fitted to be an educational instrument of the most effective sort. It is sufficiently wide and intricate to call out the full use of the mental faculties, while at the same time shaping moral character.

In view of such considerations as the foregoing, it seems desirable that missions be made a part of the regular course of instruction in our schools of learning in the ways adapted to the progressive steps in the process of education. It need hardly take more time in many schools than is now given to the desultory attention to the subject.

The following suggestions are made without assuming to project in a few sentences an ideal of an adequate course of missionary studies as a new discipline in the system of education. They are offered merely to give concrete emphasis to the general idea which we are urging.

A. In *academies* there might be a required course in moral heroism and achievement. This would be in the place of any more abstract, and therefore premature, ethical study. It would be a treatment of moral ideals in the concrete. The best of the self-conquering, tradition-conquering, world-conquering heroes, from Paul to Judson and onward, would be studied.

B. In *colleges* missions might well be studied on the historical side. It would be more instructive and interesting than some of the historical studies which are now required. The most significant and resultful movement in the human race has been the introduction and development of Christianity. No man is educated to whom a study of this has not been a part of his mental discipline. Let it be pursued in the rigidly scientific and disciplinary method, as much so as biology. Is not this the higher biology? The larger colleges would have various electives along the missionary and closely allied lines.

C. In the *theological seminaries* has not the time come for a new department, the Department of Applied and Aggressive Christianity? This would be not simply for those who intend to be missionaries, but for all who wish to be ministers of Christ in the twentieth century. When our seminaries were founded and the lines of instruction were being laid, which still, to a large extent, shape the curriculum, the strength of our denomination was in the country churches. Now it is in the cities. For this and other potent reasons problems have arisen and have become pressing which were then scarcely thought of. What pastor is there, who has been out of the seminary twenty, ten, or even five years, who has not wished again and again that he had been taught some of the things which he most needs to know in his actual work, and which he might have been taught to better advantage than some of the things which he was taught, if only there had been provision for such instructions?

The Department of Applied and Aggressive Christianity would include sociology, so far as it belongs to the application of Christian realities to social life in nominally Christian lands. This is the problem of Home Missions, *i.e.*, the permanent problem. Geographical frontiers are disappearing; social frontiers are emerging.

The Department of Applied and Aggressive Christianity would include also a study of the religious and other conditions of non-Christian peoples, with a view to the establishment of the Kingdom of Heaven throughout the earth.

But, details aside, whatever the means which educational experts may find most effective, the end is clear and beyond question. Schools of all grades, which are under the auspices of the churches, are in honor bound to provide discipline and culture, not only as to the gracious, but also as to the aggressive, side of Christianity. Few students may be expected to go into so-called missionary work; but all should be inspired and trained to take an active hand in the ever-onward movement of Christianity. A new day calls for new measures.

Respectfully submitted,

LEMUEL CALL BARNES, Penn.
WILLIAM NEWTON CLARKE, N.Y.
MRS. JAMES COLGATE, N.Y.
J. B. THRESHER, Ohio.
Z. GRENELL, Ill.

Voted, To request the Recording Secretary to secure copies enough of this report, when printed, to supply each of our educational institutions with a copy.

The committee appointed last year to report on the resolution on the subject of missionary literature for education and stimulation of the home field submitted a report, which was carefully considered. The report was referred back to the committee for some slight modifications, and the committee was continued.

The committee appointed last year on the resolution concerning the condition of the churches as to stated meetings for prayer and study about missions submitted their report, which, after some slight modification and condensation, was adopted and ordered printed in the minutes, as follows:

The committee appointed by the Board of Managers of the Missionary Union at Asbury Park, May, 1896, to report concerning the condition of the churches as to holding stated meetings for prayer and study about missions respectfully submit the following report:

I. The observance of the missionary concert. The missionary concert is not generally observed. The reason for the decadence of the missionary concert may be found principally in three facts:

(*a*) The press of church work, as for instance the use of Sunday evening for evangelistic services.

(*b*) Failure to make the concert interesting. Your committee believe the lack of proper literature to be one of the important reasons. To say lack of material in this day of superabundant missionary literature seems almost to indicate a lack of observation; but when it is remembered that the rise of modern missionary literature dates hardly more than twenty-five years ago, and that the decadence of the concert was complete at that time, it is evident that the statement is true to fact.

(*c*) The increase of other methods to accomplish the result aimed at by the missionary concert.

II. The relation of the missionary concert to missionary interest and missionary money. Your committee find it difficult to ascertain the facts in regard to this relation. Does missionary interest create the missionary concert? or the concert the interest? "Both," may

be answered. How many men and women of to-day who are large workers in missionary interest on the field as missionaries, large givers at home, owe the impulse to the missionary concert? How many to other influences, to the returned missionary, the magazine, a stray article, a pastor's sermon? While it is impossible to answer these questions, it may be well to state: the observance of the missionary concert will not meet the need of the present day for roused missionary enthusiasm, however helpful it may be. What is needed is a missionary church, missions at every service, and in the hearts of the church members a missionary spirit in all its activities.

Let us try to ascertain what is the place of the missionary concert in the missionary activities of the church.

III. What was the original missionary concert? It was due to the need of a revival of evangelical religion in the English Baptist churches. "The Baptist ministers of the Northamptonshire Association drew up a resolution beseeching all Baptist churches in England to spend one stated hour a month in earnest united prayer for the promotion of pure and undefiled religion. The exhortation was added: *Let the spread of the Gospel to the most distant parts of the habitable globe be the object of your most fervent requests.*" Thus was started the monthly concert of prayer in 1784, eight years before William Carey's great missionary sermon. It was preëminently a service of *prayer*. Naturally enough, it gave afterwards the needed opportunity to inform the churches as to the missionary movements, and thus give definiteness to petitions and stimulus to interest.

IV. The need out of which grew the missionary concert. The missionary concert rose first from the need for prayer for the blessing of God; and, second, from the need of imparting information, or, to use one word, the missionary concert of prayer and instruction arose from the need of "*contact*" — contact with God, contact with the field. The spread of the Gospel is a divine undertaking, not a human enterprise. The establishment of the Kingdom must be in the spirit and blessing of God. Herein lies the supreme need of the revival of the missionary concert of prayer. The spread of the Gospel is a divine commission, to be completed with divine power. We need to know the will of God, we need to have the power of God. Prayer is essential to these ends.

V. How are the needs of prayer and instruction met to-day? Our present so-called missionary concert, even when held, is a concert of instruction and not prayer. Here and there, doubtless, there are churches whose members unite in prayer for missions. But, alas, how few!

As to instruction, the case is different. There never was a time when missionary literature so abounded, or was so widely scattered. The missionary magazine, the religious weekly, with its increasing devotion to missionary interests, the daily press, not always advantageously, missionary books and pamphlets, instruction in the Sunday-school, the meetings of the Woman's Societies, the Young Women's Farther Lights, the Mission Bands, the Conquest Meetings of the Young People, the returning missionaries, supply large sources of information. This is not sufficient. The office of the missionary concert must be to awaken an appetite for such literature, and should aim therefore at presenting salient points and controlling experiences, such biographies, incidents, and principles as will rouse to personal interest in missionary literature and work.

VI. Your committee therefore beg leave to offer the following suggestions:

A. Emphatically there should be a revival of the concert of *prayer* for missions: a service of prayer at least once a month. Such a service need not be extravagant in its preparation or extent. Naturally a few chosen passages of Scripture, a few chosen words on missionary

work, the presentation of a real, live missionary need, issue, person, field, or work, and then a concert of devout prayer for God's guidance and blessing. The missionary concert, therefore, may be of three kinds:

(1) Continuous. The Clarendon-street Church, of Boston, has no monthly concert, but almost every meeting has news from the field and prayer for the work and the workers.

(2) Periodical and simple. Like that outlined above, a few suggestive but pertinent and vigorous thoughts, and then prayer. Every church should have such a concert once a month at least.

(3) Periodical and complex. Such a concert should have a varied programme, full of life, music, fresh information, held either Sunday or week-day evening, once a month.

B. The aim for instruction must be not the missionary concert, but ultimately to place in every Christian family the weekly religious, denominational newspaper, and the missionary magazine. Nothing short of this will answer the need. The missionary concert will supply but a small part, though indeed a very necessary part, of the requirements.

C. Literature. We need concert literature accessible to all. In the missionary magazine an outline for a missionary concert that is broad, comprehensive, definite. In such an outline references to accessible literature in public libraries. The one who is most interested in missions would gladly stay away from some missionary concerts. The magazine should furnish references to larger missionary views and more definite and inspiring facts. There is needed also a pamphlet containing a list of one hundred possible missionary concerts, including references to books and articles on missionary history, biography, countries, movements, etc. This pamphlet, in connection with the references, should give the cost of books and where obtainable. It might be also very helpful if the Union should keep in its library books and other literature proper for the development of any such concert, to be loaned to any church in such preparation. While there is abundance of literature, it is not formulated or accessible to the ordinary church. Your committee recommend that the proper persons, either the Committee of Literature appointed by this body, the Executive Committee, or the Editorial Secretary, be instructed to prepare such a pamphlet and have more attention given to the missionary concert in the magazine.

D. The secretarial force of the Missionary Union appears to be the proper medium for the rousing of interest in the missionary concert of prayer. In this connection it is gratifying to state that the Home Office and various district secretaries are already awake to this great issue, and have done much during the last year to press its importance upon the churches.

Respectfully submitted,

E. P. TULLER,
J. J. ESTEY,
MRS. C. H. BANES.

Voted, To adjourn, to meet at the call of the Chair, or at the annual meeting in May, 1898

Prayer was offered by Rev. Dr. Luther.

(Signed) ROBERT O. FULLER,
Chairman.
M. H. BIXBY,
Recording Secretary.

NOTE.

The standards of orthography for native names which have been established by the Royal Geographical Society of England and the Geographical Society of Paris have been adopted for the publications of the Missionary Union.

The pronunciation of letters will be as follows: *a* as in *fa*ther; *e* as long *a*: *i* as *ee* in *fee*l; *o* as in m*o*te; *u* as *oo* in f*oo*l; *ö* as *e* in h*er*; *ü* as in German M*ü*nchen; *ai* as *i* in *i*ce; *au* as *ow* in h*ow*; *b, d, f, j, l, m, n, p, r, s, th, t, v, w, z, ch,* as in English; *g* as in *g*arden; *h* always pronounced except in *th, ph,* and *gh*; *gr* an Oriental guttural; *gh* another Oriental guttural; *y* as in *y*ard. Vowels are lengthened by a circumflex. Letters are only doubled when there is a distinct repetition of the original sound. All the syllables in words are usually accented equally. In the case of a few well-known names the familiar spelling is retained.

EIGHTY-THIRD ANNUAL REPORT.

HOME DEPARTMENT.

The Executive Committee of the American Baptist Missionary Union herewith submits its eighty-third annual report:

Despite many difficulties the good hand of our God has been upon us. Our needs have been great; our missions imperilled; but for our various straits uncommon relief has been provided. In the Committee's report of last year the conviction was expressed that with the prospect of continued financial distress we should find ourselves peculiarly shut up to God, and therefore it became us as a people to make the year a season of real, explicit, and continuous prayer for divine interposition. We besought all friends of the cause to join us in constant petition, while we at the rooms should continue likewise in earnest supplications.

Our last anniversary marked the third stage at which we were compelled to report an overwhelming debt, — at the close of 1893–94, $203,000; at the close of 1894–95, $189,000; at the close of 1895–96, $163,000, — and we were just entering the year of a presidential campaign most critical in its issues. In that campaign financial questions were at the fore. With many another benevolent society we were truly at our wit's end. This extremity we acknowledged. Thanks be unto God, however, who hath heard our cries and sustained us hitherto! Many have been the assurances that prayer in the churches has been widespread and specific for our distress. A considerable list of churches has been reported as having an established and regular concert for intercession in behalf of this world-wide cause. At the rooms the various forms which the spirit of devotion has taken on have been numerous and peculiar. They are known to God, and He has been faithful to His promises. The most specific answers have been repeatedly given: courage has been bestowed when we were ready to faint; and tokens of no common sort vouchsafed, that God has a care for this work consonant with the vast responsibilities which it imposes. He has raised up friends in our hour of need in a way so unexpected as ought to silence lingering doubts that God can forget His own in any hour of trial, however extreme.

Growing out of the situation at the last anniversary, the Union's "Finance Committee" presented an unusual report. That report called for the formation of a Commission on Systematic Christian Beneficence which should take under its survey all departments of our general denominational activities, with a view to securing better results for all. The proposition of the Unión was promptly accepted by the other denominational organizations, including the Woman's societies auxiliary to the Missionary Union and to the Home Mission societies. This Commission early got to work and outlined a policy to be pursued, into which the representatives of all the societies

entered with heartiness and zeal. The plans adopted and which were carried out last year embraced the following features: (1) Four meetings of the Commission itself, held in New York, Milwaukee, New York, and Philadelphia, respectively. (2) The visitation of all the State conventions in our field by representatives of the Commission as such. This visitation had in view the enlistment of all the conventions in the plans of the Commission; the securing in each State the formation of a State Commission and ultimately the formation of such a Commission in every association and every local church. In this visitation to the State conventions specific pleas for the respective societies were, for the time being, subordinated to the plea for the inauguration of an educational campaign on the subject of Christian stewardship throughout the denomination. (3) The holding of four representative conferences in the interests of this object in four leading cities of the country; namely, in Boston, New York, Philadelphia, and Chicago. (4) The preparation of a literature on the subject which should increase with the growth of the movement, and the putting forth of suggested plans for the consideration of such churches as were in need of a better method.

In all this work representatives of the Union have heartily shared, and they bear glad witness to the happy results thus far realized. The genuine Christian fellowship which has strengthened month by month as we have met in prayer and counsel is beyond price, both in itself considered and as shedding a gracious influence over all our people. Our various societies, in spirit and aim, are one; they have substantially the same constituencies; the various lines of work followed by the several societies accent merely relationships in which we stand to our one Lord; they mark divisions of labor in the one vineyard rather than rival interests, of which some may be exalted and others depressed. Where the spirit of Christ enters truly, intelligently into the service of any department, it is one with the spirit of Christ in any and every other department. Each department exists for the other, and all exist for the Great Head of the Church. It has certainly been a delight to your representatives, and an occasion for devout gratitude to God as this year has passed, to discover on every hand a growing sympathy with the particular aspect of work called "foreign missions," on the part of all our sister societies and their advocates; and this has been increasingly heightened, we doubt not, by the reciprocation of interest and sympathy with which the officers and representatives of the Union have adopted as their own every other department of the one work. This oneness of the body which has been realized in our denominational family is, perhaps, the most striking phenomenon of the year. So gracious have been its fruits thus far, and so much does it promise of good for the future, that we cannot doubt that the action of the Union at Asbury Park last year was peculiarly indited by the spirit of God.

It is clear to your Committee that the enlargement of interest in world-wide evangelization cannot be secured in our great denominational body at home, except so far as the spirit of Christ itself is among us; and what is more fundamental to the growth of this than the spirit of brotherhood? If we love not our brother who toils by our side in all these relations "whom we have seen," how can we love our brother in those distant lands "whom we have not seen"?

Although in nowise contemplated by us when the Commission was formed, we can

now readily see that the Lord was devising a way whereby a movement of great strength might be inaugurated for the payment of the debt not only of the Union, but also of the Home Mission Society. As the year progressed it became evident that although the offerings of the churches indicated a steady devotion to our work, yet, through the falling off in legacies, it was rendered certain that the large debt of $163,000 hanging over the Union would not only not be reduced, but would be largely augmented. A similar condition of things afflicted the Home Mission Society.

Soon after the first series of the four conferences held by the Commission in Boston, and issuing from the spirit of brotherhood which that conference evinced, serious queries arose in the minds of influential friends and patrons of the Union, whether the hour was not ripe for inaugurating a plan for the raising of a sum of money sufficient to extinguish both the debts of the Union and the Home Mission Society by one fraternal and heroic effort. An unwonted prayerfulness took possession of those who were pondering this question. Special meetings were held on the subject. Parlors were opened in Boston and New York, and subsequently in numerous other places, to consider this important proposition. Strong laymen, whose support in previous crises had come to our rescue, made the cause their own. They offered generous subscriptions; fraternal interviews between the officers of the Missionary Union and the Home Mission Society became frequent; indications of divine guidance multiplied; and at length in a parlor conference held at the home of Mr. John D. Rockefeller in New York, the denomination received the stirring announcement that Mr. Rockefeller, concurring with us that the hour was ripe for the undertaking of which others had been thinking and praying, would cheerfully contribute $250,000 towards the two debts of the Missionary Union and the Home Mission Society, provided that the denomination would make up by July 1 the remaining amount of $236,000,[1] which it was estimated would be needed to meet all claims of both societies on April 1, 1897.

Following this announcement the denomination in all parts of the country took new heart and hope. Public meetings and parlor conferences were held widely. Individual subscription books were circulated; certain portions of the amount of money needed were assumed by districts, States, cities, churches, and individuals; and up to the time that this report must go to press there is every indication that the willing hearts of the people will rise to the exigency, and our great societies soon go free from the burden of debt which four years of financial distress have imposed upon them. Surely, if in any period of our missionary history the Missionary Union has been signally blessed with the divine intervention, it has been the year just closed! We raise another Ebenezer, and gratefully and hopefully pursue our way.

We cannot dismiss this matter without expressing our grateful appreciation of the fraternal and tender way in which our sister societies have coöperated with us in this emergency. The Home Mission Society has evinced the largest appreciation of our department of service; likewise the Publication Society, which, having urgent demands of its own to provide for, and unsolicited, postponed a prominent enterprise while this general effort to pay these great debts was pending. Such signs are prophetic of what is

[1] The amount found to be needed when the books of both societies were closed, April 1, was really $225,000.

possible in Christian achievement, of what resources are yet resident in a vital Christianity — even at a time when some, too easily desponding, even prophesy all sorts of evil of our nineteenth century Christianity, and of its long-time organized missions. Who can doubt that what we have just seen is but a hint of unspeakably greater things — in brotherly concord, in financial achievement, and in missionary triumphs — yet possible to us? It would seem that nothing could stand against a united Christian host in whom love rules.

The Executive Committee organized June 8, 1896, by reëlecting Rev. Henry M. King, D.D., as Chairman, and Rev. Edmund F. Merriam as Recording Secretary. Charles H. Moulton, Esq., of Waltham, Mass., resigned his membership in the Committee early in the year on account of the pressure of other duties, and Dudley P. Bailey, Esq., of Everett, Mass., was elected to fill the vacancy. Twenty-four meetings have been held. Rev. Samuel W. Duncan, D.D., and Rev. Henry C. Mabie, D.D., have continued their service as Corresponding Secretaries, and Rev. Edmund F. Merriam as Editorial Secretary.

On the first of January the Committee resumed the publication of the "Baptist Missionary Magazine," which since January 1, 1877, had been published by Mr. Wendell G. Corthell, under a contract made with the Union at that time. Steps were at once taken for the enlargement and improvement of the Magazine to adapt it more fully to the expanding and increasing needs of the Union; and the Editorial Secretary was requested to assume charge of the publication. Reduced prices for clubs were also made. The subscription list of the Magazine has already largely grown. Many churches have already formed clubs for the Magazine on the basis of fifty cents a year for clubs equal to ten per cent. of the members of any church; and the increased interest in this, our oldest Baptist periodical in America, gives promise of yet larger gains in circulation and in usefulness.

THE TREASURY.

The Treasurer has received during the year from all sources the sum of $467,101.89, as follows:

Donations	$258,298 95
Legacies	45,740 59
Woman's Society, East	75,985 23
Woman's Society of the West	30,770 13
Woman's Society of California	1,766 43
Woman's Society of Oregon	385 00
Bible Day Collection	1,321 44
Additions to Permanent Funds and Bond Accounts	15,140 00
Income of Funds	36,322 66
Gordon Memorial Fund	558 82
Rent of Mission Property in Siam	812 64
	$467,101 89

EXPENDITURES.

›propriations for the year 1896–97	$580,855 58
lded to Permanent Funds and Bond Accounts	15,140 00
:bt, April 1, 1896	163,827 63
	$759,823 21
Debt, April 1, 1897	$292,721 32

The donations were received from the following localities: Maine, $3,923.05; New ımpshire, $2,571.34; Vermont, $2,705.13; Massachusetts, $45,949.77; Rhode Island, ,043.85; Connecticut, $8,586.89; New York, $64,085.22; New Jersey, $11,821.41; nnsylvania, $27,172.92; Delaware, $441.14; District of Columbia, $1,794.68; Mary- ıd, $28.67; Virginia, $159.40; West Virginia, $1,335.82; Ohio, $27,316.73; Indiana, ,372.46; Illinois, $19,927.25; Iowa, $3,789.67; Michigan, $6,083.10; Minnesota, ,764.82; Wisconsin, $8,532.15; Missouri, $944.70; Kansas, $2,921.30; Nebraska, ,044.66; Colorado, $1,317.90; California, $5,159.64; Oregon, $1,146.38; North ıkota, $278.23; South Dakota, $897.08; Washington, $1,331.68; Nevada, $48; aho, $75.23; Wyoming, $68.55; Utah, $36.90; Montana, $199.35; Arkansas, $52.50; izona, $23.50; Indian Territory, $329.17; Oklahoma, $181.46; New Mexico, $47; itish Columbia, $132.35; Nova Scotia, $10; Canada, $1; North Carolina, $30; South ırolina, $45.24; Kentucky, $15; Tennessee, $47; Louisiana, $12.70; Georgia, $1; orida, $20; Alabama, $35.67; Mississippi, $5; Texas, $10; Norway, $64.29; Denmark, ,02.65; Sweden, $540; England, $20; Spain, $7.82; Burma, $6,215.92; Assam,)05.26; China, $1,245.48; Japan, $1,868.09; India, $6,766.69; Congo, $73.50; laska, $3.66; Miscellaneous, $3,209.93.

In the District Secretaryships, the following changes have occurred: Rev. W. E. Vitter was invited to take charge of the New England District, succeeding the late ımented Dr. McKenzie. Marked blessing has attended the service of Bro. Witter in iis important field. The Middle Western District vacated by Mr. Witter was divided ıd assigned to Secretaries Clark and Peterson respectively, the States of Nebraska d Wyoming being added to Dr. Clark's district and the State of Iowa being added to o. Peterson's district. Rev. E. E. Chivers, after a service of two years and four months charge of the New York District, to the deep regret of the Committee resigned his arge to accept the General Secretaryship of the Baptist Young People's Union of nerica. Dr. Chivers' service was very effective and highly appreciated by the Com- ttee, but the demand made upon him was so strong, and the prospects of service for ssions so large in the work for Young People, that we were compelled to acquiesce in s decision.

COLLECTION DISTRICTS.

The New England District. — Rev. W. E. Witter, District Secretary.

"No one can fill his place." So reads the report of Rev. John E. Cummings, of Henthada, Burma, who rendered such efficient service as acting District Secretary during the closing weeks of the last fiscal year. He was speaking of him who through twenty-four years of loving and

inspiring ministry as their District Secretary of the Missionary Union so endeared himself to the hearts of New England Baptists. We are reaping where Dr. McKenzie so broadly, so devotedly sowed the living Word. The harvests of many years will show the fruits of his labors. He "yet speaketh," and we have seemed to hear his voice in the warm welcomes we have received from all parts of the field.

We began our work in the middle of August, spending the first month in the State of Maine, where Secretary Dunn not only planned for us our entire trip, but aided in every possible way to make our introduction to Maine Baptists a pleasant and profitable one. We also record with deep gratitude the helpful courtesy and warm support of workers in all departments of our interrelated interests — Editorial, Publication, Sabbath School, State and Home Missions.

Fifty-one Associational Secretaries were soon at our command, and to their unrequited and unselfish assistance is due to a large extent the financial outcome of the year. These with earnest pastors and missionaries —Thomas, Cummings, and Chute — have rendered high service to the cause of missions in public addresses, and their tactful presentation of these great claims of Christ upon His people has been honored by Him.

The suggestive apportionment plan has been cordially received, and our report would be unjust did it not recognize the special efforts and real sacrifices made in very many of our churches, especially the smaller churches, Sabbath Schools, and Young People's Societies to reach, and even exceed, the amounts asked for.

Miss Ella D. MacLaurin, whose special department is among the Young People, has also been used of God to greatly advance the general work among the churches, and very many have been led through her words and influence to experience the joys and privileges of Christian Stewardship.

During the latter part of the year we have had some very efficient assistance in furnishing speakers for Missionary Concerts from students of Newton Theological Seminary and other institutions, by application to Mr. G. M. Fisher, President of the Student Volunteer League of Boston.

Drs. Duncan and Mabie and Mr. Merriam, while hard pressed in their own departments, have helped us to reach a number of important Associational gatherings and individual churches.

Of the 977 churches, with 747 pastors, 628 sent in offerings to the Union, either directly or through individuals, Sabbath Schools, or Young People's Societies. This represents a gain over last year in the number contributing of 15 churches, 44 Sabbath Schools, and 108 Young People's Societies, with a gain in the totals of receipts from each of these departments. Legacies, as anticipated, have been less.

STATES.	Churches.	Sabbath Schools.	Y. P. Societies.	Individuals.	Legacies.	Woman's Societies.	Totals.
Maine.....	$2,843 70	$328 96	$418 25	$335 29	$204 00	$3,265 34	$7,395 54
New Hampshire...	2,188 23	48 86	202 87	131 38	902 36	2,056 57	4,321 50
Vermont	2,192 15	195 53	142 68	174 77	55 00	1,224 04	3,984 17
Massachusetts	29,430 31	1,416 95	2,972 22	12,234 54	24,536 28	19,503 99	90,194 29
Rhode Island	3,734 90	345 98	427 21	585 52	5,023 44	5,448 86	15,565 91
Connecticut	5,889 48	359 02	663 44	1,667 00	176 18	4,121 46	12,876 58
Totals.....	$46,278 77	$2,695 30	$4,826 67	$15,228 50	$30,897 26	$34,411 49	$134,337 99

The above amounts include the offerings toward the Gordon Memorial Fund.

The Southern New York District. — Rev. E. E. Chivers, D.D., resigned the Secretaryship of this district to become Secretary of the Baptist Young People's Union of America, but continued his services to March 31. Rev. A. H. Burlingham, D.D., formerly Secretary, is attending to the correspondence of the office, pending the making of other arrangements. Dr. Chivers reports:

Through another year it has been my privilege to present the cause of world-wide missions to the churches of this district, disseminating in every way within my power missionary information, and seeking to quicken Christian beneficence.

On account of the long-continued financial depression, the work of gathering money has been exceptionally difficult. Other causes, perhaps, have combined with the stringency of the times to increase the difficulty. The forms of beneficent and philanthropic activity have multiplied so rapidly that our churches find it difficult to respond to the continual and varied appeals. Too often in this multitude of calls all sense of perspective and proportion is lost sight of. Each claim that is presented is regarded simply as a call, without much thought as to its specific or relative importance. The claims of world-wide missions thus fall into the background.

Foreign missions, too, have recently been under fire of criticism. The critical and questioning spirit of our times is asking questions of all sorts about the missionary enterprise, and discussing alike the urgent need of it, and its methods and results. There are very many in our churches who, while they recognize in general terms their duty to give the Gospel to every creature, have, notwithstanding, no strong or moving conviction concerning it.

The diminution in total results from this district is more in seeming than in reality. The increase in donations of last year was due almost entirely to the contribution of $50,000 from a generous donor, who this year has made the unprecedented offer of $250,000 for the extinction of the debts of our great societies.

In the table of statistics as given only $20,000 is credited to this source. Some of the churches, too, from which large contributions are usually received have delayed their offering, intending to combine in one call their usual and their special appeal. When the reports are received from these it will be seen that, notwithstanding the stringency of the times, the offerings from the churches will have been fully maintained.

I desire in closing this report to express my appreciation of the privilege which I have enjoyed for two years of representing our Missionary Union, and to express the hope that in my new relations I may be able to render a still larger service.

States.	Churches.	Sunday Schools.	Y. P. Societies.	Individuals.	Legacies.	Woman's Society.	Totals.
New York.....	$37,160 80	$1,141 69	$1,085 60	$2,895 75	$973 87	$10,477 05	$53,734 76
New Jersey....	4,558 57	635 90	170 87	1,212 00		5,313 89	11,891 23
Totals	$41,719 37	$1,177 59	$1,256 47	$4,107 75	$973 87	$15,790 94	$65,625 99

The New York Central District. — Rev. O. O. Fletcher, D.D., District Secretary.

The year just closed has been one of unusual toil and anxiety; but your Secretary has found compensation in the many tokens of increasing interest in missions and the evident fellowship of the pastors in this work. Consideration of the financial results alone might not

suggest such growth; but a comparison of the returns with the financial condition of the churches will justify the conclusion. From churches and individuals, Sunday Schools and Y. P. Societies, the returns are a little in excess of last year. The excess would have been larger but that a number of offerings were received just too late to be included. . The falling off has been in legacies, the receipts from this source being over $11,000 less than two years since and $8,000 less than last year.

In this district there are 730 churches; of these 163 report a membership of 50 and under, and 65 have fewer than 31 members each. Contributions have been received from 501 churches, 131 Sunday Schools and 163 Y. P. Societies — an increase respectively over last year of eight per cent., thirty per cent., and seventy-five per cent. This increase would have been greater but that not a few remitted too late for insertion. I am convinced that the offerings represent more givers and greater sacrifice than those of the previous years of my service. The contributions of the Sunday-schools and the Y. P. Societies are valuable not only for the amount received, but also for the training imparted.

Missionaries have given much aid and have been welcomed by the churches. Your Secretary is under special obligations to Brother Witter, of the New England District, and to Miss MacLaurin. But it will be permitted him to say that the help rendered by the brethren who have served as Associational Secretaries has been most felt. It would have been impossible to do the work of the past year without their assistance. They have written churches, sent out circulars, addressed meetings, arranged conferences, and in numberless other ways have greatly aided the work. Much has been done by and still more may be expected from the State Commission. To pastors and the officers of Sunday Schools and Y. P. Societies I owe more than I can indicate for their kindly and prompt response to letters and calls for offerings.

The call of the hour is for a completer relation of the Christian to Christ and His purpose for the world. The characteristic phase of present teaching and activity seeks the development of "the neglected grace." Pastors and churches evince an increasing consciousness of responsibility for the training of all church members to take part according to ability in supporting all the work of the church, missions included. Here it may be said that churches have most kindly received intimation as to the amount to be sought for this cause.

Much interest is shown in the effort making to remove the indebtedness. Pastors have been nobly forward to begin this without awaiting letter or visit from the Secretary.

Travel and correspondence have been heavier this year than formerly. Following is the statement of contributions:

STATE.	Churches and Individuals.	Sunday Schools.	Y. P. Societies.	Legacies.	Woman's Society.	Total.
New York.....	$17,842 02	$1,550 29	$2,522 73	$4,061 55	$12,643 91	$38,620 50

The Southern District. — Frank S. Dobbins, District Secretary.

There has been some slight advance in the giving of this year over preceding years, even though every financial interest has suffered more in this region than in other years. That there has not been a greater increase is not due to slackening interest in missions. There is a deeper, a more intelligent interest now than ever before. The pastors far more generally show an

enthusiasm for world-wide missions than ever before. The criticisms of mission work come from a fewer number and are far less difficult to meet than hitherto.

One puzzling question, which one hopes the Board of Managers will soon study and report upon, is that of "specific gifts." The support of native preachers, or of missionaries, the direct appeals to the churches from the fields, and all the details of the question need careful consideration. To minimize the harm and to increase the good done by specific giving, to utilize it to stimulate to giving which is more liberal in several senses, surely is worth painstaking study.

The contributions are as follows:

STATES.	Churches.	Sunday Schools.	Y. P. Societies	Individuals.	Legacies.	Woman's Societies.	Total.
Pennsylvania and Delaware	$11,598 47	$960 19	$1,243 20	$14,505 00	$1,944 50	$8,836 15	$39,087 51
New Jersey, Four Associations	3,494 08	360 46	406 16	280 00	500 00	3,336 63	8,377 33
District of Columbia	1,347 32	23 08	224 28	200 00	187 00	865 70	2,847 38
States South, and Miscellaneous ...	187 45			303 00			490 45
Totals	$16,627 32	$1,343 73	$1,873 64	$15,288 00	$2,631 50	$13,038 48	$50,802 67

NOTE. — Not a few of the Sunday School gifts are sent through the church treasurers, along with the church offerings, and at times the same thing is true with respect to the gifts of Young People's Societies.

The Middle District.— Rev. T. G. Field, District Secretary.

During the year this district was greatly blessed, in May and June last, in the presence of Miss Emma Inveen. Later, during the fall Associations, Rev. Dr. F. A. Remley, of Iowa, gave many addresses on European Missions. The Denison Mission Band has rendered larger and more efficient coöperation in 1896 than in 1895.

Comparing the totals of this year, it will be seen that in donations there is a gain of $6,343.84 in Ohio, and in West Virginia of $81.18 over last year.

The State Commission of Systematic Beneficence in Ohio is thoroughly organized. It has the hearty assent of the great body of pastors and laymen, and hopes to make substantial gains, in the future exhibits of the Christian ministry, of money.

The large proportion of individual gifts in the Ohio tables bears evidence to the godliness and generosity of Christian business men in the State.

STATES.	Churches.	Sunday Schools.	Young People's Societies.	Individuals.	Legacies.	Total for Union.	Total for Woman's Work.	Grand Total.
Ohio.....	$7,818 76	$612 09	$983 64	$17,915 70		$27,330 19	$4,851 96	$32,182 15
West Virginia,	1,131 37	71 60	34 03	78 00	$100 00	1,436 00	309 20	1,745 20
Totals ...	$8,950 13	$683 69	$1,017 67	$17,993 70	$100 00	$28,766 19	$5,161 16	$33,927 35

The Lake District. — Rev. J. S. Boyden, District Secretary.

The disturbed financial conditions of the country during the past year were not only intensified, but made extremely sensitive by the political discussions of the presidential campaign. Through four months of this agitation it seemed as if the streams of benevolence were dry to the very source. In this severe test of faith many churches and pastors suffered, apparently, to the extreme limit. The records of the year show 236 churches in the district without pastors, largely resulting from the previous depressions in rural churches.

These conditions have rendered the work of the Secretary not only difficult, but often extremely delicate. Just how to be courageously loyal to our Lord and faithful to Gospel stewardship with pastors and churches has been, in these times of financial distress, a source of careful thought, great anxiety, and continued prayer to Him.

Let it be faithfully recorded in honor of the many brave men in the pulpit and the pew who stood this strain and test of faith. God puts such in the fore-front of battle, in the great victories of the Kingdom. The crown awaits the victor in God's own time.

In personal visits on this work, with more than three hundred pastors, there has often appeared great loyalty to our Lord and His work, giving inspiration to more faithful service; counting it a luxury to be in the service of the Master, even in the most trying surroundings.

It is gratifying to note, in the accompanying statement, that only a slight decrease in the contributions of the churches is shown. In most cases the contributions have been smaller, yet there have been more of them. With only few notable exceptions, contributions have come from churches having pastors. Of these churches about eighty-four per cent. have sent in at least an annual offering to the work.

There is a noticeable revival of the old-time monthly "Concert of Prayer for Missions." Under various forms this is now observed by more than two hundred churches in this district. If some condensed statements of the work our missionaries are doing and how they do it could be given by them in the form of leaflets and available for use in these meetings, it would greatly stimulate the interest in the work among the church members and lead many Christians to pray daily at the home altars for them and their work.

It is believed we are now entering a period of general awaking of Gospel ideas and practice of Christian stewardship.

The following table will show, as far as figures will, the results of the year:

STATES.	No. of Churches.	No. of Con. Churches.	Churches.	Sunday Schools.	Y. P. Societies.	Woman's Circles.	Totals.
Indiana	521	312	$3,095 29	$195 59	$84 18	$2,050 27	$5,425 33
Michigan..	433	294	5,599 24	257 83	230 05	3,135 43	9,222 55
Totals	954	606	$8,694 53	$453 42	$314 23	$5,185 70	$14,647 88

The Western District. — Rev. C. F. Tolman, D.D., District Secretary.

There is always a degree of satisfaction in tabulated results. It is true that the seed which has been sown has not all matured into the harvest which is represented by columns of figures. Yet the seed of earlier sowing must be taken into account. The following table shows a com-

mendable increase in the contributions from the churches in both States which comprise the Western District:

STATES.	Churches.	Sunday Schools.	Y. P. Societies.	Individuals.	Legacies.	Woman's Society.	Totals.
Illinois.....	$10,088 39	$1,450 39	$885 19	$8,505 60	$292 50	$7,980 08	$29,202 15
Wisconsin.....	3,607 06	45 83	66 01	1,019 25	5,553 14	3,160 03	13,451 32
Totals	$13,695 45	$1,496 22	$951 20	$9,524 85	$5,845 64	$11,140 11	$42,653 47

To be sure there is some falling off in the Department of the Young People, where we all delight to mark an increase. Yet we are persuaded that their gifts have been gathered and reported in connection with the church contributions. The income of the Missionary Union has been larger in the States of Wisconsin and Illinois than during the previous year, and this despite the continued pressure in the financial world. There must therefore have been an increase of the spirit of giving and a growing recognition of stewardship in order to produce these results.

It has been the purpose of the District Secretary to deepen the divine consciousness of God's ownership and man's stewardship. In every sermon, address, or circular this principle in one form or another has found place. When we shall be able to impress every Baptist in our land with the fact that he has received the divine appointment as a steward of Jesus Christ, and that the Master cannot carry on His Kingdom without consecrated money, we shall have reached bed-rock.

The Secretary has taken very few contributions during the year. In his visits to Conventions and Associations he has talked stewardship. In his visits to the churches he has always desired to go one or two weeks before the contribution should be taken, clearly present the work of world-wide evangelization, and then leave the responsibility with pastor and people. No offering has been made under the pressure of our financial condition. The whole trend of teaching has been along the line of worshipful giving — giving as related to Jesus Christ.

As we look over in detail the different associations and churches, we are glad to note a large increase in the number of givers. In some associations ranked as anti-mission we find the first contribution. Many persons whose fathers taught them that it was a sin to give *money* for the cause of Christ have grown into a better understanding of the divine plan and purpose, and gladly begun to worship the Lord as He was first worshipped by the wise men from the East. Increased giving, therefore, in a time of such financial depression, is indicative of a conviction. When this grows and becomes general in an association it will have its influence. There are hopeful signs for those sections of this district where nothing has been given to Christ for world-wide evangelization until recently. While some of the churches made smaller contributions under the plea that they were going to make large gifts for the removal of the debt, possibly some others increased their offerings, thinking that money given at once would glorify God and reduce the debt to be raised at the close of the year.

Valuable service has been rendered by Rev. C. B. Antisdel and Dr. W. H. Leslie from Africa. Their words have been heard with pleasure and profit.

The Conference on Christian Stewardship held in Immanuel Baptist Church, Chicago, under the auspices of the Commission on Systematic Beneficence, was very profitable. The

Baptists belonging to a single local church constitute but one family. All the varied interests of each individual interest the others. This same principle is becoming apparent in the denomination. All churches rightly related to our Lord and His work are interested in the upbuilding of His Kingdom in our own land and the conquest of the world for Christ. The churches, therefore, rejoice in the growing together of our great missionary organizations in the study of Christian stewardship. This helps the finances of the local church and furthers city and State work, as well as ministers unto the necessities of the world lying in darkness.

The Northwestern District.— Rev. Frank Peterson, District Secretary.

Since writing my last annual report the boundary lines of the Northwest District have been pushed out to take in the great State of Iowa. This State, of which I took charge in August last, added more than four hundred and fifty churches to my field and nearly doubled the work. The district now comprises the States of Iowa, Minnesota, North and South Dakota, Montana, and Idaho; making a territory large enough to contain all of France and the German Empire, and still have enough to make a State as large as Massachusetts.

I felt that it would be no easy task to take up the work after such a man as Dr. Witter. I knew, however, that I could count on the loyalty of a State which has furnished to the fields in the "regions beyond" so many devoted and illustrious missionaries as has the State of Iowa. Such people would never turn a deaf ear to the Macedonian cry of dying millions, nor become indifferent to the great Commission. I can now, after eight months of coöperation, gladly say that my fullest hopes have been realized. The pastors have deemed it an honor to plead the cause of their Master, and thus cast out the life-line to a perishing world.

Systematic Beneficence. — The States are thoroughly alive to the movement inaugurated by the creation of the Commission on Systematic Beneficence. State committees have been appointed by all the State conventions, and a session of each will be given for the consideration of this great question of the hour. The most cordial and fraternal relations exist between the representatives of the National societies and the State conventions. I believe there is with us all a fuller realization of the fact that the work is one, and that it is all for Christ.

The conferences on Systematic Beneficence, held throughout the country, have made their influence felt even to the remoter parts of the land. They have helped to hold this important matter before the people in a way which no other means or method could do. A new doctrine and duty have been opened to the vision of many. A similar meeting was held lately at Iowa Falls, planned and arranged for by the energetic pastor, Rev. J. W. Crooks. It was both instructive and inspiring, and will, I trust, have an important bearing on the future beneficence in the State.

A Trying Winter. — Great difficulties have been experienced in the northern part of Minnesota, the Dakotas, Montana, and the farther West on account of the unusual depth of snow and the frequent "blizzards" which have blockaded the railroads and sealed up the country roads to the extent that the communication has been cut off for weeks at a time, thus greatly retarding the religious work. This was especially so during the months of February and March when most churches take up their offering to missions. That the contributions have been seriously hindered by these causes there is no doubt.

Assistance. — The attendance of Dr. Mabie at the conventions of Minnesota and Iowa was very helpful and uplifting to the work in every way. Your Secretary has been very efficiently assisted by the faithful Associational Secretaries, who have stood loyally to the cause and rendered invaluable help. Rev. W. G. Silke, late of Western China, has done a good work in

Southern Iowa, where his visits among the churches proved a great stimulus to the cause of beneficence. Minnesota's beloved missionary, George Warner, spent some time doing a very excellent work among the churches of Minnesota. He has our thanks. Mr. F. S. Abernethy, chairman of the Committee on Western China, no less a missionary, has given evidence of a deep devotion to the cause and proved himself a capable leader of the young people in enlisting their coöperation in the work in Western China, a field preëmpted by the young men of Minnesota.

The contributions from the Northwest District are about the same as last year. Iowa will show a diminution, while the others are above the mark of the year before. Below is a tabulated statement:

States.	Churches.	Sunday Schools.	Y. P. Societies.	Individuals.	Woman's Society.	Totals.
Minnesota	$3,795 23	$278 81	$639 67	$1,043 90	$3,908 11	$9,765 72
Iowa	2,752 98	178 62	290 44	355 34	2,505 27	6,172 65
South Dakota	731 34	32 86	64 27	63 61	357 23	1,249 31
North Dakota	243 18	7 05	5 25	4 00	183 90	443 38
Idaho	33 43					33 43
Montana	98 15	10 00	10 20	30 00	56 80	205 15
Totals	$7,754 31	$497 34	$1,009 83	$1,496 85	$7,011 31	$17,869 64

The Southwestern District. — Rev. I. N. Clark, D.D., District Secretary.

Stirring affairs have occupied the attention and agitated the thought of the people during this fiscal year. The occurrence of a national election and exciting discussions diverts the attention from great religious and benevolent questions. At such a time more than ordinary diligence seems requisite to hold the sympathy of the people in effective support of missionary enterprises.

By the favor of our Lord bestowed upon both field and workers, our cause has moved steadily forward, not with the rapidity and cumulative force its friends earnestly desired. It is pleasant to note, however, that the spirit of missions has suffered no serious abatement or retrogression in any portion of the district, while in some sections substantial victories have been won.

The District Secretary has been able to give every day of the year to the service of the Union without hindrance or interruption, having travelled 39,000 miles, given 315 missionary sermons and addresses, attended 32 Associational meetings and State and Territorial conventions, besides visiting many churches in different parts of the field.

Systematic giving in its Scripturalness, its relation to material and spiritual prosperity, its relation to the present need and ever-increasing demands of the Kingdom of Christ, has been steadily pressed upon the attention of the churches. While the offerings from the churches in some instances have fallen below those of the preceding year, yet it is stimulating to note that the number of contributing churches has been materially increased. There is also a marked increase in the number of contributors in the churches. There is an encouraging forward movement in this direction among the young people and in the Sunday Schools. Missionary literature has been generously distributed among the pastors and churches.

The Associational Secretaries have been uniformly cordial and efficient in aiding to get this great work before the churches and congregations.

The financial footings are much smaller than we hoped for; but to those who are familiar with the financial stringency pressing so heavily upon the limited resources of these new States and Territories it is not surprising. Indeed, the surprise is rather that the footings are not less. True, Eastern Kansas and Nebraska were favored with an immense corn-crop; but the price which it commands is distressingly low, seven to fifteen cents per bushel. Think of seventy dollars for one thousand bushels of corn! Ten dollars, or at best fifteen, for one hundred bushels. If it is remembered that in most instances this was very nearly the only crop produced, and out of it must come the support of the family, with added taxes and often interest on mortgages, it will be easily seen that the margin for missionary offerings is quite limited. No complaint comes to me so often as the painful regret that we "cannot do more." It may be truly stated that in no section of our country has the *missionary enterprise* more *cordial sympathy* and warmer supporters than in the *Southwestern District*.

Our receipts for the year ending March 31 tabulate as follows:

STATES.	Churches.	Sunday Schools.	Y. P. Societies.	Woman's Circles.	Individuals.	W. S. W.	Totals.
Kansas	$2,094 40	$181 19	$151 30	$39 19	$396 57	$830 70	$3,752 00
Colorado	805 35	28 13	121 65		299 77	1,297 48	2,615 38
Nebraska	414 48	55 23	56 13	10 00	55 53	647 28	1,695 76
Wyoming	39 55		1 00		8 00	21 44	89 99
Utah	16 50	50	16 10			32 00	68 90
Indian Territory	184 97	8 94			135 26	5 00	343 17
Oklahoma	136 26	8 45			24 75	26 00	205 30
New Mexico	31 00		5 00	3 00		2 00	49 30
Nevada	48 00						48 00
Arizona	13 45	2 50	5 55			5 00	28 50
Missouri			45 00		1 00		46 00
Arkansas					52 50		
Totals	$3,735 96	$284 94	$401 73	$52 19	$973 38	$2,866 90	$8,942 30

The Pacific Coast District. — Rev. J. Sunderland, D.D., District Secretary.

The experiences of each succeeding year intensify the conviction that the great need of this cause is a more steady and generous flow from the churches into its treasury, year after year, — a flow to be depended upon, like the flow from our deep artesian wells, with little variation for seasons or external conditions. If our church flow was fed by the deep streams of knowledge and conviction, held in solution in the love of God, it would be steady.

But here is where we find our great disappointments. Churches are led up towards this by intelligent, wise, and faithful pastors, and you begin to feel that they can be depended upon. Perhaps a change of pastor comes, or some internal crisis, and they drop back — Church, Sunday School, and Young People's Society — nearly where they were years before, and the whole work has to be done over again. It is painful to consider how very few of our churches will meet their obligations to this cause in any adequate degree, except under the lead of an earnest and determined pastor.

Yet, on the other hand, one finds not a few delightful surprises, where Churches, Young People's Societies, Sunday Schools, and individuals respond to their own deep convictions, or to the leading of faithful pastors, in a most generous way. Both of these experiences have been repeated many times in this district the past year.

These experiences emphasize two things:

1. The need of a better missionary training of the churches, which shall make the members more intelligent, that the great missionary principles of God's Word may live in their lives.

2. It emphasizes the vital relation of the pastor to missions. The present measure of success in missions is due to him more than to all other human agencies. Its want of success is also chiefly due to him. Given all pastors what some are in missionary efficiency, and a revolution in missions would soon follow.

The great distances in this district render its cultivation difficult. The limits from the centre to the farthest church are: to the southward 620 miles, and to the northward 1,080 miles.

The measure of success attained must be attributed to the supplementing of the work of the District Secretary by the wise labor of a large corps of faithful and self-sacrificing Associational Secretaries, in addition to many most excellent missionary pastors.

The year past has been one of much difficulty in raising money for this cause. The excitement of the political campaign largely crowded out interest in the things of the Kingdom. Financial conditions have been unfavorable. Many have been out of employment, and money has been scarce. In several localities this has brought a condition of depression. Churches have been crippled in their home work, and their ability to help the missionary cause much lessened.

While laboring for, and hoping for, an increase upon the previous year's receipts, we were not permitted to see it. There has been a small falling off to the Union from $8,088.88 to $7,822.13. There has been no falling off from the churches, however: a personal gift the previous year, which was not repeated the past year, more than makes the difference. There has been a slight decrease in California and Oregon, and an increase in Washington, British Columbia, and Nevada. The Young People's Societies have increased nearly $200, while the Sunday Schools have fallen off nearly the same amouut.

Rev. H. P. Cochrane, of Burma, rendered efficient help, visiting about twenty churches, and speaking with acceptance. Rev. J. M. Foster, of China, gave practical assistance in many ways.

The Home for Missionaries' children at Burton, Washington, under the care of Rev. and Mrs. S. W. Beaven, is steadily growing in the confidence and esteem to which its merits entitle it.

The following table gives the amounts and sources of receipts for the year:

STATES.	Churches.	Sunday Schools.	Y. P. Societies.	Individuals.	Total to the Missionary Union.	Woman's Societies.	Totals.
California	$3,262 92	$342 90	$659 25	$895 85	$5,160 92	$2,267 34	$7,428 26
Oregon	765 87	57 35	171 86	99 30	1,094 38	473 44	1,567 82
Washington	1,069 22	114 57	79 44	60 30	1,323 53	353 94	1,677 47
British Columbia	121 85	10 50			132 35	65 00	197 35
N. W. Idaho	37 35	00		25 00	62 95		62 95
Nevada	29 00	19 00			48 00		48 00
Totals	$5,286 21	$544 92	$910 55	$1,080 45	$7,822 13	$3,159 72	$10,981 85

FOREIGN DEPARTMENT.

The work in the Foreign Field has been faithfully prosecuted, though at great disadvantage resulting from reduced appropriations and the failure to provide reënforcements at points where additions to the staff of workers were sorely needed. Abundant tokens of divine blessing upon the labors of your missionaries have not been wanting. At most of the stations of the Union baptisms are reported and the ratio of increase has been maintained.

The most prominent feature in the survey of the year's work is the unusual awakening in China. A marvellous change has occurred in the disposition and attitude of the stolid and conservative Chinese. In the place of utter apathy, if not hostility, to the foreign religious teachers there has sprung up an apparently earnest desire to learn the merits and meaning of Christianity. This movement is not confined to any one locality or mission, but is making itself manifest in all parts of the empire. There has been nothing comparable to the present state of feeling since the Gospel gained an entrance into the Flowery Kingdom. Following so closely upon the recent hostile uprisings against missionaries, one can hardly fail to discern in all this a Divine Agency which would seem to suggest that the set time to favor China is come. Our own missions are richly sharing in this spiritual quickening, as will be seen from the reports from China which follow.

The Telugu Mission has suffered to some extent from the famine which has afflicted India. In a few stations the distress has been very great. The additional labors thus imposed upon missionaries of the Union in providing for the sick and destitute has interfered with touring and other station work, but at the same time Christ has been most effectively proclaimed by the prompt and sympathetic aid rendered in His name for the relief of suffering. In this connection hearty recognition should be made of the extraordinary services of the "Christian Herald" of New York in behalf of famine-stricken India. Under its leadership not only have large sums of money been collected, but shiploads of grain have been forwarded where most needed. Of the "Christian Herald" relief fund the sum of $5,500 has been sent to the treasury of the Union for distribution through its missionaries in sums of $500 at points most affected. In addition to this large donation, gifts of small sums have been received from churches, Sunday-schools, and individuals for the same object. We desire hereby to convey our thanks to the donors of these unexpected gifts. Coming in our time of financial distress, we cannot fail to discern in them the Lord's providential care of His work.

The progress in self-support on our mission fields to which allusion has been made in previous reports still continues, and constitutes one of the cheering aspects in the work for the year. Missionaries have come to realize more fully than ever before the expectations of the Union, and are making commendable efforts to do their full duty in this matter. Native pastors and evangelists, in response to the instructions given them by missionaries, are indoctrinating their people with regard to systematic giving to God, and

are themselves in many cases with much of sacrifice enforcing the doctrine by their example. In the Telugu Mission, where on account of the poverty of our communicants comparatively little has been attempted until recently, the results along this line of effort have been a surprise. The movement in this mission is fast becoming universal, and though temporarily affected during the past year by the famine is full of promise for the future.

The most important question of the year has been the financial problem. Preceding reports have emphasized the fact that the annual receipts were inadequate to efficiently maintain in its present dimensions and methods the work of the Society; that larger offerings must come from the living or the area of missionary operation be considerably reduced if the recurrence of a debt each year was to be avoided. The hope has been cherished that these and other notes of warning repeatedly given would rally God's true people to hold firmly the fields into which divine Providence seems plainly to have led. This expectation has not been realized. For four successive years every wise expedient, short of actual abandonment of some portion of your mission fields, to maintain without dismemberment the work, has been resorted to, but without avail. Unmistakably the situation to which reference was made in the following words from the Finance Committee's report of last year has now been reached: "In case the debt shall be increased during the coming year, your Committee see no alternative but that suggested by the secretaries of the Board, of closing some of our missions or in some way curtailing the work."

Now, should every dollar of the present debt be raised, to attempt to continue work on the present scale would simply result in incurring another, unless the offerings to the Society were largely increased. The subject has been one of frequent and earnest consideration by the Executive Committee, with the result that it has become their deliberate conviction:

First, that the appropriations for the coming year should be made upon a scale some $60,000 below that of the past year.

Second, that in the years to come the average receipts from all sources for the five preceding years should be adopted as the basis of missionary appropriations for any single year.

To effect this will, in heathen lands, compel the actual abandonment of stations upon some of your mission fields with the recall of missionary families; a serious reduction in the force of native workers upon others; besides such other curtailments in the furnishing of missionary equipment as cannot fail to prove a serious embarrassment to the workers on the field, and, for a time at least, restrict progress. From several of our European missions it will involve the withholding of nearly one-half the present appropriations and a considerable reduction of the work in France, with the possible withdrawal altogether from Spain. When the extent to which retrenchment has already been carried, and how disproportionate to the growth and prosperity of the work have been the offerings of the past five years, is taken into the account, it must readily be seen that any line of action less drastic will fail to secure the relief demanded. The measures proposed are painful. They will entail grief and in some cases even suffering, and are

to be adopted only as a last resort. It is fitting that the Union, upon which in the last analysis rests the responsibility of this great work, should be confronted with the situation. In the discharge of an imperative duty therefore your Committee have been compelled to communicate without reserve their convictions, not to create unnecessary alarm, but with a view of protecting the splendid missionary trust which the God of our fathers and our God has committed to the denomination.

During the past year thirty-five men and women, including wives of missionaries and the appointees of the Woman's Societies, have been sent to the field. Of this number twenty-one were missionaries returning to their stations, and fourteen were new additions to the work. Ten persons are now under appointment — six of these by the Woman's Society, with the understanding that they will be sent out only when the requisite funds are furnished. For two others, appointees of the Union, the salaries are guaranteed.

The following lists note the changes in the Missionary forces of the Union:

APPOINTEES.

E. S. Corson, M.D., Mr. Arthur Christopher, Miss Julia G. Craft, Miss Alberta Sumner, Miss Lolie Daniels, Miss Etta F. Edgerton, Miss E. Louisa Cummings, Miss Gertrude M. Welles, Miss Stella Relyea, Rev. George A. Huntley, Rev. A. F. Groesbeck, Miss Sarah R. Bustard, Miss Anna M. Linker, Miss Annie L. Crowl, Miss Margaret M. Sutherland, Miss Ada L. Newell, Miss La Verne Minness.

DEPARTURES.

To Burma. — Rev. M. B. Kirkpatrick, M.D., G. H. Richardson, M.D., Mrs. G. H. Richardson, Mrs. H. W. Hancock, Mrs. John McGuire, Mrs. F. H. Eveleth, Rev. John Cummings, Miss Etta L. Chapman, Miss Julia G. Craft, Miss Lisbeth B. Hughes, Rev. A. V. B. Crumb, Rev. B. P. Cross, Mrs. W. F. Armstrong, E. S. Corson, M.D., Mrs. E. S. Corson.

To Assam. — Rev. and Mrs. M. C. Mason, Rev. and Mrs. I. E. Munger, Miss Alberta Sumner, Miss Lolie Daniels, Rev. and Mrs. C. E. Petrick.

To South India. — Miss Etta F. Edgerton, Rev. and Mrs. Edwin Bullard.

To China. — Miss Emma Inveen, now Mrs. Upcraft.

To Japan. — Miss E. R. Church, Miss E. Louise Cummings.

To the Congo. — Mr. and Mrs. Thomas Hill, Mr. Arthur Christopher, Rev. Charles H. Harvey, Mrs. A. Billington, Mrs. P. Frederickson.

RETURNED FROM THE FIELD.

J. S. Grant, M.D., Mrs. J. S. Grant, Prof. and Mrs. D. C. Gilmore, W. H. Leslie, M.D., Mrs. W. H. Leslie, Rev. and Mrs. W. F. Thomas, Miss Sarah R. Slater, Rev. Christian Nelson, Mr. and Mrs. George Warner, Miss Naomi Garton, M.D., Rev. and Mrs. Ernest Grigg, Miss H. M. Browne, Rev. and Mrs. Emil Tribolet, Mrs. W. F. Armstrong, Miss Ida F. Skinner, Rev. and Mrs. H. P. Cochrane, Rev. and Mrs. W. H. Beeby, Mrs. E. W. Kelly, Mrs. W. H. Roberts, Rev. and Mrs. Geo. J. Geis, Mr. A.

Young, Rev. T. H. Hoste, Mrs. Ola Hanson, Miss Eva C. Stark, Miss Ellen E. Fay, Miss Flora E. Ayres, Mrs. C. D. King, Mr. J. S. Burns, Miss Orissa W. Gould, M.D., Rev. and Mrs. A. Friesen, Rev. and Mrs. W. H. Cossum, Rev. Neil D. Reid, Miss Mattie Walton, Rev. W. Carey Calder, Miss Elia Campbell, Miss Mary C. Fowler, M.D., Miss Elma R. Simons, Rev. R. L. Halsey, Rev. W. E. Story, Mrs. Story, Rev. and Mrs. G. W. Taft, and O. M. Blunt.

RESIGNATIONS.

Rev. T. H. Hoste, Mr. A. Young, Rev. R. Maplesden, Rev. R. L. Halsey, Miss Lillian R. Black, Miss Jennie V. Smith, Mr. J. S. Burns, Rev. and Mrs. J. Craighead, Mr. Alfred Copp, Miss Jennie S. Edmunds, Mrs. O. L. George, Miss Ella C. Bond, Miss Emily A. Parker, Miss L. J. Wyckoff, M.D.

OBITUARIES.

The following reference to Dr. J. N. Murdock is the minute prepared by the Foreign Secretary, and by vote of the Executive Committee has been spread upon the records of the Committee:

John Nelson Murdock, D.D., LL.D., passed from earth at Clifton Springs Sanitarium, Tuesday, Feb. 16, 1897. The summons came suddenly, and before he recognized the Master's voice he was transported into the glory of his Redeemer's presence.

Dr. Murdock began his career in the practice of law with flattering prospects before him. Convinced, however, of a divine call, these he loyally surrendered to become a minister of Jesus Christ. As he had been reared in the Methodist denomination, his first charge was in connection with that body. Impelled, however, by conscientious convictions, resulting from a deeper study of the Word, he became a Baptist. He held important pastorates in Waterville and Albion, N.Y., in Hartford, Conn., and with the Bowdoin Square Church in Boston. In all these positions, his intellectual vigor and force of character, combined with the solidity and spiritual depth of his pulpit ministrations, left ineffaceable impressions. As an evidence of the high esteem in which he was generally held for wisdom and worth, it is worthy of record that during his residence in Hartford, at a time of deadlock in the Legislature, over the election of a U.S. Senator, the thoughts of this body centred upon him, and late at night he was waited upon by a delegation to ask his acceptance of a seat in the Senate. His removal from that city to Boston was regarded as a loss by the entire community.

Important and fruitful as were Dr. Murdock's varied activities as a pastor, the crowning service of his life was in connection with the Missionary Union. For forty successive years his name stood on the official lists of this Society. Of these twenty-nine were passed in the arduous and all-absorbing work of the Secretary's department; while as honorary Secretary he gave to the Union the benefit of his vast knowledge of its affairs and his matured experience.

The period of Dr. Murdock's administration was characterized by marked enlargement and prosperity in all the work of the Union. The income of the Society steadily advanced from $130,000 to $472,000; the number of missionaries from 84 to 417; and the number of communicants in all lands from 31,000 to 164,000. Harmony was

restored where discord and division had threatened disintegration, and the field of missionary operation extended into upper Burma, into Western China, into Japan and Africa, besides the more complete organization of the missions in Sweden, Finland, Denmark, and Russia. When assuming the duties of Secretary no well-developed institution for the education of preachers and teachers existed in any part of the mission field in Europe or Asia, and station school work was in its infancy. Before his retirement the admirable schools for the training of native preachers in Burma, in India, in China, in Japan, as well as in Germany and Sweden, had entered upon their beneficent mission; and the wise but not excessive development of the educational system of the Union was furnishing an efficient ally to evangelization.

In recounting these outward and visible evidences of the largeness of vision and administrative ability of Dr. Murdock, we should not overlook those equally impressive evidences that are hidden among the archives of the Society. His letters, especially in crises which called for the exercise of all his powers, "were weighty and strong," — some of them almost epoch-making in character. Never have our distinctive principles, in their relation to the translation of the Scriptures into the vernaculars of heathen lands been stated with greater discrimination, force, and charity than in his correspondence with the British and Foreign Bible Society; while upon another memorable occasion, so signally under God did his letters avert a disastrous schism in the German mission that upon a visit to Germany soon after he was everywhere introduced as " the man who wrote the letter."

His statesmanlike papers read at the anniversaries of the Society were remarkable for the varied information they contained, for their accurate generalizations, and for their firm grasp of fundamental principles in mission policy; while the suppressed emotion of a strong, deep nature, usually so calm, that quivered in every sentence during the reading, will not suffer these to be forgotten by the generation who listened to them.

By no means the least of Dr. Murdock's services, for which the whole denomination should be profoundly grateful, is the dignity, intelligence, and ability with which he represented the Union in the great missionary conventions of Christendom. No delegate from any Mission Board was heard with more respect, and the words of none carried greater weight. At the London Conference in 1888 he was regarded as the most efficient and responsive man in the American delegation, and was chief of the deputation appointed to carry the sentiments of the Conference to the King of Belgium for his efforts in behalf of the Congo Free State.

It is true that Dr. Murdock's term of service as Secretary covered the period of quickened mission activities and augmented resources that followed the close of the Civil War, but a masterly mind was needed to concentrate and direct these awakened activities and wisely distribute these resources. Divine Providence gave such a one in him at this important epoch in the foreign mission work of the denomination. His majestic personal appearance was the outward symbol of his massive intellectual powers. Severe study, wide reading, intimate acquaintance with affairs, keen observation, as well as successful labors in the pastorate, had disciplined both mind and heart, and added the enrichment of a ripe and varied experience. He brought to his high task a rare comprehensiveness of vision and judicial powers of a high order, which enabled him to

sharply discriminate between what was incidental and what vital to any question. These qualities, combined with remarkable clearness and force of statement, gave his judgments great weight in the councils of the Executive Committee. Events have generally demonstrated their essential soundness.

Nor should we fail to emphasize as one of the sources of his power the high type of Christian manhood which he ever exemplified. Not demonstrative in his expressions, the current of his spiritual life, however, was broad and deep. To him Christ was always Lord and Master. This supremacy of Christ in all his plans for life prompted the rejection of tempting offers of positions, both political and literary, that would doubtless have yielded fame and affluence, in order that he might accomplish the ministry which he had received of the Lord Jesus. A high sense of his relation to Him, as servant and representative, pervaded his entire work. This furnishes the explanation of his unruffled equanimity in times when the Society's prospects were darkest, of his patience under the fire of hostile criticism, and the uniform absence from his correspondence of any expressions of displeasure towards his critics. Divine love manifested in the Incarnation, and Divine power as displayed in the regeneration of sinful men by the Holy Spirit, were intense realities to him. He had supreme confidence in "the Gospel, as the power of God unto salvation to every one that believeth," without regard to race or condition. The vision of Christ's universal reign filled his mind with a glow of expectation, and ministered to that unwavering faith and steadfast courage so manifest in all his efforts for this glorious consummation, to which he never doubted that Providence and prophecy were alike pledged.

It is impossible for us to measure the extent or the results of Dr. Murdock's varied and unremitting labors at home and abroad in connection with his important office. Secretaries of other Mission Boards have recognized the exceeding value of these labors to the Church at large, and to universal Christendom, as well as to his own denomination. One of these, justly eminent for his wisdom and ripe experience in missionary policy, referring to his departure, thus writes: "No man with whom I have ever had to deal seemed to possess a larger stock of sturdy common sense, or a more truthful and perpendicular integrity. His influence survives, and I think I see its ripples beating on the distant shore of Burma and many another heathen land; and it will not soon die away."

And now that the servant of God has joined the glorified company of those who "have fought a good fight, finished their course, and kept the faith," may we not well unite in the petition, The Lord make his influence ever more and more productive, not only to the great work of the Missionary Union, but to the establishment of the Redeemer's Kingdom in all the earth.

In the death of Rev. Lyman Jewett, D.D., who passed away at Fitchburg, Mass., on January 7, the Missionary Union has lost one of its oldest, most influential, and most valued servants. Born in Waterford, Maine, March 9, 1813, as a young man he came to the city of Boston and united with the Federal Street Baptist Church, now the Clarendon Street Baptist Church, of which he remained a member to the end of his life. Soon after coming to Boston, Mr. Jewett felt the call of the Lord to preach the Gospel, and began his studies at Brown University, where he graduated in the class of 1843, and

then took a full course of study at Newton Theological Institution. He was appointed a missionary in 1847, was married September 3, 1848, to Miss Euphemia Davis, of Grand Rapids, Michigan, and sailed October 10 of the same year for India. He first began his labors in Madras, afterwards removing to Nellore; but in the closing years of his missionary service he again returned to Madras, there rounding out a full period of thirty-eight years of consecrated, wise, and successful missionary service. Always of an humble mind, and having a small opinion of his own abilities, Dr. Jewett yet possessed that unusual combination of genuine humility and great self-reliance. He was eminently fitted and evidently chosen of God for the trying years of the Telugu Mission, in which the principal years of his service were cast. For a considerable period he was the only missionary on the Telugu field, and it was due to his self-sacrifice and firmness of purpose and heroic courage that the field was not abandoned by himself, and that the mission was not given up by the Baptists of America. He lived to see the long years of faithful toil, with small material encouragement, bear fruitage in the ripe harvest of the later years of the Telugu Mission. He had the happiness both to sow and to reap. Of him it was literally true that "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Compelled in 1886 to return finally to America, his influence even during the years spent in this country has been blessed and fruitful to the highest interests of the missionary cause. His life was lived in Christ, and in his triumphant departure the pledge and promise of years of faithful service were fully realized. In the long months of failing health his prayers were ever for the prosperity of the work of the Lord among the heathen. At one time, after praying long for the blessing of God upon the Telugus, his thoughts turned to the people of America, and he lifted up his heart in an earnest and remarkable prayer as the great field of missions spread itself out before him. He prayed for American Baptists, "Oh, Lord, show thy people that they have the means to do this." Shall not such prayer and such devotion receive a full and abundant answer?

Rev. William Scott McKenzie, D.D., enjoyed the honorable distinction of having served as Secretary of the Missionary Union for the New England District for twenty-four years, from 1872 to the day of his death, June 13, 1896, at the age of sixty-four years. A native of Liverpool, Nova Scotia, of Scotch ancestry, out of a youth of poverty and hardship he carved for himself a way to full classical and theological education, to honored and useful service in the pastorate, and to eminence as a widely known and eminent representative of the foreign missionary work. He was graduated from Harvard University in the class of 1855, and from Newton Theological Institution in 1857. His pastorates were at Rockland and Andover, Massachusetts, at the Friendship Street Church, Providence, Rhode Island, and at the Leinster Street Church, St. John, New Brunswick. During his last pastorate he edited the Baptist paper of that province, "The Visitor," and also served as first Secretary after the organization of the Foreign Mission Board of the Maritime Provinces. To him is largely due the inception of independent missionary work by the Baptists of this province, who had previously carried on their work in foreign lands through the Missionary Union. His long service as the representative of the Union in New England is yet fresh in the memory of the Baptists of

that portion of our country, and the profound impressions created by his scriptural expositions, his deeply moving exhortations, his Christian humility, his witty argument and deep spirituality, will long continue to mould and move the foreign missionary spirit among New England Baptists. Even in his lingering and painful sickness, which endured for more than a year, his influence was most widely felt, and made a deep impression upon those who had known him as pastor and missionary secretary through so many years. Few men in the course of a long service on the same field are able to win and retain such universal love and confidence as Dr. McKenzie; and all who knew him are thankful for the memory of his gentle, cheerful, winning, and helpful life.

Rev. A. T. Rose, D.D., died in Rangoon, Burma, July 5 of last year. He was one of the oldest missionaries on the staff of the Missionary Union, and a man of deep spiritual life and wide influence. He was appointed a missionary in 1851, and, excepting a period when he was in charge of government schools and an interval of about two years spent in the home land, served the Union continuously until his death. His labors have been among the Burmans, and his station was at Rangoon for the most part of his service. To him is largely due the development of the Burman Bible Training School, which, with his strong, wise, and hearty coöperation, has become the Burman Department of the Theological Seminary at Insein. In his personal characteristics Dr. Rose possessed many strong qualities. As a preacher he was able, powerful, and earnest. In opening up new work and in his assistance to new missionaries his work has been very valuable. Mrs. Rose remains in Burma with her father, continuing in the work of the Union. Her husband won for himself the place of a sincere friend and spiritual adviser among the people for whom he labored, and the influence of his blessed ministry will long remain. Dr. Rose was seventy-three years of age.

Hon. Levi K. Fuller died at his home in Brattleboro', Vermont, on October 10 of last year. He was a member of the Board of Managers of the Missionary Union, and by his keen sympathy and loyal support, together with his deep interest in its work, had become intimately identified with the cause of foreign missions. His death was an irreparable loss not only to the religious world, but to science, music, and education, in which fields as a man of genius he had developed many inventions of great moment and inestimable service.

Samuel Colgate, Esq., of the Board of Managers, died at his home in Orange, N.J., April 23. Mr. Colgate was a man of striking personality, fervent piety, large-hearted liberality, and of wise, intelligent interest and activity in every good enterprise for the kingdom of Christ. Inheriting from his father, William Colgate, — who literally gave himself and all he had to the Lord, — a broad and intelligent charity, Mr. Colgate used his opportunities in a way which did much to advance the interests of Christianity during his life, and will continue his beneficent influence through the years to come. In connection with other members of his family he was especially interested in the prosperity of Madison University, and a large portion of the later years of his life was devoted to the collection in the fireproof library building, at Hamilton, of a very complete collection of books, documents, and manuscripts relating to Baptist history. These he had carefully arranged, and especially since the destruction of the library of the Baptist

Historical Society Mr. Colgate's collection at Hamilton furnishes the most comprehensive and valuable collection of Baptist documents in this country. His efforts will make the library of Madison University a Mecca to all students of Baptist history. Mr. Colgate was always a firm friend and generous supporter and wise counsellor to the American Baptist Missionary Union. As a member of the Board of Managers for many years, he was noted for his constant and faithful attendance upon its meetings, and he devoted his conspicuous business and intellectual abilities to the consideration of the business of the Union with an exemplary fidelity and earnestness. In his death the Union, in common with all other Baptist interests, suffers a loss which cannot easily be replaced. May others be raised up to take the place of those wise and devoted counsellors who have done so much to guide the affairs of this Society to its present position of honorable prosperity.

The death of J. Lewis Crozer, Esq., of Pennsylvania, deprives the Missionary Union, as well as all other Baptist benevolent societies, of a firm friend and a constant and generous supporter. His donations to the foreign missionary work have been unostentatious but regular, and among the most liberal of the annual gifts to the Union. His interest in the work of the Redeemer in all the world was rooted in the character of his religious experience, and needed no spurs to goad it to annual activity. A great need of the Missionary Union is a host of such loyal, reliable, regular supporters and contributors as Mr. Crozer.

Rev. David Smith was appointed missionary of the Union to Shwegyin in 1884, after his graduation at the Hamilton Theological Seminary. His work in connection with this station was full of interest. He resigned as a missionary in 1888, and has since lived in Hamilton, N.Y., where he passed away May 7, 1896. He was forty-eight years of age.

We note the death, during the past year, of Rev. Jonathan Goble, in St. Louis, Mo. He was a member of the expedition under Commodore Perry to Japan in 1854, and witnessed the first opening of this country to foreigners. In 1860 he was appointed a missionary to Japan under the American Baptist Free Mission Society. In 1872 this Society united with the Missionary Union, and he was associated in the work with Rev. Nathan Brown, D.D., our first missionary to Japan. His connection with the Union terminated in 1873.

Fullerton B. Malcolm, M.D., an appointee of the Missionary Union, June 12, 1893, and a member of the large party sailing for West China the same year, died at Chemulpo, Korea, on January 3, 1897. He was born in Liverpool, England, in 1850. He received his education, however, in this country, pursuing his studies in Toronto, Woodstock College, Ontario, University of Michigan, and College of Physicians and Surgeons, University of Chicago. He was with the party driven out from Western China in 1895. He retired to the coast, and for a year past has been doing medical mission work in Korea in connection with the Church Missionary Society, and was generally esteemed.

The death of Mrs. Jane W. Barker, at Nashville, Tenn., January 16, removes one identified with the earlier history of the Assam Mission, and who by her beautiful character and influence on behalf of missions has made the deepest impression upon every

one with whom she came into contact. She was married to Cyrus W. Barker in 1839, who was under appointment as a missionary of the Union to Assam. They served this mission from 1840 for nearly ten years. Mr. Barker was buried at sea, and his wife returning to America has since resided, first in Elgin and Chicago, Ill., and later at Minneapolis.

BURMA.

The reports from this oldest of the mission fields of the Union reveal unmistakably a steady and substantial progress. We are nearing the close of the third generation of missionary occupation of this land. The results speak for themselves, and are sufficiently abundant and striking to convince any reasonable man that Christian missions are not a failure. Christianity has taken root here, and we believe there are districts evangelized by the instrumentality of this Society where it would continue to flourish and expand independent of foreign direction.

It is pleasing to note as evidences of the progress referred to, especially in Lower Burma, the higher type of thought and life among native Christians, the increased feeling of responsibility for the support of their churches and schools, increased manhood and self-reliance, deeper sense of obligation to the surrounding heathen, disregarding all distinctions of race, higher appreciation of knowledge and the refinements of civilized life. The advance of the people in all that pertains to a Christian civilization is shown in the steadily advancing scale of qualifications demanded in those who are to be preachers and teachers. The work has acquired a momentum which justifies sanguine expectations for the future. It never before presented so many attractive aspects to one interested in the unfolding of the Redeemer's kingdom in heathen lands. Through the death of our honored Dr. Rose, for so long connected with the Burman work in Rangoon, the mission has suffered the loss of a wise counseller and untiring worker. In the following reports from the field there is distinctly manifest the guidance of God in the work, and His blessing in answer to the prayers of faithful missionaries.

RANGOON — 1813.

Burman. — Mrs. Mary M. Rose, Rev. E. W. Kelly (and wife in U.S.), Miss E. F. McAllister, Miss Ruth W. Ranney, Miss Hattie Phinney, Miss Marie M. Coté, M.D., Miss Ella L. Chapman, Miss Julia G. Craft.

Sgaw Karen. — Rev. A. E. Seagrave and wife, Mrs. J. H. Vinton, Miss Harriet N. Eastman.

Pwo Karen. — Rev. D. L. Brayton.

Telugu and Tamil. — Rev. W. F. Armstrong and wife.

Theo. Seminary. — Rev. D. A. W. Smith and wife, Rev. F. H. Eveleth and wife, Rev. W. F. Thomas and wife (in U.S.), Mrs. E. L. Stevens.

Baptist College. — Rev. J. N. Cushing (and wife in U.S.), Prof. E. B. Roach and wife, Rev. H. H. Tilbe and wife, Prof. Lewis E. Hicks and wife, Rev. W. O. Valentine, Rev. D. C. Gilmore and wife (in U.S.)

Superintendent Mission Press. — Mr. F. D. Phinney.

Mr. Kelly reports:

The year just closed has been marked by several changes. After an extended and successful ministry, after a long, consecrated, and honored life, our beloved Dr. Rose, a veteran missionary of the Cross, entered into rest. His work lives with us, for he, being dead, yet speaketh.

His record of arduous, earnest labor is written in the lives of men won to Christ throu preaching, in the churches established by him, and in the ministers of the gospel prepar their work by his instruction. We feel deeply his loss as a leader, a counsellor, and a fi but we are stimulated and strengthened by the abiding influence of his example, his faitl his loyalty to Christ.

During this year, also, Mrs. Kelly has been obliged from failure of health to ret America with the children. Her return means the loss of efficient service in the medic partment and in other respects, both in town and district. Following on the return family, my own health became greatly impaired by the first serious illness I have had in B For several months district touring had to be laid aside and the work in town neglected. quite unfitted for regular work.

On the other hand, changes of a helpful character have occurred. We had the pleas welcoming Miss Chapman and Miss Craft to the Kemmendine Girls' School. Miss McA also decides to take up evangelistic work at Kyacklat in this field, when she closes, next M her long and admirable management of the Kemmendine School. The work of Miss R and Miss Phinney has continued along the same lines as formerly, in their Bible schc women and evangelistic effort.

The year has been marked, however, by no special change in methods of work nor section for which we have labored.

In Rangoon town the Lammadaw and seventy-six Dalhousie street schools have pros Both show increased attendance and additional financial returns from tuition fees and Gover grants. The religious work in these schools has not been as effective as might be hope but the teachers are all Christian and the classes receive daily Bible instruction. The ch in town, at Lammadaw and Kemmendine, have had regular services and their light has no shining in vain. Both have had baptisms. At one time hopes were entertained that work could be opened at Pazundaung, but these hopes are deferred. This is due in part fact that the interest waned, and in part to the lack of funds to secure a building for regul permanent meetings, by which the interest might have been sustained.

The district work, as last year, has been the most hopeful feature in the field. The tisms, though less than in 1895, are indications of progress. This hopefulness is brighte the numbers whom we meet that accept the doctrine of one eternal God. They have co believe His existence as fundamental. There is a degree of unrest found now and then villages, which shows itself on special discussion of religious subjects. There is a g willingness to hear. All these indications encourage increased and intensified effort c part of Christian workers.

One new church has been organized at Maubin, under the leadership of Saya Ihau. membership is small, and the disciples live mostly outside of Maubin town. They began out financial support from the Union. All the churches report baptisms. There have instances of marked fidelity and deep earnestness on the part of disciples, seeking to win to the Master. Small schools have been maintained for a part of the year at three points out expense to the mission. I desire to record again the pleasure found in my fellow-lal the Burmese pastors, preachers, and teachers. One of the number, Saya Po, of Deday been called to his reward. His ministry was much blessed in the western division of the where a goodly number have been brought to a knowledge of the Gospel by his labors.

Rev. A. E. Seagrave reports for the Karen work:

In October, 1895, work was resumed on the Memorial Building, and for some n following nearly all our effort was directed to this object.

We are glad to report the completion of the part designed for class-rooms, which was occupied by the school in July. A very much-felt want in the way of accommodations for our large school has thus been met. We hope that what has been accomplished will prove a stimulus to the people, and that we may be able soon to proceed with the work on the main hall, which still remains unfinished.

I was able to spend four or five weeks touring among the churches during the rainy season, but the visitations, with Bro. Calder, of the churches so long neglected in Northern Siam consumed November, December, and January. Our hearts were much drawn toward the work in that needy field, and among the larger bodies of Karens passed *en route*.

Thara Thanbyah has spent much of the time during the year in work among the churches, and in heathen localities. We can report the organization of two or three new churches in localities where Christians have been moving in, and one new church of thirty members where a heathen village has become Christian.

Two or three churches which seemed to have very much retrograded have accepted new pastors, and marked progress has been made. A number of new men from our field are now graduating from the Seminary each year, and some from other fields are settling in our borders. We are glad to be able to give some of our men to other fields as well.

Considerable interest is reported in quite large heathen communities, and we are hoping there may soon be large ingatherings among them. Our Home Mission Society employs a number of young men from the Seminary for two or three months during their vacation. They are sent out two by two among the heathen. Our Preachers' Class was conducted as usual for a month; 1 Corinthians was the book studied.

The town school has moved on much as usual during the year, with a slight increase in attendance. Mr. J. Herbert Vinton was chosen at our last Association as Assistant Superintendent, and besides teaching, as for a number of years past, has assumed much of the oversight of the school which I have found it impossible to give. Mrs. Seagrave has continued in charge of the music, and the cantatas "Esther" and "David, the Shepherd Boy," have been very creditably rendered by the choir under her care, in English and in Karen, into which they were translated by the help of Mrs. Vinton. They have also continued lessons upon the piano with a number of the girls who play our Sunday-school hymns for the school. Miss Magrath has continued her charge of the girls and the teaching of the primary class in English for half a day throughout the school year.

Miss Eastman writes the following relative to her translation work:

In my work of reading the Karen New Testament and comparing it with the English Revised Version, I have read to 1 Thessalonians. In making a list of the renderings which seemed to me doubtful, and sending to Dr. Cross, I am nearly through Romans. In making a list of Dr. Cross's corrections and sending them to the revision committee, excepting a few disputed points, we are through with John and Matthew. In the work of verifying Dr. Cross's references, beginning at Matthew 1, I am now at work on John 3. In the work of reading proof for a book of Scripture references prepared by Rev. J. H. Vinton (a reprint), a book of five hundred pages, I have completed sixty-four pages. I verified about sixty pages of these references, but finding that it was taking too much of my time from the work on the Bible, I asked Mrs. Vinton to come to my help, which she very kindly consented to do. As these references are taken from English works, unless they are all looked up in the Karen there will be inaccuracies (and I have no doubt some will remain in spite of all our efforts, but we are getting rid of the most serious ones). Dr. Cross's writer has done most excellent work, but he occasionally makes mistakes,

then the division of verses in Karen does not always correspond with the English, and that makes confusion. I have gone through the New Testament, making the division of verses correspond with the English when the construction will allow, and when it will not throwing the two (or three) verses into one and putting both numbers at the beginning.

Dr. Cross has a very full and a very excellent set of references. He has done an immense amount of work on it, and I think they are the best references I have seen anywhere. He has used most of those in the annotated Bible, but has added very many.

In addition to the work mentioned above, I have since the beginning of the school year, when in Rangoon, taught a Sunday-school class connected with the college, have done a very little tract distributing, and a few odds and ends of other work.

Rev. J. N. Cushing reports for the Rangoon Baptist College:

The year closing 31st Dec., 1896, has been a prosperous one, and the attendance has increased to 438.

Staff of Instruction. — Early in the year Rev. and Mrs. Gilmore returned to America and Mr. R. T. Tocher resigned his appointment. We have had the pleasure of welcoming Prof. and Mrs. Roach and Rev. and Mrs. Tilbe, who arrived at the beginning of May last in season to begin work with the opening of the school

College Department. — The number of students has been seven in the Senior F.A. and four in the Junior F.A. The teaching of the two classes in Pali and the Senior class in English has fallen to the President, as has also the care of the internal administration, the correspondence with the governments, and much of the supervision of the classes in the under departments. Rev. Mr. Tilbe has taught the Junior F.A. class in English. Instruction in chemistry, physics, and logic has been given by Rev. Dr. Hicks, while Professor Roach has been in charge of the mathematics.

Collegiate High Department. — The number of pupils in this department has been 62. They prepare for the Calcutta University examination. Rev. Mr. Tilbe has taught the Senior and Junior classes in English, and Mrs. Hicks has taught the classes in history. Professor Roach has had charge of the Senior class in mathematics, and Rev. Dr. Hicks has given one hour a week to science. The rest of the course of instruction has been given by under-masters.

Middle and Primary Departments. — There are 128 pupils in the Middle Department and 207 in the Primary Department. There has been a Latin class in connection with the Middle Department which has been taught by Rev. Mr. Tilbe.

Kindergarten Department. — The number of pupils is 50. Mrs. Hicks has had the supervision of the two mistresses and their classes. One of the mistresses, after a faithful service of four and a half years, married, and a new and capable mistress has taken her place.

Normal Department. — Seventy-six pupils have carried on normal study in addition to the work in their respective academic standards. This additional work imposes a heavy burden on many of the pupils, as it entails an extra recitation daily, together with the time required for needed preparation. But the department is invaluable, as it furnishes trained teachers who are greatly needed in all parts of the province.

Drawing and Map-drawing have continued to be under the care of Mrs. Hicks. In the dry season drill is compulsory in all departments except the F.A. and the Normal. We are indebted to Prof. and Mrs. Roach for the training of an excellent choir that is a material help in our religious and school meetings.

Classification according to Races. — There are 244 Burmans, 114 Karens, 24 Eurasians, 22 Chinese, 16 Shans, 6 Mohammedans, and 2 Tamils, Telugus, Hindus, Taungthus, Kachins, and Chins, respectively; total, 438. Of these there are 252 who are boarders.

Buildings. — The new laboratory has been completed and furnished with a good amount of chemical and scientific apparatus. It gives room for the recitation of two classes as well as for laboratory work. Shady Dell has also been enlarged and made more commodious as a residence.

A new and inexpensive hospital has been erected. This meets a pressing need, as hitherto we have had no place to put the sick where they could be quiet and be more convenient for attention.

Religious Work. — There has been some interest among the pupils, and several have been baptized. The Sunday-school has a membership of 300. The three Societies of Christian Endeavor with the Junior Burman Branch and the three Temperance Societies have a large membership and have been active. The members of the Faculty have taken their turns in preaching on Sunday. The statistics of the College Church for the year ending December 31, 1896, are as follows: Baptized, 12; received by letter, 1; restored, 1; dismissed, 9; excluded, 2; died, 1; present number, 54.

Endowment. —An endowment is absolutely necessary for the future permanency of the College. Many native Christians, feeling the importance of the institution, are interested in the matter, and some have already contributed, although the sums given are small. The fact that the native churches are trying to support their station schools makes the gift of large sums impossible as a rule. Early last rains two or three native Christian brethren volunteered to make collections for this purpose. Their effort was formally approved by the Board of Trustees. Subsequently, at another meeting, a committee for this purpose was appointed. It is our earnest prayer that some wealthy American brethren will come to the help of these native Christian brethren in their effort to do something towards giving stability to the College, and thus securing for the Christian youth of the churches a higher education under religious influences.

Professor Roach adds:

[During the year I have given instruction to the Senior F.A. class in higher algebra and trigonometry; to the Junior F.A. class in higher algebra, geometry, trigonometry, and conics; and to the Ninth Standard class in algebra and geometry. I have also taken a class in the College Sunday-school, and have taken my turn in conducting the Sunday morning English preaching service in the college chapel.

The year has been a very enjoyable one to me. I am glad to be engaged in the work of teaching again, both because I take pleasure in the work itself, and because I feel it is a work I am, in a measure at least, competent to do.

The work is rendered more enjoyable in that we have in the advanced classes such an excellent body of young men to work with and for. My health has been excellent, and my relations with my associates have been of most cordial nature.

It is a great pleasure to note the growth of the College in the number of students and the advance in the standard of scholarship. Substantial progress is being made, and will continue to be made just so long as the College receives the necessary support from America in the way of money and men. We look forward to the time when the College will be properly endowed, which will cause it to cease to be a burden to the Missionary Union, and at the same time put it on such a secure financial basis as to insure its final success.

Rev. W. O. Valentine adds for Normal Department:

From the Normal Department I can report progress. The vernacular class seems to have taken considerable interest in general work — writing lesson notes, practice teaching, etc., but is not so satisfactory in mastering the text-book. It seems difficult to get these teachers to stick to a thing day after day.

The secondary classes are all doing better work than last year. There will be, I think, five to take the Teachers' Test. Their work this last year is difficult. More than one thousand pages are to be covered in this examination, a large portion of them being new and the rest review work, and these are English text-books prepared for teachers in England.

Upon the whole the boys have done remarkably well, and have surprised me at the way in which they have learned to concentrate their minds upon the subject in hand, as well as by the way they have written original criticisms of papers and compositions upon educational topics.

So we shall work on, hoping to do as well as our only rival, the Government school at Moulmein, conscious of the fact that at least some of the boys have gained in moral strength, and in clearer, more decided views of right and wrong, while discussing the various questions relating to discipline and to the treatment and care of children in education.

Prof. L. E. Hicks adds:

The arrival of Professor Roach made a change in my work this year as compared with previous years. He relieved me of the greater part of the mathematical work so that I have been able to take charge of the F.A. Bible class, and to devote more time to physics and chemistry. Still more important than this additional time are the enlarged facilities afforded by the new laboratory. The building has fully met the expectations which I entertained in planning it. It is very conveniently arranged, and forms a pleasing addition to the group of college buildings. Its equipment, though still incomplete, is so much in advance of the old supply of apparatus as to be a constant source of satisfaction, making the instruction in physics and chemistry not only much pleasanter, but also much more efficient in its results. The progress made by my pupils is very encouraging, especially when we consider the lack of previous scientific training and the general tendency of the Oriental mind to contemplation rather than investigation — a tendency which has been fostered and confirmed during many generations by Oriental philosophy and religion alike. It is most interesting to note the quickening of the mind as the habit of searching for the meaning and causes of phenomena is gradually formed. The stolid expression of the face is replaced by one of keen interest and attention. The dark eyes flash with intelligent curiosity. They really ask questions! That is a good symptom everywhere, but to get these Orientals wrought up to that pitch of interest where they begin to ask questions may be fairly reckoned a triumph of pedagogic art.

I have taught the Senior First Arts class in physics three hours per week, the advance work being on light, electricity, and magnetism, with a review of the general properties of matter, and the physics of liquids, gases, and heat. The seniors have also had chemistry two hours per week, completing and reviewing the chemistry of the non-metals. In logic they have completed and reviewed Jevons's "Logic," the time devoted to this subject being two hours per week. Some mathematical work with the seniors still remains in my hands, viz., the review of geometry and conic sections, two hours per week.

I have taught the juniors three hours per week in physics, completing the general properties of matter, and the physics of liquids, gases, heat, and light; and two hours per week in the general chemistry of the non-metals. The Ninth Standard class have had under my instruction elementary physics and physical geography, one hour per week.

I have taught the Senior and Junior F.A. classes in Bible study five hours per week (daily recitations). The course this year has been on Christian doctrines as developed in the Scriptures and in the history of the Church. A fair degree of interest has been maintained, and I have experienced a blessing in my own heart in connection with this work; and still more in the sermons which it has been my privilege to preach to the whole body of students on Sundays.

My work in the Sunday-school has also been a pleasure to myself, and, I trust, not without profit to my pupils. Seed has been sown and some of it has fallen into good ground, there to germinate and produce a harvest in years to come.

Prof. H. H. Tilbe adds:

My work has been along two regular lines:

First. The study of Pâli. When I was appointed to the College, I was definitely given the Department of Pâli as my special work, and was required to be prepared to take the teaching in that department from the opening of the College, in May, 1897. The Faculty kindly arranged my work with that in view, and I have accordingly given from 6 to 9 A.M. to the study of Pâli. Dr. Cushing has been of great help to me, and I am already prepared to teach the grammar, and, with Dr. Cushing's excellent "Notes," the prose required of the present classes. I feel confident that I shall be ready to take my classes next May and do good work with them from the first.

Second. Class-room work. At first I was given three recitations a day, but afterwards took a fourth, so that I have had the Seventh Standard Latin, Eighth Standard (junior entrance) English, Ninth Standard (senior entrance) English, Junior First Art English. Seventh Standard and Junior F.A. classes are small, only two and four pupils respectively; but the two entrance classes have enrolled over thirty pupils each. I have also given my senior entrance class an extra two hours a week in recitation during most of the year, and shall continue to do so till after the examinations at the end of January.

Besides these two lines of regular daily work, I have taken my regular turn in preaching at the Sunday A.M. services in the chapel.

Rev. D. A. W. Smith, D.D., sends the following report of the Karen Department of the Baptist Theological Seminary:

The loss by death of our senior native professor, referred to in our last annual report, involving as it did the induction of a new junior teacher, with the necessary special training and supervision, was the first element to make the year under review one of exceptional difficulty. To this was added the absence, on furlough, of Rev. W. F. Thomas, who in the preceding years, in addition to his work in the Burmese Department, had taught our senior class in the New Testament; and to the above was added the demand for a class in New Testament Greek, which has been successfully inaugurated, for young men who have passed high standards in the English.

The attendance for the past year has been all that could be desired. Quite a number of candidates for admission were rejected for lack of the required attainments, yet we had an entering class of thirty-one and a total attendance of one hundred and forty-one at the commencement of the year, and one hundred and thirty-four at its close. On the third of February was graduated, with suitable ceremonies, a class of twenty-eight young men, four of whom have volunteered to go as foreign missionaries to the Shan States, and the remainder are being rapidly absorbed as pastors and evangelists in fields nearer home. The calls from newly awakened heathen in every district are on the increase, and we rejoice that, large as is the number of graduates *this* year, the two classes to follow number each between thirty and forty, nearer forty than thirty students. The services of our Seminary men, both as pastors and evangelists, are highly prized, one indication of which is the readiness with which, as compared with former times, they are brought forward by the churches for ordination. Formerly, when the choice was between ignorance with and ignorance without experience, only elderly men, whose experi-

ence would in a measure supply the lack of knowledge, were selected for ordination. Now the choice falls upon young men with knowledge, even though with small experience; and Christian work in all our districts is receiving a new and healthy impulse in every direction. In this connection, it gives me pleasure to report the ordination, on the second of February, of our three senior teachers, Bahso, Samuel, and Tuntha, graduates of the Seminary of 1890, 1889, and 1893, respectively.

During the year we have lost three pupils by death, two in the long vacation of 1896, and one, a member of the second class, at his village home, in December. Polat, the last to be taken, was one of the itinerants supported by the pice-a-week collections of the Seminary, in the Tharrawaddy District, during the long vacation of 1896, and was looking forward to another campaign the present season. He will be missed in the mountain regions where last year he did such good work.

There were fifteen students, of whom seven were supported as above, who spent the long vacation of 1896 as itinerants among the heathen of the Tharrawaddy District, and this year, 1897, nine, supported by their fellow-pupils, and seven others, are similarly engaged in evangelistic effort. I should be sorry to give the impression that the students above named are the *only* ones who spend the long vacation among the heathen in Christian labor. It is delightful in the prayer meetings, at the opening of each year, to listen to the vacation experiences of these youthful warriors, scattered as they have been in all the districts of Burma where Karens are to be found, in hand-to-hand conflict with the great enemy of souls.

The Board of Trustees, at a special meeting held in October, fixed upon eighteen as the minimum age limit, below which, in future, no student will be admitted to the Seminary. This rule has reference to future rather than to present needs, as the average age of last entering, of fourth class, was 20.40; of the third class, 22.05; of the second class, 22.84; and of the graduating class, 25.89. But as schools increase and the facilities for education are multiplied the tendency is for the youth of our churches to reach the required standard of admission at an earlier age than formerly, and it is to meet this tendency that the age rule of the Trustees is framed. In addition to this, the standard of admission is to be raised from the fifth to the sixth from and after May, 1900. Thus the quality of the teaching of our young men is gradually advanced to correspond with the advance in all other directions, which is becoming apparent in our Christian communities. Reference has been made to the class in the Greek Testament. The time is ripe for this beginning. The Karens in one of our districts, where they come into close contact with Pedo-Baptists and Roman Catholics, are reported to have asked, "Why may not Karens study Greek, so as to be able from their own knowledge to refute the aspersions of Roman Catholics and Pedo-Baptist enemies on the Scriptures supplied to us by our own [Baptist] missionaries?"

The contributions of the churches have been in excess of any previous year in the history of the institution, amounting to Rs. 2,828/ . They come from the different districts in the following proportions:

Bassein Sgaw	855.0.3	Toungoo Paku	239.4.3
Bassein Pwo	111.1.3	Toungoo Bghai	74.10
Rangoon	521.10.9	Shwegyin	153.4.9
Maubin, Pwo	179.0.0	Moulmein	466.12.6
Henzada	336.8.0	Tavoy	59.7
Tharrawaddy	101.5.0	Northern Siam	30.6

Rev. F. H. Eveleth reports for the Burman Department of the Seminary:

Material Improvements. — On taking overcharge of the department from Mr. Thomas last February, I purchased from him a small teak building which answers very well as an Infirmary, thus releasing a larger building for much-needed recitation purposes. A house has been erected for the third teacher, Saya Aung Baw, and the veranda of this serves at present for a recitation room. Plain benches and tables have been provided for the recitation rooms, and inexpensive settees for the chapel. Another small dormitory has been built, so that we can now accommodate forty, or if need be fifty, students.

Text-books.— During the year we have printed a translation of Dr. Broadus's work on "The Preparation and Delivery of Sermons" (abridged). We have also translated daily, for the two upper classes, lessons from Dr. Hovey's "Systematic Theology." These have been written out in full upon the blackboard, and afterwards copied neatly into the students' exercise-books. This necessity has made the work of both the missionary and scholars rather heavy; but we look forward with hope to the time when there will be printed text-books for all the subjects taught in the Seminary.

Religious Work. — The course of study is so arranged that the students have one-quarter of each year to devote exclusively to evangelistic work. During term-time the usual opportunities for work in the regions round about are enjoyed, and the reports of work thus accomplished, given in our weekly prayer meetings, create a good degree of wholesome emulation. The Faculty have continued to supply preaching at Kemmendine on alternate Sabbath mornings, and to preach once each month to the seminaries united. A brief course of lectures was also prepared by the missionary during the rainy season, and given to the native preachers in Henzada during the short vacation.

Graduates. — Eleven men were graduated on the 3d of February. Two of these were Chins from Arakan, both men of rare intelligence. About half the men of this class were rather above the average of their fellow-students, both in natural endowments and in intellectual attainments, and there is every reason to expect from them excellent service in the Master's cause. The need of trained men for work among the Burmans becomes yearly more apparent. There are to-day eight applications for such men, none of which I am able to fill.

Attendance Roll. — The classes for the year have been as follows: Seniors, 11; middlers, 15; juniors, 13; making a total of 39 men. From this number one man was excluded, and five men were obliged to leave the Seminary on account of serious illness. But there were also four other men admitted to study during a part of the year, making an aggregate of 43 men.

Contributions. — Both missionaries and native churches have shown deep interest in the Seminary by their liberal contributions. In this good work the women have far outstripped the men, and deserve special mention for their efforts in behalf of this "school of the prophets."

The students attend church and Sunday-school at the village of Insein, and join with the Karens in their monthly missionary concerts, so that their contributions do not appear in any separate record.

Mrs. Eveleth arrived at Insein on the 13th of December, and her presence and influence are a great blessing to the Seminary.

MOULMEIN — 1824.

Burman. — Rev. E. O. Stevens (and wife in United States), Mrs. Laura Crawley, Miss Susie E. Haswell, Miss Martha Sheldon, Miss Ellen E. Mitchell, M.D., Miss M. Elizabeth Carr, Miss Annie Hopkins, Miss Lydia M. Dyer.

Karen. — Rev. Walter Bushell and wife, Rev. W. C. Calder, Mrs. C. H. R. Elwell (in United States), Miss E. J. Taylor.

English Church. — Rev. F. De M. Crawley and wife.

Eurasian Home. — Miss Sarah R. Slater (in United States), Miss Alice L. Ford, Miss Lisbeth B. Hughes.

Rev. E. O. Stevens writes:

For the year 1896 the baptisms in the Burmese Department aggregated forty-one. That is the largest number reported from this field for any year since 1882; and to us, who are so accustomed to small returns, it seems a very encouraging figure.

To most of these forty-one Talaing is still the vernacular. It would seem as if a special blessing from on high had attended the work to arouse the Talaing Christians from their lethargy by urging them to attempt something for the evangelization of their countrymen in Siam, where they are known by their proper designation as Mons. Uch and his wife Ma Hpet, who went to Bangkok last May, retain their membership with the Moulmein Talaing-Burmese church. Their labors, conducted under the direction of Rev. Hans Adamsen, M.D., have already resulted in the conversion of nearly twenty Peguans (Mons). Of their success Dr. Adamsen will doubtless write more particularly in his annual report to the American Baptist Missionary Union.

Within a few months one of the tracts which I gave away was apparently the means of the conversion of two Talaings at Kamamut, where since the first of April there has been one of the most remarkable ingatherings in the history of that out-station. Of course I do not mean to assert that it was wholly through the perusal of this tract that these two men were brought to Christ. That was only one of the links in a long chain of causes and effects, not one of which would have led to any beneficial result without the blessing of Him who is the Almighty disposer of events in human lives.

I have done the usual amount of jungle travelling; yet, while visiting the church members in their own homes, it has not seemed possible to push the matter of self-support; for last dry season ten or more families in the city were burnt out by the most disastrous fire which ever overtook the native Christian community since the founding of new Moulmein in 1827; and last rainy season many of the disciples in the district suffered severely from the floods which destroyed their crops. The Thatôn church, however, made a good record in the matter of contributions. This decided improvement was owing to the faithful fostering care of Miss S. B. Barrows.

After an interval of eleven years the Burma Baptist Missionary Convention met at Moulmein last October. The convention was preceded by the Missionary Conference, and by an ordination service. These meetings were so harmonious and profitable that a very favorable impression was made. According to Misses Sheldon and Dyer, two of the girls from their school whom I baptized in December were led to come out fully on the Lord's side by what they saw, and heard, and felt at some of these meetings.

Miss Carr has made such advance in acquiring the Burmese language that she is able now to take the class in the Sunday-school corresponding to the one which Mrs. Stevens used to teach before her last return to America. Miss Mitchell, M.D., through a competent interpreter, continues to conduct with great acceptance the Sunday-school Teachers' Bible class in the Burmese chapel every Lord's Day afternoon. They are both as active and enthusiastic as ever in the cause of Christian temperance.

December 22, Rev. W. A. Sharp moved to Toungoo, whither Mrs. Sharp had preceded

We were sorry to part with them, for their coming had supplied a long-felt want in the ' Boarding School. However, we are glad that Mr. Sharp does not intend entirely to relin- ı the care of the school before the 31st of March proximo.

Rev. F. De M. Crawley reports for the English Baptist Church:

Nine members have been added to our church during the year, four of the number by bap-

The attendance on public worship, especially on the Lord's Day, has steadily increased. ong choir has been formed whose aid in promoting congregational singing is highly appre- d. A Young People's Christian Endeavor Society maintains a vigorous life, while the work e Sunday-school is very encouraging. The Weekly Envelope System has come to stay, yields excellent results. Our Board of Deacons now consists of three members, two worthy ıren having been recently appointed to the office. A desirable property near the church centrally located has been purchased for a parsonage. A determined effort is to be made ıy off the debt of Rs. 6,000, thus incurred, before October, 1897; but this we cannot do out assistance. This debt once paid, and the house of worship and the pastor's home be the exclusive and unencumbered property of the church, which will then be in a more rable position than ever before to undertake the support of a pastor. During this year the e of a distinctive church life and mission has, I believe, been strengthened in the minds of members.

We have all been made glad by the coming of Miss Hughes. On the first Sunday ing in the new year the pastor had the privilege of receiving into the fellowship of the ch here this sister whom eleven years before he had baptized and received into a dear ch home far away. Our resident missionary brethren and sisters, by the inspiration of habitual presence in our services, and by their hearty aid in every available way, have ıdantly shown their continued and cordial interest in the English work.

TAVOY — 1828.

man. — Rev. H. W. Hale and wife.
en. — Rev. Horatio Morrow, Mrs. Morrow in United States.

Rev. H. W. Hale reports:

I have finished to-day the monthly contributions of the Burmese church for the year just d, and am able to sum them up and compare them with the previous year. I am agreeably ised at the result. I had not thought it was so much in excess of 1895. The total for ı is Rs. 355-15, while that of 1895 was Rs. 243-5-10½. I wish I could believe that it ated a gain in giving as a fixed principle on the part of the members of the church. I can- ay it yet, but as I believe our possessions are given to us as a trust and the best use that e made of them is to use them for the glory of God and for the advance of His kingdom, trust the Holy Spirit will let me impress upon some of His people that it is a privilege and ury to give to Him and to work for Him.

During the past year the aged disciple Ma Hnin has completed her gift of Rs. 5,000/- e Missionary Union, for the benefit of the Tavoy Burman Mission, the interest of which is paid to her during her lifetime.

One member of the church, a young woman working in our family at Rs. 10/ monthly, without suggestion from any one, given Rs. 5/- as a thank offering to the Lord, who has led her to pay off Rs. 70/ of debt.

The Association met with the church in February, and brought a blessing to the church with it. All felt that it was good to meet with and to hear from members of other churches.

There has been but one baptism during the past year. We had hoped that others would come forward, but our hopes have been disappointed.

There seem to be no hopeful inquirers at present in town, except in jail, which I, with Mg Dwè, the head teacher of the school, have been visiting for a number of weeks every Sunday when in town. Some half a dozen have professed conversion. I trust it is true with some of them, but it is early yet to be sure. In the district are some hopeful cases.

With Mg Dwè and Mrs. Hale I made a number of tours in Tavoy District, occupying sixty-two days. Mrs. Hale had many interesting talks with the women, some of whom seemed much interested in the story of the Saviour. I also made a short trip to Mergui with Mg Dwè.

The school has increased in attendance, with an increase in fees from Rs. 348/12 to 411/12. The examinations, too, have shown better results. On the other hand, Government has taken away its assistant teacher, who was really our head teacher, so that we have one teacher less than last year. This loss we feel much, especially as the present head-master, Mg Dwè, I am obliged to take with me while touring.

We thank God for leading mercies and blessings in the past year.

Rev. H. Morrow writes of the Karen work at Tavoy:

So far as I know our Karen work in Tavoy differs from that of any other station connected with our Society in India, inasmuch as for eight months during the year we are unable to visit the people, either Christians or heathen, and so do more school work than others except those engaged entirely in educational work. The heavy rainfall and the difficulties of travelling prevent our going to the jungle. For the greater part of the year, then, our work is teaching; our congregations are composed of our pupils drawn from all parts of our large field; the only church we can help or instruct is that composed of those connected with our school. Nor do we regret this. An experience of twenty years leads us to believe that in no way can our time be so profitably spent. We are noticing a growth among all our people resulting from the influence of those who have been in our school. We believe if the school can go on increasing in efficiency as hitherto, and there seems nothing to prevent it except lack of means, that we shall see still happier results in the near future.

Most of our preachers get their training in our school only. We do not undervalue a regular theological course, but for several reasons we cannot spare our best pupils, for of such we hope preachers are made, as we need their help and influence in the school. Like the older children of a family, they must make sacrifice, if necessary, for the sake of those younger. We need their assistance in our agricultural work, by which we supply the school with much of the food used.

The great drawback of the year was the illness of Mrs. Morrow, which caused her to leave for America early in the school year. She had given herself without reserve to all departments of the work, and she left a great vacancy. But the way our Karen young women and all the teachers endeavored to fill her place was most commendable, so that even the loss had some benefits.

One pleasing incident was the ordination of two young pastors who had been pupils and then teachers, and then had taken charge of churches. Till then we had but one ordained pastor in active work in all our field. We pay good heed to Paul's advice. The examination of these men was most satisfactory. We look for good results from their work.

The work among the churches has been more satisfactory than ever before. There have

been additions to many of the churches, and very few cases of discipline. The contributions for all purposes were never so large, notwithstanding the people were never so poor.

BASSEIN — 1840.

Burman. — Rev. E. Tribolet and wife in United States, Rev. B. P. Cross (and wife in United States).

Sgaw Karen. — Rev. C. A. Nichols and wife, Miss Isabella Watson, Miss Mary C. Fowler, M.D.

Pwo Karen. — Rev. L. W. Cronkhite and wife, Miss Louise E. Tschirch.

Rev. C. A. Nichols sends the following report:

With the exception of being laid aside from active work about a month by an attack of influenza followed by jungle fever, there has been scarcely a week that I have not been in the district among the churches, and visiting the workers among the heathen. This constant keeping in touch with the religious and home life of our churches, and giving encouragement and advice to our evangelists, not only affords abundant opportunity to be of service to them, but I also find to be of great spiritual benefit to myself.

The number of our churches has increased to 106, and their membership has passed the ten-thousand mark, now amounting to 10,100. The number of baptisms, 500, surpasses that of any recent year in our history. Whether there is a corresponding advance in Christian life among the churches is not so easy to measure; but I believe that on the whole there is such an advance — not only morally, but also in the inner spiritual life from which morality must proceed. The use of alcoholic liquors, which is spreading so fearfully under the license system, has been kept admirably in check among them by the vigilance of our church discipline. The Christian duty of absolute truthfulness, which seems to be about the last grace for the Oriental character to develop, is being insisted on with more and more rigidity, and some cases of a more glaring violation have recently been punished by expulsion from church fellowship. In some other respects there has been a somewhat unusual occasion for church discipline during the year, but it is hopeful that the Christian vitality of the churches is sufficient to promptly, and usually without favor, exercise this power.

In listening to the sermons of our Karen brethren, in ordaining councils, at our Bible school devotional meetings, and elsewhere, where their aspirations come to the surface, I have noticed in an unusual degree a recognition of dependence upon God's Spirit and a desire to be led by Him in their lives and their work. I consider that our several years' meeting together for a month of Scripture study has been very largely instrumental in bringing about this result.

Among the heathen villages, and those partially heathen, we still have about 40 workers, male and female, all of whom carry on a school in which biblical instruction has the first place. Thus a generation is growing up grounded in gospel truth, enforced by the example and personal influence of the Christian teacher. Baptisms have occurred in nearly all these villages, and the change, more or less gradual, in the general character of the villages is very interesting to see. Some of the material is discouraging enough to begin work upon. Illicit distillers and drunkards, opium eaters, superstitious in the extreme and wholly unreliable, oppressed by Satan for many generations in body, soul, and spirit, and yet "hating the Gospel which can better them," is a fair description of their condition until they are helped. Very few of the villages are Sgaw Karen. Some of the churches have taken up work among heathen villages

direct at their own expense; and in such cases the "reflex benefit" on the churches themselves has been very marked. In some cases two or three churches have gone, almost entire, to stay over Sunday with a heathen village, with their singers, and the whole time been given up to singing and preaching in the most natural and happy manner. As one of the teachers from one of these schools said, "The children entered so fully into the spirit of the occasion that they would run ahead and get to preaching before their elders could reach there."

The attendance on the town school has been good, but the result for the year shows the need of more work by a European teacher, excellent though the Karen teachers may be. It is hoped that this need may be met before long. At the meetings of our Association it was voted to cut off the two lowest standards in the town school. It is hoped that this may better the standard of teaching in the village schools, as well as enable the town staff to concentrate their work on the higher standards.

The excellent rice-crop of this year, with the good prices, following so many disastrous years, is enabling the people to pay up some of their debts incurred by the loss of cattle during those years. Contributions I find are coming in much more fully as the result, so we hope that our work may be done with less strain and pull than of late. In closing I want to again testify to the manly and intelligent Christian character of many of our Karen pastors, whose self-denying labor is so inspiring to those who try to aid them in their work.

Rev. L. W. Cronkhite reports:

The year has been a quiet one, but I think a fruitful one. The churches have for the most part been undisturbed by marked differences among brethren. Ninety-one members, however, withdrew by letter from the Eng-ma church, one of our oldest, early in the year. It is fair to add that a considerable number of these withdrew not deliberately, but by almost unconscious entanglement with others. There are, I believe, many excellent Christian people among them, as also among those who remain. Additions by baptism have kept our total membership for the Association as a whole at practically its previous aggregate, a little over 1,600. These are scattered over a field about the size of Massachusetts. The steady growth of the work in the Kyon-pyau region, a large tract, is very gratifying indeed. There are now a dozen or more Pwo Christian communities, where ten or twelve years ago there was only blank heathenism as regards the Pwos. I visited this region again early in 1896, having a delightful trip. There are more calls to visit heathen villages in that section than we can fill. My jungle travel for the year was comprised within the first three months, together with December and one short trip in November, forty-eight villages in all being visited. I cannot express the gratitude I owe for the assistance given me by Pastor Shway Lah in all my jungle travel — able, tactful, and as full of common-sense as he is deeply spiritual. He grew up a heathen, and is a trophy of grace.

Our evangelistic work has suffered much loss the past two years. I have followed a self-imposed rule, restraining me from paying for this work among the heathen a greater amount than that contributed by our Karen churches. But the greatly increased interest among the heathen, together with a corresponding increase in the number of suitable men ready to preach among them, has made the burden more than our handful of Christians, among so many heathen, can carry. Our workers have been obliged to turn from preaching to a very large extent, seeking support for their families. My heart has been pained again and again to see the work being neglected, though the neglect has been in no sense the fault of the workers. I have therefore decided that, after receiving from the native churches the sum which may reasonably be expected from them, I shall feel free to add whatever further necessary funds I may be able to secure. Considering the scanty support furnished them, our evangelists have been

indeed a faithful body of men. Missionary service, bringing one as it does into contact with such, is all privilege.

The giving of our people often stirs my heart. Yet they give very much less than they might, if one set up an ideal and, for practical purposes, a visionary standard. As it is, there was reported in the last Association a total giving of nearly Rs. 10,000 for the preceding year. This was in a time of extraordinary poverty, and probably represents not far from an eighth of their average incomes, possibly not more than a tenth. To this should be added the much that is unreported, together with the sum spent, probably Rs. 3,000, in keeping their children at school in Bassein and Rangoon, since only Christianity stirs them to send them. Much sacrifice is represented by this, say, Rs. 3,000. It is good to be here.

Real progress has been made in the town school in the matter of introduction of methods of "the new education." I have never known our teachers so filled full of enthusiasm in their work. Teachers' meetings for normal study were kept up at my house semi-weekly during the rains. A considerable amount of apparatus was secured during the year. In the promotion examinations in December all the pupils in the three lower standards passed. The sixth class also did well, but the fourth and fifth badly. It is extremely difficult to get good teachers (or rather it is impossible) among the Pwos for our upper classes. But in San Pyit we have a most promising young teacher, and with the supply yearly leaving our Rangoon Baptist College, it is not likely that the dearth of teachers will continue many years longer. The number of pupils has been small, about ninety in actual attendance, of whom about a third are girls. This is due to a variety of causes, one of the most potent of which has been the poverty of the people. Financially, while we have been perplexed as to how the school should be maintained at times, it has yet been the best of the past six or eight years. This is in part due to a term fee of five rupees per pupil, imposed from the opening in May. We have several cherished plans in mind for the improvement of the school's work, which we hope to introduce in the rainy term of 1897, chiefly with regard to the higher classes.

The associational gathering at Sat-kwin in March, 1896, was a delightful gathering, full of harmonious feeling. Two men — Tu Nu and Mg Tone Aye — were ordained. The Pwo Women's H.M. Society and the Young People's Society of the Association have maintained their work well. The aim of the latter is the continuous maintenance, for at least three years, of Christian teachers in specially neglected heathen localities. An interesting work has been begun by them at Kyauk-pya across the mountains on the shore of the Bay of Bengal, and another at a remote inland portion of the field north of the Daga river, under evangelist Shwe Pyu. Monthly temperance and missionary meetings have been sustained in the town school. The annual subscription of the pupils and teachers of the latter for school apparatus came to a little over Rs. 200.

During September I conducted the third session of our Christian Workers' month of Bible study, studying the first half of the life of Christ. The month was very helpful to us all.

HENZADA — 1853.

Burman. — Rev. J. E. Cummings, Rev. Neil D. Reid (in United States).
Karen. — Rev. W. I. Price and wife, Miss M. M. Larsh.

Rev. J. E. Cummings reports for the Burman work:

Of the many joys resulting from furlough in America not the least is the heartiness of the welcome which greets a missionary returning to his old field. I was given a welcome worth coming half-way round the world to receive — was welcomed with thanksgiving and song and prayer.

There have been many changes during my absence. Many of the old Christians have died; there are many new converts to become acquainted with. Thirty-seven have been baptized during the past year, most of them fresh from heathenism, needing much Christian nurture and training along the lines of self-support and further propagation of the Gospel. The mission now numbers 195 communicants. The outlook for further ingathering is good, and I expect to see the number of converts doubled before I see America again. The work gathers momentum as the years move on.

I trust that many in the home land, who have become interested in this mission, will continue to pray that in these times of financial stringency its needs may be supplied, and that God will lead us to the widest success in the upbuilding of His kingdom here.

Rev. W. I. Price reports for the Karen work:

For two successive years we were permitted to report an unusual quickening among the heathen within the bounds of the Henzada Karen mission. A willingness, even eagerness, to listen to the Word in localities formerly indifferent; the building of chapels and asking for teachers by villages which had long withstood the truth, and the baptism of a number of converts from these seemingly hardened communities, were evidences of the "quickening Spirit's" presence. I am again privileged to report that these signs are still present with us. At no time during the past three years have these cheering signs been more marked or general than now. At the beginning the special interest was so confined to the northern part of our field; now it is general.

During the past year I have spent much time in "jungle work," and have covered the field pretty thoroughly, and I have been constantly cheered by unmistakable evidences that the Spirit was working in our midst.

There has been no wonderful ingathering; no "tidal-wave" of popular enthusiasm carrying everything good, bad, and indifferent before it; but many and varied have been the signs that the "still, small voice" was being heard.

Native Evangelists. — During the year the requests for preachers and teachers have been unusually numerous, and we have made special effort to respond favorably to all calls where there were signs of special encouragement.

In no case is a teacher or preacher sent to a village unless the villagers are willing to board him, and in most instances they have already built chapels.

At no time in the history of the Mission have there been so many places where regular work has been sustained as at the present. This enlarged work necessitates enlarged outlay, and the question of how this enlarged expenditure is to be met is perplexing; but we are resolved that a solution shall be found without an appeal to the already overburdened Home Treasury.

A little incident which occurred last evening may be taken not only as a partial solution of this financial perplexity, but also as a proof of the genuineness of the work. The teachers from four of the villages recently occupied came to town, bringing with them Rs. 72/–, the voluntary offering from these villages for general benevolence.

I should not close this part of my report without mentioning the aid rendered to this "special work" by Mrs. Price and Miss Larsh. They have gone out alone, and in company with myself, and have done much to help forward the work.

Church Development. — Among the evidences of real growth among our churches I may mention desire for regularly ordained pastors.

In the earlier days of the Mission but few of the pastors were ordained men; and wisely

so, as but few were competent to undertake the full work of the ministry. The churches seldom, if ever, asked for the ordination of their pastors. The initiative in such matters usually came from the missionary. A healthful change is apparent. The *churches* begin to *seek* the ordination of the men whom they support as pastors. We have had several ordination services of late, and others are to follow.

The increasing intelligence and liberality in the benevolent contributions of our churches are another cheering evidence of growth. Formerly it was not unusual for a church to send in its contributions in a lump sum with the request that the missionary should divide it as he thought best.

They knew they ought to give for the extension of Christ's kingdom, but had no idea of the relative claims of the specific objects to which their contributions should go. To-day the contributions come in, almost uniformly, designated. Each specific object has been separately considered, and definite contributions made. Our last Associational Minutes report 55 churches, 53 of this number report contributions to our Home Missionary Society; 51 to the Station School; 47 to the Karen Theological Seminary, and 40 to Foreign Missions.

To appreciate the above figures, it is necessary to know that of these 55 churches 27 have a membership of less than 30 each; 18 less than 20; while only 6 have a membership of more than 100; and but 1 reports more than 200 members.

Educational Work. — *Village Schools.* — The number of this grade of schools is considerably in advance of any previous year, the total being 63. Not a dollar of American money is used in the support of these schools. While the increase in the number of village schools is encouraging, the advance in the grade of teachers employed in them is no less so. The people are demanding a higher grade of qualifications on the part of their teachers, and by the aid of the station school we are able to supply the demand.

Station School. — For the first time in its history the attendance of the town or station schools has reached 200, and the results of the annual examinations by the Government Inspector show gratifying progress in class work.

We now have a number of pupils in the Rangoon Baptist College who have finished their course here; and the number of those who are seeking the "higher advantages" afforded by the College is constantly increasing. It affords me *special* pleasure to be able to report that the number of fairly well-trained young men entering the Karen Theological Seminary from our station school is also growing. Our educational outlook is very encouraging.

We review the work of the past year with gratitude; we take up the work of the new year in hope, remembering that it is "Not by might nor by power, but by my spirit, saith the Lord of hosts."

TOUNGOO — 1853.

Burman. — Rev. H. P. Cochrane and wife (in United States), Rev. W. A. Sharp and wife.

Paku-Karen. — Rev. E. B. Cross and wife, Rev. A. V. B. Crumb (and wife in United States), Miss Frances E. Palmer (in United States), Miss Elma R. Simons, Miss Julia E. Parrot.

Bghai-Karen. — Rev. A. Bunker (and wife in United States), Rev. Truman Johnson and wife (in United States), Rev. C. H. Heptonstall, E. S. Corson, M.D., and wife, Miss Naomi Garton, M.D. (in United States), Miss Johanna Anderson, Miss Thora M. Thomson.

Rev. E. B. Cross reports the following relative to work among the Paku-Karens:

We have just had the meeting of our Paku Association. It was held on our "compound" in consequence of the idea that I was not able to go to the mountains to attend it anywhere else. The ministers nearly all came. Those kept back were the common people.

The school church with the few Karen neighbors belonging to the Karen Battalion, or Karen police training force here, went on and made their booths for the meeting big enough to accommodate 3,000 people. This booth was made of bamboos and thatch nicely constructed. Besides this their quantity of food and other provisions was quite sufficient to keep 3,000 people three days. All this was done without troubling me or even consulting me in my place of work.

This suggests what was apparent in the conduct of the meeting and in the letters of the churches, and was all more pleasing to me than I can undertake to express — I mean the general idea that these Karens have now got strongly in their minds, that they have a direct work to do which God has given them as directly as he has given such a work to the people in America. This idea appears in the letters, especially of the most important villages. I here give a translation of some of the resolutions introduced and passed at their meeting:

1. The Karens should become a people who do the work which God has given as far as they can, without being fed and nursed as mere children by the people in America.

2. The Karens should have in the city a school for their children, for which they should provide funds for its support, and feel a deep interest in its prosperity and success.

3. The Karens have a school in Rangoon called the "Baptist College" which as now conducted and in its present condition is a source of great blessing to the people. It shows them they do not need to be a people behind others in intelligence and success, but it needs more liberality in the contribution of funds on our part, and we resolve to come up better to our duty in this respect.

4. All our churches ought to have pastors, and every church ought to provide for its own pastor, and feel that this is their duty to God and to themselves and to their children.

5. The churches ought to choose suitable men and send them forth to preach the gospel to the heathen around us.

6. During the time of vacation in our schools in Rangoon, the Theological Seminary, and the College, when our young men are at home, we ought to send them out with Bibles and other books to sell among the people, and to spend their time in preaching the Gospel as much as they are able, and exhorting the people to become Christians. When their vacations are ended we ought to pay these young men for their work, and thus enable them to go on with their studies in their respective schools.

7. We ought to begin the work from village to village in May, or about the beginning of the rainy season, and have our school-work continued at least nine months in the year.

8. We ought to have a hospital connected with our school in the city.

9. We must feel that although it is right to carry little children on the hip, and nurse them while they are little, yet they must be worthless to themselves and to others if this nursing is continued all their lives.

There are other resolutions which I find in their minutes which seem to be exceedingly interesting, but I have selected these as having a general interest, especially in connection with their idea of a responsibility of their own.

It may not be amiss for me to say that I am much encouraged with the state of things through the whole field. There seems to be a steady devotion to the work which does not depend simply upon the exhortations and direct labors of missionaries, or dependence upon the churches in America. It gives us hope that you as "Missionary Union" have lit a flame here which shall be, as you have taught it to be, a light burning from the oil of God's grace for all the regions around.

We had a great season of rejoicing when Mr. Crumb arrived. The school prepared beforehand to meet him with songs of welcome and gladness. He arrived a week or so before the time for the meetings of the Association. He went out almost immediately to the jungle, but returned in time to attend the meetings. He has now, however, gone again and expects to remain out for a long time. We are all glad for his return. We had hoped that B. P. Cross would be appointed to this place as requested beforehand by the Karens, but it seems he was more needed in Bassim or some other place.

We were made glad at the Association by the ordination of two young men who have for some time been pastors among the Karens; one of them is a graduate of the Theological Seminary. Taremankos, my right-hand man in all sorts of book-making, was called for ordination by the school church, but he was not quite willing, so was passed by. We hope, however, that he will not much longer object. He is a man of good ability, one of our best preachers, and the choice of the church shows his standing among us.

Mr. Crumb, who has recently returned to his field, sends the following:

On the second of February I left town for a week's tour among the Karen villages. I visited five churches, when I returned to town to attend the annual meetings of the Paku Karen Association. The meetings continued for a little over two days, when I immediately set out for the Karen hills, and am pushing on from village to village as fast as possible.

Yesterday we visited two large heathen villages. Last evening I preached to a large gathering of heathen. They seemed to be much interested in what was said, and promised to build a chapel and receive a pastor. There are quite a number of heathen villages in the southern part of the Paku field that I believe can be reached if we keep native preachers at work among them. It is important that I spend the rest of the travelling season among the churches. I shall be able to visit only a part of them, as the hot season is well upon us, and I have to use great care in making the journeys. It is full moon now, so I am able to journey in the early morning, sometimes setting out an hour before daylight.

Day before yesterday one of my men was overcome by the great heat, and it was several hours before he could get up. The village of Hoo-me-du, where I am to-night, has made wonderful progress during the past few years. I came here first in 1881. There had not been a pastor located here for ten years. There was one Christian woman in the place; all the rest had gone back to heathenism; the most of them had always been heathen. The work made slow progress until about four years ago, when a young graduate from the Karen Theological Seminary settled here, and his work has been greatly blessed. There is now a strong church. They have built a large and rather expensive chapel; they have a day school that had present to-day twenty-seven pupils. The church fully supports both the pastor and school teacher. This evening the chapel was well filled, and they gave good attention. I remember that years ago I could not get the people to come to the chapel, but had to go to their houses and preach to the people there. I find that several churches in the Association have made marked progress, especially in keeping up the village schools. The attendance at the Association was good, considering the circumstances.

The great debt that is resting on the Missionary Union has made a great impression on the brethren here, and I think they returned home with a determination to take up more of the work themselves. A nation cannot be moved in a moment, but I fully believe we shall see marked progress in the direction of self-support. I think we shall have to make some changes in the town school; that is, have more of the primary work done in the village schools and so reduce the number of pupils and teachers in the town school. This will have to be done unless the

offerings of the Karens for the town school are increased to at least Rs. 2,500/-. This would be only about Rs. 1/- per member. I think when we get the work a little better organized this amount can be raised.

The elders of the Association carefully considered the needs of the field, and made arrangements for active evangelist's work in all parts of the district. The town Karen church has undertaken the full support of an evangelist among the Karens in the hills west of Toungoo. Two young men were ordained at the Association, giving us fifteen ordained and thirty unordained native preachers. Sixty-eight churches sent letters and delegates to the Association. There were 113 baptisms reported, and a membership of 2,193. There are 800 pupils in the day schools, and 742 in the Sunday-school. There seem to be 1,254 church members who have no Bibles. The total contributions for the year amounted to Rs. 6,537.11.3.

On returning after three years' absence I can see that the Karens are making progress in various ways. They are building better chapels, better dwelling-houses, doing more for their children in the way of instruction and education. I see many things that give great encouragement. There are some of the churches that are very backward, and will have to be cared for with much patience. The Holy Spirit is with us in the work here, so we are not expecting to fail.

Dr. Bunker sends the following interesting report of work among the Bghai Karens:

This mission, during the year under review, has more than held its own; it has made decided and healthy growth, as the statistics will show. The generous and timely action of the Executive Committee in placing the finances of the mission on a sure basis, leaving it no longer to depend on uncertain specific donations, has been a great relief to the workers, from a most perplexing uncertainty in the conduct of the mission.

The organization of the work continues the same as in previous years, though we have endeavored to consolidate and perfect our plans as much as possible. We gratefully believe that the spiritual tone of the mission is gradually advancing. The various reforms set in motion either by the natives or the missionaries show this, and especially new forms of activities undertaken by the native helpers in Sunday-school and prison work. The jail work will be reported by Mr. Heptonstall. A most notable advance has been made in Sunday-school and temperance work; the latter especially in the Northern Association.

Ordained Men. — Two have been ordained this year — one an old and tried man, and the other a recent graduate of the Theological Seminary, Rangoon. Three churches sent letters to the Association asking that their pastors be ordained, and as they are good men there is no doubt that their request will be granted soon.

Every effort is being made to place the pastoral office in its true light before the people as one appointed by the Holy Spirit, and so most sacred, which must not be lightly taken up or laid down. It is gratifying to see that most of our pastors are coming to realize this fact, and to have due regard to it. As they do so we see increased consecration and spiritual power manifested in them. A few men yet need careful training and watching, but of course only the Holy Spirit can do the work necessary to a true spiritual life.

Unordained Men. — Though the statistics show a large decrease in this class, yet the numbers are not far from what they were last year; the vacancies reported at the associations, from which the statistics were made up, having been filled since. As these men are all under training, we cannot expect the stability of character which we do in the ordained men, and so there is a greater or less number of failures every year to be filled. We have many promising young men among this class, never more than now.

Churches. — Much more effort has been exerted for the building up and establishment of these than in a number of previous years. Mr. Heptonstall has travelled among them almost constantly for three months, and has done very careful and faithful work in discipline, instruction, etc. Five new churches have been added during the year, and this shows us that the long-expected harvest is upon us. This is shown also by the number of baptisms, which was unusually large last year, yet have maintained their high number with an increase, being 226 this year to 225 last, or 451 for two years. This year the increase has come largely from the heathen communities.

Sunday-schools. — The good work done for these schools, as reported last year, has continued to bear fruit during the present year also. We are able to report an increase of pupils in these schools of 687, or 1,673 for two years, which is a notable advance.

This large increase naturally follows the large sales of Bibles reported last year.

The field has been worked to about the same extent as last year.. The Brec and Padoung country has been well visited by Mr. Heptonstall, who reports encouragingly on all this mission work. In a recent letter from the field he says: "The only hindrance to our gaining the whole of Karenni is the lack of men to fill the places. I paid the Chief of Noungpalay a special visit, and he was very cordial and wanted us to send him a teacher."

This year the Northern Association was held a long day's journey beyond its former limits, among a people who seven years ago were most ignorant heathen; entertained for two days by the church, at a cost of near 400 rupees, most cheerfully. The prospects of the missionary work of this mission were never better.

Missionaries. — Dr. and Mrs. Corson have joined the mission, and have a most cordial reception from all, both natives and missionaries alike. They set forth in their work with the promise of great usefulness. We most heartily bid them godspeed. Dr. and Mrs. Richardson, arriving early in the close of the rains, on account of the ill-health of Mrs. Richardson remained with us for several months. Their coming was most opportune for our mission, as we were without any physician, and the doctor's services were most helpful to our sick. Miss Thompson has done faithful work on the language, and in the general work of the mission. Too close application, with overwork among the sick, broke down her health, and she has suffered a two months' severe illness, which has brought her near to death. She is now recovering. Miss Anderson has labored with her usual unremitting zeal and faithfulness, but has broken down in health completely, and her physicians have ordered her home to save her life. The missionary in charge has been advised to take a like change for health's sake.

The mission now passes into the hands of Rev. Mr. Heptonstall, who was ordained to the gospel ministry in December last, Dr. and Mrs. Corson, and Miss Thompson. These workers, it is believed, will carry on the work according to existing methods, so that there will be no break in the work, and we confidently expect the continuance of the harvest already begun, to the glory of our God.

Mr. Heptonstall's report will give an additional chapter of interest to this report, as he has the schools in his charge, as last year. God has truly been with us all the year. Perfect peace reigns among the churches and among the workers, both native and European. The clouds which hung over the churches last year have all been swept from the sky, and God is with us, and by His leading this mission will continue to move forward in its work of saving the lost. To God be all the glory and praise. Amen.

SHWEGYIN — 1853.

Burman. — Miss Kate Knight.

Karen. — Rev. E. N. Harris and wife, Miss Harriet E. Hawkes.

Mr. Harris reports for the Karen Mission:

The past year has been one of continued mercies. Our people have been prospered in their temporal affairs, peace and harmony have prevailed, and enlarged plans for the advancement of the kingdom of God have been put into operation. The great need of this field is more native workers. There are not nearly enough to supply present demands, to say nothing of future extension. This lack is the more painfully felt from the fact that scattered through the jungles are quite a good many men who ought to be useful workers, but for want of a little leadership have been allowed to lapse into idleness. A number even of graduates from the Seminary have gone into secular callings. For this condition of things the unsettled state of the mission in former years is largely responsible. The remedy we believe is to be sought in an increased interest on the part of the churches in the Lord's work. This we have reason to think is being brought about. Immediately after our associational meeting last year, it being vacation time, several of the pupils from our school went out into heathen villages to do Christian work. They gathered the children about them, taught them to sing hymns and read the Bible, preached the Word as opportunity offered, and sought in these and other ways to win the hearts of the people. Their efforts were successful beyond our anticipations. In several villages the inhabitants of which had been considered to be very much hardened, a more favorable hearing for the gospel message was obtained than had ever been given before, and a beginning made of what bids fair to be a good work. Already a number of our pupils have promised to go out again this year, and voluntary calls have come to us for more teachers than we can supply. Best of all, pastors and churches have become interested, and attention has been called afresh to the possibilities of work even among those of the heathen who have offered most obstinate resistance to the appeals of grace. This year for the first time our churches have taken up special collections — hereafter to be regular collections — for Home Missions. Something had been done in this line before, but only in a rather spasmodic and perfunctory way. I was fearful that the collections this first year would be quite meagre, but was much gratified at the recent annual meeting of the Association to find that over Rs. 200 had been gathered, and that without in the least diminishing, so far as could be seen, the collections for other objects. This is a fairly good beginning. The sum is not large, but it is sufficient to furnish aid to six or eight young men going forth for the most part into places that were previously destitute. One of the most inspiring of the whole series of associational meetings was that in which these and some other new appointees took their seats on the platform, and were set apart to their work with the fervent prayers and exhortations of some of the most consecrated and most beloved of our pastors. As the churches become directly connected with this work, their contributions will doubtless increase, and, best of all, they will give of their most spiritual young men to fill the ranks of the gospel ministry.

Our touring among the churches this year has been briefer than we had hoped, but it was attended with special blessing. The presence and power of the Spirit we felt to be with us in an unusual degree. In each place visited we left a message which seemed specially given us for that particular church. It was as if the same One who spoke through the apostle, in the second and third chapters of the Revelation, spoke through us. It was an experience for which to be devoutly thankful, especially after these first hard years of missionary life, when, largely through inability to communicate one's thoughts freely in the language of the people, one feels as if the

fountains of his spiritual life were dried up. Whatever may have been the results to the churches, to me it was a mighty refreshment.

Our town school has prospered well. In July Miss Hawkes resigned her connection with it in order that she might give herself exclusively to evangelistic work. For a time I feared that the school would suffer as a consequence, but felt that if the Lord called her to another work He could so provide that no injury would come to the work from which He called her. Expectations in this direction were not disappointed. At the recent examination a larger percentage than usual passed, and the Government Inspector gave us high praise for the work done. Meanwhile Miss Hawkes has rendered assistance in other and more important departments of mission work which has been simply invaluable.

During last rains our first Pastors' Conference for the Study of the Bible was held. It lasted for four weeks. The life of Christ was the topic, and it was taken up and carried on with interest. We hope to continue these conferences year by year.

Mr. Harris also reports the following for the work of the Burman Mission:

It has been a wonderful year In March Miss Knight came to us. She brought with her an excellent interpreter and Bible woman. The first month or two, being in the height of the hot season, was given to the study of the language, but with the early rains began evangelistic work. And such work! At 6.30 every morning Miss Knight was out in the town with her interpreter, preaching. From house to house she went proclaiming the gospel message. And such blessing as attended her work! It was a feast of soul as we sat down to our 10 o'clock breakfast to hear her recount the experiences of the morning. Sometimes she could visit only two or three houses, so eager were the people to listen. Often she was invited and urged to preach; almost never was she turned away or treated with disrespect. In heathen homes five Sunday-schools were organized with about two hundred pupils. It was, we felt, a sweet token from God of future outpourings of mercy. Afternoons and evenings were spent in giving Bible readings to workers and in language study. In May religious services began to be held in the jail Sunday afternoons. At first there was little to encourage, but it was not six weeks before more than forty of the prisoners had raised their hands to express a desire to become Christians. Then Saturday afternoon inquiry meetings were held. Soon some were asking for baptism. In the jail yard is a large bathing-tank. We call it the jail baptistery now. There twenty-one people have put on Christ in His chosen ordinance. And does any one suppose that these Burman prisoners whom we have received into the fellowship of the saints have been without such experiences as are common to the Christian brotherhood? There have been instances of healing in answer to prayer, of almost apostolic preaching of the Word, of intercession for the unsaved at home, and at the question, "Do you love Jesus?" every face has lighted up with a new, strange light. A month of most blessed labors was that spent at Kyaikto, a large outlying town. For two weeks of the time I was present in person. It was more like a series of revival meetings than anything else I have seen in this country. A hall was rented on the principal street. Here there was preaching every evening. The people came in crowds. Old men came, young men came, children came, women came; Burmans came, Karens came, Hindus came, Chinamen came, Mussulmen came; coolies came; merchants came; Government clerks came; lawyers came. They listened. One hour, two hours, three hours they sat and heard the preaching of the word, and then could scarcely be driven away. We taught the children to sing "Come to Jesus," and wherever we went over the whole town the strains would follow us. This was while the rains were still on. Then with the dry season came jungle travel. Town after town was visited. The good seed was faithfully sown. First down the river, then after an interval of

rest out on the plain; the work was kept up with unceasing activity. And the blessing of the Lord — in every place it has been manifest. Some have resisted, but some have yielded. As a result of the year's work there have been altogether twenty-five baptisms, and there are now scattered over the field as many as ten or fifteen who have asked for baptism. It has been for the field and the people a year of wonderful success.

In all this I have made little mention of Miss Knight. It is needless to say that she has been the chief mover and most active factor in it all. It was she who organized the work in the jail, she who conceived the visit to Kyaikto, she who planned the campaign into the jungles. I regard her as one of the most efficient missionary workers I have ever known, and I cannot be grateful enough for having her here at Shwegyin. I should add that Miss Hawkes has been an invaluable assistant to her, making it possible for her to go out in the jungles where she could not else have gone. In fact, Miss Hawkes, although nominally connected with the Karen Mission, has rendered a service to the Burman work which, while it cannot well be detailed, has been of incalculable worth. The result has been a blending of interest and fellowship in the two departments of the work delightful to behold.

PROME — 1854.

Rev. L. H. Mosier and wife.

Affairs at this station remain substantially as reported last year.

THONGZE — 1855.

Mrs. Marilla B. Ingalls, Miss Kate F. Evans.

Mrs. Ingalls writes:

The year 1896 of the Thongze Mission has had its ups and downs like other missions. The workers have gone forth as usual, preaching, selling tracts, distributing leaflets, a few days or a week at a time, and some to the depots. There have been thirty-four converts baptized into our churches, beside twenty or more applicants, and a few have been restored to church fellowship. The new converts have been eager to know more about our way, and they have come into a small Bible-class Sunday morning and delighted me with their prayers, so I begin to feel that I have one embryo preacher among them.

Our workers find many hearers in various places, but it makes the heathen marked persons when they attend a regular chapel service; so unless they have fully made up their minds to join us they seldom come to the regular service.

The unbaptized ones who regularly attend our chapels are the children of the Christians or near relatives. The Christians have made good contributions in the shape of pastors' support, roofing and repairs of chapel, roads and wells, and at our missionary concert they have sent funds to China, Japan, and Bangkok. We have not one man of wealth among us, and our "office" people have removed to other places, but I am pleased with what has been done.

We have held some Sabbath afternoon services at private houses and in our market stall. Miss Evans and the organ and her band of girls attracted a motley crowd, and some stayed after to hear the pictures explained and the Gospel preached. We gave up our Sunday hour for this experiment, and we wait for indication that this is the most profitable way to spend our time and strength.

The church members in the Lappadan District are very scattered, but they seem earnest and the railway people look on in wonder when they see men and women go down into the tank for baptism. When I stay in that district I have many people about me, and the day a

night services are well attended. The Sabbath school is small, but they are bright and regular in their attendance.

The women cannot meet on a week day when I am not there, but they meet an hour after the Sunday morning service, and it is helpful to them. This is a bit of the nature of our district work. No great show for a tourist, but the leaven is going on in the hearts of the people, in the markets, in boats, railway carriages, and depots. Our Christians are scattered about in Upper as well as Lower Burma, so we have not a very strong force in any one place.

We have six different places for Sunday service, but only three of them are in chapels, others are held in some private house selected for this purpose. Miss Evans reports to the Woman's Society, and she will tell of her work in their report.

ZIGON — 1876.

Miss Zillah A. Bunn.

Miss Bunn reports to the Woman's Society.

THARRAWADDY — 1876.

Miss S. J. Higby.

Miss Higby reports to the Woman's Society of the West.

BHAMO — 1877.

Kachin. — Rev. W. H. Roberts (and wife in United States), Rev. Ola Hanson (and wife in United States).

Burman-Shan. — W. C. Griggs, M.D., and wife, Miss Eva Stark.

Rev. W. H. Roberts reports for the Kachin work:

This the fiftieth year of my earthly pilgrimage and nineteenth of mission service has been in many respects one of the most trying of my life.

The last cold season was short and the hot season set in early in March, but by going to the mountains we escaped the great heat of April and part of May. The showers which should have come in June to start gardens and temper the scorching heat were withheld, and we suffered much. In July, when the showers were just sufficient to make the earth steam and the strongest seemed almost overcome, a most malignant type of measles and fever broke out in our school, and for weeks we nursed and watched with the sick rather than dismiss and spread the disease among our villages. After losing five, the villagers, becoming alarmed, came and asked us to dismiss. It was hard to see these, some in the third and sixth standards, whom we had hoped were to become teachers and preachers, taken from us, but we have tried to be comforted by the thought that they have gone to serve the Lord in another sphere.

Before they had all reached their homes our own children were attacked, and for weeks the disease baffled all medical skill and the doctors assured us that nothing but a change could help them. As Dr. Sutherland had kindly invited us to come to them and try what the dry belt and south-west monsoon might do, we took our wives and children to Sagaing.

On returning to Bhamo, I found that Mr. Hanson's children were ill again, and the doctor said we must send them home or bury them. What could we do? What would our supporters have us do? We had four new graves in the cemetery, we could not bear the thought of making two more. So, to save their lives and that we might be free to go on with our work, we

parted with Mrs. Hanson. A few days later, Mr. Geis brought his wife down from Myitkyina, for medical advice and help. To our surprise and regret, he was ordered to take her home.

With wives and children homeward bound, the fever at Myitkyina, and the school upon our hands, we took up work again. We have fifty of the more advanced children back in school. The Christians, notwithstanding short crops, are paying in more for school and mission work than formerly.

Seven and a half acres of land have been granted for the new mission compound at Myitkyina, where the young Kachin brother supported by this church and the Karen brother remain and carry on the work as best they can. I have visited them once, and Mr. Hanson will go up and spend a week or two with them soon.

The young preacher whom we located last March eighteen miles south-east on the way to Namkham seems to be doing good work.

In December we were permitted to baptize one Burman and three Kachins in our new baptistery, making in all sixteen Kachins and one Burman during the year. The Burman coming from Dr. Griggs's school joined the Burman church.

Brethren Cochrane and Kirkpatrick are pressing us hard for a lad to come and go with one of their preachers into the Kachin hills east of Namkham, where a chief is building a preacher's house and school-house. We have promised to send them one of our more advanced boys for the vacation months of April and May. We usually send all these educated boys and girls to our Christian villages, but this opening seemed so promising and providential that we feel we must send one who can teach the Karen preacher how to read Kachin and help commence a little school.

A number have gone out from us because they were not of us, and we have dropped their names, preferring quality to quantity. We do not count such as do not earnestly try to live a Christian life, and contribute toward the spread of the gospel and the education of their children.

We have had much to try, but nothing to discourage us. We have the mission plant, parts of God's Word and one hundred hymns translated, a number who can read and sing the words of life. We have the confidence of the people, and we now wait while we work for the coming of the Holy Spirit. For us and ours and an outpouring of the Spirit we crave your prayers.

W. C. Griggs, M.D., of the Burman-Shan Mission, reports:

The past year has been in some respects the brightest we have spent in Burma. The most important thing to happen was the building of the Bessie Richards Memorial Hospital here, named after a late member of the Nicetown Baptist Church, of Philadelphia, and the organizer of the first Shan Mission circle in Philadelphia devoted to aiding medical missionary work amongst that people. An account of this building has appeared in the "Missionary Magazine," so that it is not necessary to go into details here. It has, however, been a great boon and aid to our work here. Instead of having to dress all the ulcers, sores, and skin diseases that came to us, on the front veranda, we have now a nice operating-room with a ward on either side.

The small building used as a school-house had gradually become so crazy that I did not dare to hold the school in it, as I was in daily fear that at least one corner of it where the white ants had eaten the posts more than usual would give way while the school sessions were being held. I therefore gave up two rooms in the mission house for the use of the school.

This department of the work is most encouraging. At the examinations held in November every scholar presented for examinations passed. As this was the first Government examination of an Anglo-vernacular school in Bhamo, it has done it a great deal of good. Fees have been rigidly collected where before instruction was entirely gratuitous.

One teacher in the school has been baptized during the year, and we have several awaiting baptism. One or two other boys have been impressed for some time, one especially; but they dare not face the tempest of indignation and persecution it would raise should they proclaim their belief in Jesus Christ.

The more I see of school work here the stronger am I impressed with its great value. We get hold of children at the time when minds are most open to impressions, and I am confident that it is a physical impossibility for a child to attend school amid Christian surroundings, listen day after day to Christian teachings, have the errors of his religion pointed out during his studies in the class-room, which latter is done almost unconsciously in several branches of study, and yet be the same at the end of even a year.

Death has visited us this year and taken from us the wife of our Shan preacher, Sayah Ing Tah. She was one of Mrs. Cushing's old pupils and a truly devoted Christian; in fact, the most Christlike amongst all the Shans that I know.

MAUBIN — 1879.

Rev. M. E. Fletcher and wife, Miss Carrie E. Putnam (in United States).

Rev. M. E. Fletcher reports:

Churches. — So far this year eighty baptisms have been reported. This is not as large a number as last year, but considering that no touring has been done, for the reason mentioned under "Schools," the churches have more than held their own. Two men have been ordained, and are doing good work. The Karen Woman's M.A.S. has built a hospital for the school, at a cost of $100, besides supporting several workers.

Schools. — We have had no one to help us with the school this year, Miss Putnam being in America and Miss Knight having left the school to do the work of an evangelist with Miss Hawkes at Shwegyin. I have therefore been obliged to neglect the churches and attend wholly to the school. The report of the Inspector is encouraging, and a good percentage of the scholars passed the examinations. We hope next year to report the school self-supporting.

Personal. — We are now well into the fourth year of our missionary life. God has been good to us. We both have good health, though we have not escaped the enervating effects of the climate.

Needs. — We are in great need of another worker to help us in this important centre. We also need the prayers of God's people that grace and wisdom may be given us to prosecute successfully the very difficult vocation of a foreign missionary.

THATON — 1880.

Miss Sarah Barrows and Miss Elizabeth Lawrence (in the United States).

MANDALAY — 1886.

Rev. John McGuire (and wife in United States), Mrs. H. W. Hancock, Miss Ellen E. Fay (in United States), Miss A. E. Fredrickson, Miss Flora E. Ayres (in United States).

Rev. J. M. McGuire reports:

The constant dropping of water will wear away at length the hardest stone, but reports from year to year of its progress will not reveal much change in the flinty surface of the rock.

The same is true of the mission. These Buddhist hearts are harder even than stone, fc are steeped in prejudice, encased in ignorance, and blinded by sin. One year is very mu another. Yet every year brings its own peculiar blessings — tokens of God's presence, and love.

We began last year with four missionaries, but early in March Miss Ayers was at with malarial fever of a most malignant type, which reduced her so low that when she home the latter part of April, Miss Fay had to go along to care for her on the way. Mrs cock and Mrs. McGuire arrived in October. In the interval only Miss Fredrickson and left upon the field. It was all that we could do to "hold the fort," and very litt attempted in the way of aggressive warfare.

The law of growth is a law of life. It is as applicable to missions as it is to plar animals. The present trouble with your mission in Mandalay is that it is sufferin "arrested development." The support of the work in men and means has not kept pa the growth of the work itself. In fact, the number of your missionaries here at this tim male and female, is less than it was when I came to Burma five years ago. Yet doors tered, have opened since then in many directions, and opportunities, ungrasped, have beyond our reach.

The population of the city and district, already large, is constantly increasing. A for irrigating a large tract of land in the Mandalay District has been sanctioned, and the are now in process of construction. It is estimated that the productiveness of the lan irrigated will be double, which means a great increase in the population and wealth region.

In the population of Mandalay there are not only Burmans, but also many I Mohammedans, Chinese, and other races. Of late several Chinese have been attend services, and are now professing their faith in Christ and asking baptism. We need, our present force, a man who shall devote all his time to English work and the evange of races other than the Burmans; a man for the Burman Boys' School; a man for Burmes gelistic work on the north side, city and district; a medical missionary; and a lady Burman Girls' School. We do not expect all these reënforcements at once, but I mentio here in order that the needs of the station may be seen and its importance as a centre ered. When Mandalay has been evangelized Upper Burma will have been taken for Chr

The work of the schools will be reported elsewhere. It is sufficient to say here t year has been a successful one. Of thirty-three candidates who passed the seventh stan Upper Burma last year, ten were from our boys' school. Two of the teachers received cates at the last examination which entitle them to half salary from the Government. they will draw from April next. Up to this year the girls' school has been Anglo-vernacu only one of the kind in the country. But the difficulty, or rather the impossibility, of teachers qualified to instruct in English made the burden too heavy on the lady in The school has, therefore, been registered as "vernacular," like the schools at Kemn and Moulmein. English will still be taught more or less, but will not, as heretofore, b pulsory. In all schools earnest religious work has been done throughout the year, and ber of the pupils have been baptized. We are sparing no pains to make our schools as self-supporting as possible, but our efforts in this direction are being somewhat hinder crippled by the Catholics, who not only give free tuition, but furnish food and clothing b

The preachers have been busy all through the year in evangelistic work. Many have been visited, tracts and other literature distributed. As a rule the people are stil ferent. They listen, but do not lay to heart. What we teach them on one trip the

before we are able to visit them again. Some we find who remember what they have heard and are evidently considering the message. These are the ones who cheer our hearts. A magic lantern with views on the life of Christ, and also Bible pictures from the Publication Society, have been found very useful as means of getting the people together and holding their attention. Mrs. Hancock has been busy in jungle work since her return, and Miss Fredrickson, in addition to her school work, has done what she could in the district. So, taking all together, the past year does not compare so very unfavorably, in the amount of evangelistic work done, with the years that have gone before.

The English work has done well considering the meagre attention it has received. Meetings have been maintained throughout the year and there have been two baptisms. Sergt.-Major and Mrs. Lemon, most earnest workers in this department, take entire charge of the English Sunday-school. They are now about to leave Burma, and their departure will be a great loss to the work. Our prayer is that God may speedily raise up others who shall more than fill their places.

In accordance with instructions land has been secured at Maymyo. The site secured is excellent, and the area, three acres, sufficient for our purpose. The railroad will be completed to that point before another year. As soon thereafter as possible a sanitarium should be established. Such an institution would be an unmixed blessing and of greatest service to the work in a multitude of ways.

THAYETMYO — 1887.

Rev. A. E. Carson and wife (in United States).

Rev. B. A. Baldwin and wife.

Rev. B. A. Baldwin reports from the Chin Mission the following:

The year has been one of hard work and rich reward — need we say of great joy? At the beginning of the year I had much trouble with jungle fever, but that was overcome in a few months.

The Chin Christians have as a rule been faithful in living, preaching, and giving. Many of our Christians are scattered, sometimes one, two, or three individuals in the midst of a large heathen population, and very much depends on their manner of life. In matter of giving, they are doing much better than I had expected. Many are faithfully giving their tithe every month. The members of the station church have undertaken to raise the salary of our ordained preacher, besides the support that they give to the school. Possibly there is no mission in Burma that felt the retrenchment measures more keenly than the Chin mission here, yet I truly believe that they have been a great blessing to our people. The Sunday-school is doing good work, with an efficient corps of teachers. Our prayer meetings are real meetings for prayer. At a meeting there are from ten to thirty simple earnest prayers, with Chin hymns interspersed.

The school is the great care and joy of the mission. It is in truth the right arm of our work here for the Chins. It has been the cause of our hardest work and greatest anxiety, but at the same time of our great joy, for through its instrumentality many souls have been brought to Christ. Through the children we have been enabled to reach the parents. To turn children away because of want of funds, when they come from some district where we have long worked without response from the people, is one of the hardest things for us to do.

The jungle work takes us a long way from home, for great distances must be covered to reach the people. I have travelled over a thousand miles this year, and have everywhere found real Chin hospitality. The people listen with respect to the preaching, and after service they generally ask many questions. The roads are so bad that a cart moves with great difficulty and danger. I find it much more expeditious to use ponies and pack saddle.

Our agricultural effort is not only teaching the boys real industry in cultivating the soil, but it also helps us meet the general expense of the school. We have fifteen acres of good land adjoining a compound of about seven acres. From the greater part of this the boys have raised two crops. At first this work took much time and attention, but now since the teachers have learned my methods they are able to superintend the boys. I am making progress in the language, all the more because I must use it daily.

It has been a year of acclimatizing and experiment. Many mistakes have been made, but some good methods have been discovered.

Ours is to plan and work, then wait for the Spirit to honor the work if it please Him, and bring forth the results in His own time.

MYINGYAN — 1887.

Rev. J. E. Case and wife.

Rev. J. E. Case writes:

To put the work of last year in a sentence: we proclaimed the way of salvation to larger or smaller assemblies repeatedly, in the market place and about the city, and once or twice in about a hundred villages, where we also did much personal work, and Mrs. Case has cared for a thoroughly Christian school. Our message has received good attention almost always, has apparently been believed in many cases, but it still remains unaccepted.

Early in the year Mrs. Case and I with the native preacher and his wife took two tours in the region across the river, stopping for some time in two large villages and reaching many others in the neighborhood. Here we were able to preach to many of the same people several evenings in succession, and many seemed convinced of the truth of Christianity. At this time I found and had the privilege of baptizing an old man who for years had been a believer all alone. In December we again spent a few days in one of these villages, received a very hearty welcome, and feel that some of the people there are near to the kingdom of God.

During the rains from June to October I did not feel equal to touring as I have in years past, but many people were reached by our preaching at bazaar. Every fifth day here, as in many other places in Burma, there is what is called a big bazaar to which the people from all the surrounding villages within six or eight miles gather for trade. Last year whenever I was at home we held a service near the bazaar on these days, singing and the music of a small organ drawing the people to us. We have always had a respectful audience numbering from thirty to one hundred and fifty. Many have come repeatedly and remained throughout the service, and as we have varied our preaching have heard a good deal of the truth. Thus when unable to reach the people at their homes, we have offered them the bread of life freely when they came to buy the food that perishes. We rather expected that when our preaching got to be an old story the people would cease to be attracted, but thus far our audiences continue to be of good size.

Since the cool weather came on in October I have spent sixty days in touring with the native preacher from village to village in the district around Myingyan, and every evening we have preached to an audience larger or smaller which I have gathered by lifting up my loud voice on high and sending a man around to call the people together. During the day we engaged in personal work. I have never before been able to get the people out to hear regular preaching as I have this year.

In our school, to which Mrs. Case has given much time, thought, and care, the plan of having all the larger pupils stay here at night has resulted in good work in secular studies, all the pupils presented passing at examination, and has been of still more advantage on the moral life of the pupils. Nearly all who have been here long have given signs of a change of heart,

often take part in the prayer meetings, one of which they carry on themselves, and several would be baptized if permitted by their parents. The number of scholars increases slowly, but steadily.

The few Christians here have generally given some evidence of growth in grace and none have fallen into open sin.

In no previous year, I think, have we preached so much to so many people, and for this we thank God and I take courage.

PEGU — 1887.

Miss Emily H. Payne.

Miss Payne sends the following historical sketch of Pegu:

Pegu was first visited by Dr. Stevens in December, 1859 He writes then: "Oo Ban, not far from Pegu, preaches the Christian doctrine and distributes Christian books." Some time after comes a record of three days spent in Pegu.

In 1871 is the first mention of Ko Tha Doon, who had commenced work in Pegu in 1869.

Feb. 15, 1873, comes the record: "Ko Tha Doon still supported by the Rangoon *Burman* Missionary Society." The same said of October, 1878–80.

At the annual meeting in 1881 of the Pegu Burman Association, Dr. Stevens writes of "one event of unusual interest" — the recognition of a new church at Pegu, and admission into the Association with the ordination of Ko Tha Doon, who had been stationed in Pegu for fifteen years. "He proved himself a faithful man, and God blessed his labors." Ko Tha Doon has since passed to his reward. He was, indeed, a man of power and an indefatigable worker among the heathen; he himself being a convert from the priesthood. The little band of disciples met by permission for a weekly service in the Government school-house, until in 1887 a chapel was finished, and opened May 22, 1887, Dr. Rose being then in charge of the work, Dr. Stevens having passed from earth to heaven in June, 1886. By this time the work had increased, and the outlook was most hopeful for a resident missionary. I shall never forget my arrival on the Friday previous to the Sunday upon which the new chapel was opened. The gathering crowd of people, the settling into the two rooms under the chapel where I lived a year before my present little dwelling was built, the hopes and fears in my own mind in view of the untried work before me, the gradual grasp of it, the entering into the joys and sorrows of the people, exhorting, encouraging, blaming, helping, doctoring, and talking, thus the years have gone. Village schools and preaching places have been opened, touring and tract distribution faithfully carried on.

Attracted by the prospect and the "strategical position" of Pegu, the Methodist mission placed a missionary and wife here in the beginning of 1894. A glowing account of their work appeared in "The Indian Witness" some little time ago. While it was "a joy" to them "to occupy Pegu," etc., no mention was made of the mission already in the field, or of its abiding and substantial work of no mushroom growth.

The Burman Theological Seminary at Insein has just graduated a young man from this district of whom Mr. Eveleth speaks with no scant meed of praise. He gives promise of being a most valuable helper. The field is "white unto the harvest;" never have the people been more accessible or ready to listen to the Gospel. We pray that the coming year may be blest with a great ingathering of souls for the Master's kingdom.

SAGAING — 1888.

Rev. F. P. Sutherland, M.D., and wife.

Rev. F. P. Sutherland, M.D., writes:

The last year has been the most fruitful of our residence here, and that with resources limited as never before.

Our school has maintained a respectable standing only; there is no possibility of enlargement until a trained superintendent can be put in charge. The Government regulations further complicate matters by demanding a teacher for each grade; one is all our private means can afford. Congregations have been uniformly excellent.

We have hitherto hesitated to compel the day scholar to attend the Bible school. Buddhism being peculiarly strong in the place, the tension was already severe; but we have about concluded to demand this at any cost. A missionary enterprise that does not emphasize religious culture far above everything else has become secular and must fail of its legitimate object.

Our medical work is conducted strictly along this line. The tract and exhortation go with almost every dose, greatly increasing our labors, of course; but as the patients often come singly no other course seems possible, not even desirable perhaps, as it has the all-important element of directness.

Serious attention to the Gospel is not the rare thing it used to be. If space would permit the report of some of the conversations held, a very vigorous trace of dissent from the old and a yearning for something newer, better, would be readily discernible. If the Burman could become less sensitive to ridicule, baptisms in the jungle would cease to be a novelty. Optimism has almost as strong backing in the "signs of the times" as in the promises. It is not at all difficult to believe our Lord designs most liberal things in the time of His good pleasure. Our thoughtful friends are not suffered to lose their interest from lack of attention, but their demands in this direction are excessive, as it is by no means an easy thing for them to decide a matter that involves so much pain if they give up their old faith; not so much in the wrench they may feel, but in the persecutions that will inevitably be their lot.

Our Father's New Year's greeting to us was seven baptisms, two of them being our children; two more will probably receive the ordinance soon, and the outlook is very encouraging.

SANDOWAY — 1888.

Rev. C. L. Davenport and wife, Rev. E. Grigg and wife (in United States), Miss Melissa Carr, Miss Annie M. Lemon.

Rev. C. L. Davenport reports a profitable year. The following will be read with interest:

I present you my first annual report. I was fully installed in charge of this large field on the 7th of March, 1896. It was a pleasure indeed to find the work has been pushed with such a persistent earnestness as to develop the best in all places. We of course have been compelled to forego the joy of *personal* work, and be content to work at second hand through an interpreter. Our progress in the acquirement of the language was interrupted early in the rainy season by a trouble with the eyes while *reading* the Burmese. This did not prevent the study through the *conversational* method. I had already mastered the elements sufficiently, when my eyes failed me, to be able to spell almost any of the words and write them out. Only lately have I been able to *read* the Burmese, *even a little*. Our health has been splendid, and

this when it has been conceded to have been the most unheathful year known here for many years past.

And now for the work. We are glad to report prosperity. Eighty-one baptisms since March 1 (including thirty-four baptized at the Association just previous to Rev. Mr. Griggs's departure, *possibly reported by him*) — an average of almost two a week.

One new church has been organized in the village where nine months ago we had to struggle for an entrance. The other churches have, in most cases, made good progress. One or two have struggled against a combination of opposing things, but have held their own.

We have ordained two splendid young men during the last ten months: one Burman and one Chin. Two schools have been supported entirely by the villages where they are located. The others have been so in part. This year we are trying to make all our *jungle* schools self-sustaining, so far as any help from the mission is concerned.

The reduction in the appropriations was met in a spirit of glad consecration that was encouraging, each worker saying to me, "Reduce my salary whatever you think best, so that all may keep at work." Is it any wonder that, while we were feeling the *reduction* when we *needed an increase*, our faith was strengthened? Surely God will honor such consecration. The scarcity of rice is sorely felt by our people.

Our membership is (with few exceptions) among poor people, who live from hand to mouth, and have yet to be taught forethought and the necessity and comfort of laying by in store for themselves as well as for the Lord.

The converts are doing well. The ex-phoongye (or Buddhist priest) is preaching the Gospel he once despised. The ex-Buddhist nun has married one of the preachers and is resting in quiet content in her love for the Master and her hope of eternal life.

The prospect for the year to come is most hopeful and encouraging.

MEIKTILA — 1889.

Rev. John Packer, D.D., and wife.

Rev. John Packer writes:

It is my happy privilege to report our seventh year's work on this field. Like most records of Christian work it is a history of mingled mercies and trials. We thankfully own that mercies have far outnumbered and outweighed our trials, and the grace of our covenant-keeping God has always been sufficient for our trials. Not the least of these, and an ever-present one, is the fact that so far we have been permitted to reap so little visible fruit from all these years of labor. Some hopeful signs of future reaping He gives us in a greater readiness to listen to the truth here and there where it has been most preached; a few indeed seem very near the kingdom, and the long drouth of four years the Lord has broken by giving us the privilege of burying with Christian baptism two converts, the second Sabbath of August. We hope and pray that these may prove to be the first fruits of an abundant harvest among both these races in due season.

Our evangelistic work has been carried on along the same lines as in former years:

1. Jungle touring near and far, much in new fields in this and the adjoining districts of Yemithen, Kyauksé, and to some extent in the north-eastern part of Myingyan, many hundreds thus hearing the Gospel for the first time, and by means of the Gospel Scripture and other leaflets and tracts widely distributed on these tours, many hundreds more, we have reason to hope, were reached with the bread of life in their homes. More of this class of work was done than in any previous year here. With rare exceptions the preaching of the Word gained an attentive, in some cases an appreciative, hearing. We trust eternity, if not time, will show the divine assimilative process in some of these hearts.

2. House to house preaching of the Word both in the town and to some extent in the nearer villages, by Mrs. Packer and her Bible women, as strength and the demands of other work would allow, though without actual accessions that we know of, yet with encouraging evidences of a greater interest in the gospel message than formerly in the case of some. Besides this she has maintained throughout the year, as heretofore, on Saturday mornings, a prayer and conference meeting for the women, Christian and heathen, living on our place, and such others as can be occasionally induced to attend. These have proved instructive and otherwise profitable to the Christian and heathen women alike, and there are hopeful signs that the latter are becoming interested in gospel truth as a matter of personal concern.

3. Our day and Sunday-school Bible work for the entire week. The school has been divided into a junior and senior class, and by means of a catechism of the life of Christ, prepared by Mrs. Packer, nearly all have obtained a clear, firm, and consecutive knowledge of the main facts of the life and teaching of Christ, with their geographical setting from the map.

4. The stated preaching service Sabbath mornings, following the Sabbath-school, when not away on tour. Outside of our scholars, who form the bulk of the attendance, and our Burman servants and their families, no heathen are regular attendants as yet, though often one or more will drop in to listen. Apart from the value of these services as a means of grace to ourselves, to our helpers, and other native Christians, and a means of instruction in Bible truth to all, they have been blessed of God to the conversion of the woman mentioned above, who with her children has been a fairly regular attendant for a year or more.

We had good success in the examinations in February, passing all our candidates in all standards save one in one subject in the first standard, which small lapse was quite offset by one of the fourth-standard candidates winning a scholarship, thus earning results grant more than three times as much as we have ever before earned.

Such are the main features that a review of the year's work brings to light. The survey fills us with thankfulness for God's manifold mercies to us, and to the work He has committed to our hands, and hopefulness and trust for its future enlargement and usefulness, by His blessing on our endeavors. May He bestow in greater measure the quickening Spirit without whose aid our most strenuous endeavors are all in vain.

School Work. — As I have already spoken above of the religious work in the school, it only remains for me to speak briefly of its work in its secular aspect. Our attendance both in aggregate and average has fallen somewhat below last year's, being respectively thirty-seven and sixteen as against forty-seven and twenty then, new entries not having been enough to make good the loss of the seven who, having passed their fourth-standard examinations, left to continue their studies, most of them, elsewhere, four to our Boys' School, Mandalay, and one to Baptist College, Rangoon.

THIBAW — 1890.

Rev. W. M. Young and wife, G. H. Richardson, M.D., and wife.

Rev. W. M. Young reports:

Our jungle trips up to the close of the year were short. The last six months we have distributed several thousand tracts and done considerable work among the Burmans working on the railway line here.

The year has been somewhat disappointing in the number of baptisms; several who seemed to be sincere and some who had asked for baptism have made no progress for some time, and I fear will lapse again into heathenism. Two who were professed, and I think true, Christians died without receiving the ordinance. The jungle trips, which have been much more extended

than last year, have been very encouraging, and recently there has been a decided gain both in attendance and attention in the bazaar meetings in Thibaw. The interest continues good in the out-station at Maw Gyo. The attendance at Sunday services has increased slowly, but permanently, in both Sunday-school and preaching services.

There has been a marked improvement in school work. The attendance is larger, with a larger percentage of boarding-pupils than last year; and now there is a much stronger interest shown in school work by the people of the town, followed by an increased attendance of day pupils. The interest taken in Bible study in the school, the improvement in deportment, the interest shown in the Young People's prayer meetings throughout the year, and the marked growth of the young Christians in spirituality and Bible truths is very encouraging.

The church has been self-supporting during the year. Nearly all the Christians are giving the tenth of their income punctually and cheerfully. The total amount raised on the field from all sources has been one thousand rupees (about $325).

The financial pressure at home is leading the Christians here to self-support and independence, so it is having at least one good effect; but while the church has done all that could reasonably be expected financially, it has been impossible, with small appropriations, to enlarge the work and open up the out-stations so imperatively needed in the present stage of the work.

The hospital work has been about the same as last year. If Dr. Richardson can come to Thibaw permanently, there will be a marked advance in the medical work that would give a new impetus to school and evangelistic work as well. The few days he spent here recently showed that the sawbwa and others were very much interested in his coming, and the work could be greatly enlarged and the financial support greatly increased on the field if he comes. I most sincerely hope that Mrs. Richardson's health will improve so they can come soon to remain permanently.

With the increased interest in and brighter outlook for school work, the interest shown in the extended jungle trips, the better attendance on Sunday services, and the increased interest in Thibaw, the year 1897 opens with strong encouragement for consecrated work. The most imperative need is sufficient funds to open up some out-stations and local schools.

MONÉ — 1892.

A. H. Henderson, M.D., and wife, Mrs. H. W. Mix.

A. H. Henderson, M.D., sends the following:

During 1896 our work has been interrupted by sickness, necessitating two journeys to Lower Burma for me, and a stay down there of nine months for my wife and baby. While in lower Burma my wife filled a gap at the Bghai Karen school at Toungoo, by taking charge of the sick girls, so that our loss was their gain. We are glad to report all at home again, and in pretty good trim for work. I had hoped before this personally to start touring, but am detained by a bad case in the hospital. If funds and health will allow, however, we can keep four or five men almost constantly at it now. Several trips were taken last dry season, but they seem like a drop in a bucket compared with what needs to be done.

Hospital and chapel were completed early in the year, and our hands left free from building, excepting some small teachers' houses.

About June we baptized four, two men and two women. We have tried to be very careful before accepting any, and these have, I think, shown by their lives that they are truly converted. Over one of the men especially I greatly rejoice. I regard him as one in whom Christianity is rooting as an independent tree in native soil. Independently of any salary from

us, he spends a very large part of his time preaching in the city. I discouraged his first idea of building a house close to us, as the heathen have the idea that if any become Christians they must come and live with us. I also have been able in his case to show that the notion that we support those who become Christians is false. Others have applied for baptism, but as yet only two more seem to know what it means.

Our Sunday-school is doing good work. A good proportion of the children from the day school attend. All included, we have an attendance of from thirty-five to fifty at our Sunday morning service. With the Christians on the compound, I have started a Christian Endeavor Society. With this, as in the Sunday-school, there is difficulty in getting subjects to suit them all.

The bazaar meetings have been kept up all the year. On an average they have been larger than last year, except while I was away. I hope to start regular meetings in a bazaar about four miles distant.

Medical Work. — Our hospital has been to some extent a disappointment. We can accommodate about twelve or fourteen patients, and I had hoped to have from ten to twelve all the time. Six is the largest number we have had at one time in our wards (*i.e.*, of *sick;* we now have one man who, with attendants and relations, has nine others with him). I do not think that Shans yet appreciate a hospital. I cannot speak for the one at Thibaw; but the Government hospitals here, while their number of patients is much in excess of ours, draw them largely from natives of India, either in their employ or settled round their stations. They have but few of the natives of the country. Do not suppose from the above that there is any call for discouragement. Time will remedy all, and I have only mentioned it to give a true idea of the work. Many come, and some have been carried long distances in search of the cures of which they have heard. One of these has been baptized and is now employed as an evangelist. Two others we hope to soon baptize. The receipts in the dispensary are the largest we have had, although I was away for three months. Besides the receipts in money, a pony and pack saddle have been presented, which will be applied as a travelling dispensary.

Our orphanage numbers thirteen. These are mostly little waifs whose mothers have died leaving them a few days old, and whom Mrs. Mix has taken charge of; thus, in all human probability, saving their lives. She supports them mainly from her own salary.

Every department of the work shows signs of success — a success, however, dependent upon steady, earnest work. We may not see anything startling, but I thoroughly believe in our field, and expect, if we earnestly pray and faithfully live and work, our growth will be steady year by year until this people is ripe for God to reap His harvest.

NAMKHAM — 1893.

Rev. M. B. Kirkpatrick, M.D. (and wife in United States), Rev. W. W. Cochrane and wife.

Rev. W. W. Cochrane reports:

It is time to send in a report for Namkham for the twelve months just past. Progress has been slow 'tis true, but progress is the word just the same. The increase in our little school from six to twenty pupils since our return from Toungoo; an average attendance of thirty, including school children, at evening worship, the Sunday services, bazaar-preaching, and other evangelistic work; a constantly increasing force of native helpers; the arrival of Dr. Kirkpatrick bringing urgently needed medical aid and appropriations for necessary buildings; an unquestioned improvement in health, — altogether making the success and permanence of this newest of the Shan stations a certainty, — are among the cheerful things that indicate the favor of God and His coöperating providence.

To report no baptisms, and say no more, would be misleading. There is one Shan woman who has been with us for two years, and several children in school, at least three, whom I regard as intelligent, prayerful believers; but as they will doubtless continue with us for some time to come, it is safe to hold them off as catechumens a little longer. My head preacher speaks of two men, one a Paloung, the other a Shan, whom he regards as sincere inquirers. There are hopeful signs of slowly developing fruitage of faithful toil on the part of our native helpers.

During this cold season we are confining our direct evangelistic work largely to bazaar preaching. There are eight bazaars of considerable importance in the valley, besides a few smaller ones. At these bazaar meetings our audiences range from fifty to one hundred, seldom below the former, perhaps as seldom above the latter figure. We are bound to get results in time from this kind of work if we strive on joyfully and wait for them.

A Kachin chief, about eight miles to the east from here, asks for a teacher and promises to give chapel and preacher's house. I expect to get this new enterprise under way this month. All adult Kachins in this vicinity, and their name is legion, speak Shan, and work can be carried on efficiently among them by the Shan missionary for the present; though it is well to bear in mind that Namkham is an excellent centre for a Kachin station, and that a special man who could devote his whole time and energies to this race would be sure of speedier and larger results.

As we continue to work here our relations with the people become more and more friendly. Our native helpers are strengthening rather than losing their grip on the respect and confidence of the Shans. Thus far our last has been on the whole our best year, with bright promise of still richer years ahead — such is our confidence in God and in your interest and prayers.

MYITKYINA — 1894.

Rev. G. J. Geis (and wife in United States).

Mr. Geis reports:

During the past year we have had many tokens of the Lord's blessings resting upon our work. Never have more Kachins come to us, and never have they shown a greater interest in the gospel message. Hundreds from the distant north as they came down to Myitkyina on bamboo rafts have for the first time heard the story of Jesus.

When on account of the uprisings of the Kachins it was still dangerous for us to go in the mountains, during our first and second year of pioneer work, we often wondered how much good we were accomplishing, and how deep an impression we were making upon the minds of this people, as we talked and preached to them in the bazaar and in our home. In my travels up and down the river, and my visits to the hills, I have been able in some measure to see the results of that work. Again and again I have met men, sometimes chiefs of villages, who had seen me and who knew of the work we were doing for their people. Some of them became so enthusiastic over my visit that they would then and there in my presence tell their people what they had seen and heard at our home down in the plains.

Last year Maung Min Gyaw, who is in Government employ, and his wife, both consecrated Burmese Christians from lower Burma, came here. At once they identified themselves with the work. By their assistance we were able without expense to the Society to open a day school which is rapidly making its influence felt in our town.

In March I had the great joy of opening our first out-station in the mountains. In February I went up to Sima in company with Brother Hanson. We found that this large village on the border of Yunan, and on one of the great highways between China and Burma, would be a central place for missionary work. Teacher Kan Gyi, who was up there during the rains, did

splendid work in teaching and preaching to these wild hill-tribes. Some of the older boys from his school have come down to Myitkyina to attend school there, and expressed a desire to give up the worship of evil spirits and become Christians.

Another occasion for joy and thanksgiving is the Government grant of our new compound consisting of over seven acres. The location of this new site is both beautiful and central for our work. Four hundred feet of it is river front, and along the other end lies the big highway over which all caravans and Kachins must pass on their way from Yunan to the jade and ruby mines in Burma.

Just as we were planning for the enlargement of our work and the occupation of this new compound Mrs. Geis was taken ill, and before proper medical aid could be secured she was so low that three of our medical missionaries, Dr. Griggs, Dr. Richardson, and Dr. Cotè, said that the only hope of a recovery lay in a visit to the home land, where she can have the best of care and treatment. So, contrary to all our plans and brightest hopes, we were compelled to leave our field for a time, praying and trusting that the Lord may soon permit us to return to the work so dear to our hearts.

ASSAM.

The past year has in many ways been an eventful one in the history of the Assam Mission. Changes in location of missionaries, and the appointment of several new missionaries for the reënforcement of stations, have been made. We note the return of Brother Mason and Brother Petrick to their fields. God's blessing has attended the labors of the workers, and the future is hopeful.

Three new stations have been added to the list for Assam: Pathalipam, in charge of Brother Paul, whose pioneer work among the Miris gives much promise; Ukrul, Manipur, in charge of Brother Pettigrew, and Woka, to which Brother Haggard has been designated. The latter was once a station of the Union, but was discontinued some time ago. The pioneer work of Brethren Penn Moore and Carvell, among the Mikirs, has led to the permanent location at "Observatory Hill." No station has, however, been formally reported. The reports are interesting, and should be read carefully. An advance has been made, and we hope and pray it may be sustained the coming year.

SIBSAGOR — 1841.

Rev. C. E. Petrick and wife, Rev. A. K. Gurney.

Rev. A. K. Gurney, who is in charge of revision work, writes:

My report of revision work for last year will not take many minutes to read, though I have been steadily at work throughout the year, with the help of two and part of the time three pundits, with no vacation and no let-up in the work. Neither heat nor rain nor serious illness, I am grateful to say, have interfered with my work. The sum total of my finished work is as follows:

The Psalms have been revised, and Mr. Burdette has begun to print on the Gauhati press a new tentative edition of them. This new edition is much needed, as the old is nearly exhausted.

Secondly, the second draft of the revision of the book of Job is nearly finished, and we are now engaged on the first draft of the revision of Proverbs. The Pentateuch has been revised nearly to the end of Leviticus.

In the revision of Psalms and Job I have had the valuable assistance of a highly educated native, the head-master of the Normal School here; and for the last three months I have had the valued assistance of Henry, the Nowgong pundit, on the book of Job. With the help of these two men we now have a version of Job which, I think, is worthy of confidence, and the best version of that difficult book I have been able to produce.

It is our purpose now to finish at once the poetical books, and then take the prophetical books, finishing with the Pentateuch.

A system of spelling and style for the Assamese language has not yet been fixed upon. It is very desirable to have such a system devised before the Old Testament is printed. At present the methods of writing and spelling the language are various. I consider this matter of writing and spelling very important, and have paid considerable attention to it. I am in communication on this subject with the three principal Assamese Improvement Societies in the province. As yet they have taken no united action on the subject.

Rev. O. L. Swanson has been transferred to work at North Lakhimpur with Brother Firth. He has, however, been connected with the work at Sibsagor for most of the year, and therefore reports his work in this connection:

Up till November last we had the pleasure of baptizing seventy-nine converts, almost all of whom were heathen.

There has also been some progress made towards self-support. Among the eleven churches now on the field seven are not getting any help from the mission. They have no settled preachers, but have chosen leaders, and have also taken steps out of their own poverty to support them. The other five churches are the larger ones in the field, but as the mission agent or preacher lives among them, the churches have not yet felt as though they could take these men and pay their salary, as the mission has done in the past. Yet two of the churches which had these preachers dropped them, and have chosen leaders from among themselves and also support them.

The churches at Dalbagau and Daba have built their own meeting-houses during the past year, which are paid all by themselves.

I have been able to tour all the year, with the exception of the month of August. In June and July I only made short trips to the neighboring places. In all the places I have entered we have been able to preach the Gospel to hundreds, yes, to thousands, especially in the larger tea estates. I have also found that the managers have been more willing to allow us to come in and do Christian work in their gardens. For an example, at Khowang, where I went two years ago for the first time, and where the manager told me he "did not think we could do anything among his people, and furthermore did not believe in mission work at all," he now permits me to hold meetings with all his coolies, and is very kind, trying himself to do everything to make it pleasant for us, and a number have become Christians on his gardens.

The work of putting the Sibsagor church on better basis was begun immediately after Brother Gurney's arrival; first, by excluding such as were unworthy of being called God's people, and afterwards by introducing self-government and self-support. The result in self-government has been that the brethren feel their own responsibility, and in self-support has led to supporting their own pastor. But the pastor is now satisfied with a much smaller salary than when he was paid by the mission. When in the station Sundays I either went to village for Sunday-school — three miles from the station — or else, together with the native pundit and some of the Christian brethren, held bazaar preaching. We have always had large crowds there who would listen to the Gospel. Yet we did not see any direct fruit. Still, in God's

own time, the Gospel preached in the bazaar shall not become vain, but bear fruit. This is one of the means by which we can reach the heathen about us, who would otherwise not hear the Gospel, as they very seldom enter our chapel or any other place where services are held.

Also, when at home, I devoted what time I had to spare to the boys in the school which Mrs. Swanson held. This branch of work was blessed by four of the larger pupils giving their hearts to Jesus, and whom I had the pleasure of baptizing the first Sunday in September.

NOWGONG — 1841.

Rev. P. H. Moore and wife, Rev. P. E. Moore and wife, Rev. J. M. Carvell and wife, Miss Nora M. Yates (in United States), Miss Alberta Sumner, Miss Lolie Daniells.

Rev. P. H. Moore reports:

The year 1896 brought us many blessings calling for gratitude; it has been a year of work with very little interruption on the part of the missionaries, and it has not been without trial. We have been permitted to baptize 39 persons, and 3 have been restored; but deducting 13 deaths and 5 exclusions leaves a net gain of 24, and a total membership of 189 in our three churches.

The Nowgong (station) church has continued its unordained pastor and evangelist throughout the year. The whole salary of the pastor is paid by the church. Up to the first of November the church funds covered one-fifth of the salary of the evangelist, and the grant-in-aid from the mission covered the other four-fifths. From the first of November the proportion was changed, the church's share being increased to one-third and the grant-in-aid from the mission reduced to two-thirds. The regular services of the church and Sunday-school have been carried on uninterruptedly throughout the year, and six were baptized into this church. Mrs. Moore has conducted a street Sunday-school by the wayside on Sunday evenings in one part of the station with fair regularity throughout the year, and lately has begun another in another part on a week-day evening just before sunset. Rev. T. M. Johnson, one of the two missionaries of the "Arthington Aborigines Mission," who were living in Nowgong while studying the Assamese language preparatory to work in some aboriginal tribe on our frontier, conducted a weekly service in English for about seven months of the year. The European residents and English-speaking natives were repeatedly invited to these services, and Christ was faithfully preached. But any native attending regularly would soon feel the iron heel of caste influence, so it was difficult to secure regular attendance. The fear of man is here much stronger than the fear of God. Street preaching was discontinued, being crowded out by other work.

The Udmari church has had the largest increase this year, there being 27 baptisms there and a net increase of 22; total present membership, 53. One of their own number, a man who can read a little, is their unordained pastor. But there is no Sunday-school, for lack of teachers; very few can read at all. It is a constant sorrow to us that we are unable to give these people more instruction.

The Balijuri church, which seemed most prosperous a year ago, is now passing through a trying and critical time. This is our greatest trial of the year. May the Lord bring deliverance. A year ago we said, concerning these poor ignorant people, "We rejoice with trembling." The events of the year show that our trembling was not from groundless fear. All goes to show the need of trustworthy leadership for these people.

No increase has been made in the evangelistic force during this year, but the two evangelists, Lomboram and Sarlok, have been continued as heretofore. The reprinting of 1,500 copies of "Barth's Bible Stories" has been completed at Calcutta, and the reprinting of "Pilgrim's Progress" has been begun for us by Mr. Burdette on the Mission Press at Gauhati.

I suppose the other missionaries will write you of their special work. A few words will suffice to tell what I have been doing during the year. January, February, and March I was itinerating, preaching, and selling Gospels and tracts, and visiting the churches and schools. Then some days for odd jobs before I could settle down to New Testament revision and proof-reading, for the rains. By the end of September we had brought the revision down to the beginning of the Revelation. Early October is the period for annual accounts and getting ready for another cool season's touring, and from 26th of October to 31st of December I was again itinerating, returning to the station occasionally for a few days to attend to necessary business.

On November 24 we had the great joy of welcoming Misses Daniells and Sumner to our band of missionaries here. Only those who have had experience know how thankful we are for the reënforcement.

The determination of Mr. Penn Moore and Mr. Carvell to attempt to live among the Mikirs throughout the year (instead of only during the dry season as heretofore) will we trust be productive of great good to the Mikir department of the work, and on that account we can rejoice in it. But it removes them and their families from our station, and seems like the breaking up of our happy missionary family here, and so there is in it a touch of the sadness that comes from the separation of tried and trusted fellow-laborers with whom we have worked shoulder to shoulder. May the blessing of the Lord which maketh rich, and He addeth no sorrow therewith, be theirs and ours in this advance movement for the glory of His name.

Rev. J. M. Carvell writes:

The past year has been an eventful one in the Mikir work. Many have been my plans; some *have* been carried out, others are daily *being* carried out. God is with me. In January, 1896, in company with Brother P. E. Moore, I started on a tour among the Mikir hills, for the purpose of finding a suitable location for our Mikir headquarters. We walked several hundred miles in the hope of finding a place where the Mikirs were permanently and somewhat thickly located, but failed. In February and March we continued our search, but still failed to find the desired location. During these tours we taught as much as we were able, also sold some Assamese Gospels. In the early part of March it was my privilege to baptize one of our Mikir school-boys, who gives promise of being a useful man in the Lord's service. In April we again returned to our jungle home at Krungjeng, hoping to be able to remain some time teaching of the Master's love, but too soon we were again compelled to return to Nowgong for the rainy season. Some time in May we were so fortunate as to obtain a Government elephant for five days. Brother Moore decided that he would make a short trip into the Borpani District in search of Mikir villages. He was much pleased to find so *many* Mikirs, but was unable to thoroughly investigate the country, hence could not, in so short a time, decide whether or not it was suitable for locating, so we were again left in doubt. During the rains I spent a large part of my time in the study of Mikir. In August and September part of my time was taken up in managing the boarding department of the Nowgong Girls' School, in charge of Mrs. Carvell, she having to go to the mountains for a much-needed rest.

In October I again prepared to go into camp and if possible to build a home in "Mikirland." On the 27th Brethren P. H. and P. E. Moore and I started for the Borpani District. We went prayerfully and trustingly, and God was with us. After about five days' searching we settled on a mountain-top which is 2,350 feet above sea level; the building-spot selected is some distance from a good mountain-path over which pass a large number of Mikirs every day. It was thought best that I remain and build my house, and Brother Moore go over to the old camping-place, Krungjeng, for three months. The work of building was a little slow at first, but in two and a

half months I had my house enclosed and one room ready for occupation. I feel sure that the house will last eight or ten years. We did not have a large amount of money to build with, but God was with us and provided for our needs. We asked the Lord to guide us in the cutting of a path from the trunk path before mentioned, past our houses, and He heard our prayers. We now have one right past our own compounds over which hundreds of Mikirs pass weekly. Thus we meet the people and are able to tell them of the Master's love almost at our own doors.

What does it all mean? It means that we now have a station among the Mikirs, in their own country. It means that we shall be able to hold up the light twelve months in the year among the Mikirs, instead of four or five. I have now returned to Nowgong, and we are packing and sending our goods as fast as possible. We hope to leave, ourselves, on the 22d inst.

We are very hopeful, yes, we *rejoice*, over the progress made during the past few months. May God bless to His glory the work among the Mikirs.

GAUHATI — 1843.

Rev. C. D. King (and wife in United States), Rev. C. E. Burdette and wife, Miss Isabella Wilson, Miss Henrietta F. Morgan.

Rev. C. E. Burdette reports:

The year has been marked by the establishment of our Station Training Class, the addition of a Sunday-school to other means of religious work, and by the beginning of the work of the two ladies who have just completed their first year on the field.

It has also been marked by the operation of two conflicting forces, and shows both retrogression and progress in such a way that it is hard to say what has actually been the resultant. We have been embarrassed to a crippling extent by the lack of competent and worthy teachers and preachers. It was impossible to secure an evangelist, though the churches were ready to support one; and many of our teachers were quite unfit for their work, though the best material on the field. The effect of this has been distressing, and must be expected to increase rather than diminish during the present year.

But we have been very much gratified by the progress of pupils in our Station Training School, and of our Christian nominees in the Government Normal School, to whom we look for relief in the near future. One man, indeed, has graduated from the Government School, winning a high grade teacher's certificate, and at once became a valuable helper in the Training School, supported entirely by native funds; but it will be another year before our teaching or preaching force can be further recruited from either the Government or Mission School. At that time we hope, with God's blessing, we shall have a considerably better force than at any time up to the present.

Along with the Training Class, a few boys from the town were taught by one of the pupils, and as soon as Miss Morgan and Miss Wilson had made a beginning in the language, they began to teach a number of boys and girls. One good effect of this school was seen in our Sunday-school, where their pupils, largely heathen, comprised most of our infant class.

A Sunday-school was organized early in the year, and carried on to its close with apparent interest and profit. The staple of attendance was the Training School pupils and persons employed by the mission or missionaries, but often others, even heathen, were present. The attendance of heathen both at Sunday-school and at our religious meetings was more noticeable than for many years past.

The controlling feature of the year's work connects itself naturally with our Sunday-school, for it was a kind of Sunday-school work. An earnest effort has been made to enlist the inter-

of the people in learning the Bible, as distinguished from learning about it. I made it the subject of my preaching during my visits to the churches at the beginning of the year; and in all our station work, prayer meeting and school, as well as Sunday-school, we made the memorizing of the Scripture the subject of constant precept, enforced by constant example. I had the pleasure of hearing two preachers open their meetings with a Scripture recitation in place of a reading, and for the first time have heard Scripture passages recited in the devotional meetings of the village churches. In school the explanation of the meaning of a Scripture passage followed the recitation of its text, and in Sunday-school the missionaries at least memorized the whole of the Gospel of Mark, while others memorized more or less of it.

Some good effects of the year's work seemed manifest at its close, and we trust that God has made more of it than He permits us to see. The Annual Association meetings were earnest and spiritual in tone. The reported contributions exceeded any preceding year except the last. For the first time we have something more than mere estimates for the Sunday-schools carried on in the villages. But there were few baptisms and many deaths, and the general condition of the churches is undeniably one of great discouragement. The chief addresses at the annual meetings were all directed against this, and their very fervor emphasized the fact they sought to remove, while they filled us with gratitude for the noble spirit God had given the speakers. We believe that spirit will eventually carry the day, but long before this report can reach the churches we shall be needing their most earnest prayers that God will show us our way through this year and bear us along it by His own grace and power.

GOALPARA — 1867.

Rev. A. E. Stephen and wife, Rev. S. A. D. Boggs (and wife in United States).

Rev. A. E. Stephen reports:

The first quarter of the year was spent principally in work in connection with the building, but one tour was made in the district in January, and bazaar preaching was commenced in February and continued more or less regularly until March. The second quarter was a time of much sickness both to Mrs. Stephen and myself, consequently little work was done; but in May Janing, a Christian Garo, offered his services as an evangelist to the Rabhas. Since then he has continued in the work preaching the Gospel in many Rabha villages; his monthly reports are very encouraging. Towards the end of the rains I again took up bazaar preaching and selling Gospels, for which there is splendid opportunity here. For the month of October a shop was hired in the bazaar and an English service conducted on Lord's Day afternoons. The result was fairly satisfactory, and we may, after the cold season's work is over, find a more suitable building and again commence these meetings. We have had services in the bungalow every Lord's Day morning and evening, also a prayer meeting on Wednesday attended principally by our Christian Garo servants and Garos from the villages, who are often in Goalpara on business and generally live on the mission compound while in the station. Two short tours have been made in the district this season, and many Rabhas have heard the Gospel, but as yet none come out from the darkness of heathenism into the light of the Gospel. Brother Boggs and I had hoped to start out again before the close of the year, but many things came to prevent us. We are now ready to start and intend going first to those Rabhas who seem anxious for teachers, and trust that while we try to supply them with school teachers they may be led to let the Heavenly Teacher into their hearts.

TURA — 1876.

Rev. M. C. Mason and wife, Rev. E. G. Phillips and wife, Rev. William Dring and wife, Rev. I. E. Munger and wife, Miss Stella H. Mason (in United States), Miss Alice J. Rood.

Rev. E. G. Phillips sends the following interesting report:

The work among the churches has generally held its own, I believe, and in some places has made material advancement. This has been especially true of our church, which had for several years been growing weaker. A change of pastors has seemed to be advantageous, and the church has been greatly revived, converts have been added, and wanderers have returned. One new church has been organized in the interior, and another will probably soon be set off from the Bagmara church in the south-east part of the field.

Three evangelists have been supported by the churches, and two for the whole year and more for a part of the year by mission funds.

At the Annual Association meeting last February a council was called by the Duek church, and their pastor was formally ordained to the gospel ministry.

At the same meeting the delegates from the churches voted to take up mission work among the Ao Nagas, and also among the Rabhas. This work has not yet been really taken up, though some funds have been gathered for this purpose.

The school work has remained about as usual. Four boys took the examination for Town Primary Scholarships in February last, and were all successful. They are using their scholarships in our Tura Training School. A second examination was held in the last of December, but the results are not yet known. The village schools remain about the same as a year ago, but there are a number of urgent calls for teachers from parts far removed from any churches.

In literary work the little "Garo Monthly" has completed its sixteenth year. A sanitary primer for use in the schools, a small book entitled "The Mirror of the Heart," and a translation of Dr. Broadus's Catechism of Bible Teaching have been published in Garo; also a translation of the greater part of the intermediate grade of The Bible Study Union Sunday-school Lessons on the Life of Christ has been published for use in our Sunday-schools. This series is to be completed in May next. A revised edition of the Garo Practical Arithmetic, for use in the village schools, is also in press.

The Sunday-school work is, I think, increasing. The above lessons are used in nearly all the schools, and in some with much profit. Introducing them is an experiment, and it is one of the things to be ascertained at our approaching meeting whether the course shall be continued or not.

A review of the year gives us abundant reason to praise God, take new courage, and press forward. I am sorry I cannot report the number of baptisms. During a short tour on the south side during the month of January just ended I baptized twenty-seven.

Rev. Mr. Dring writes:

After our last year's annual meeting I went to Goalpara with my family, hoping to push the work on Brother Stephen's house. Brother and Sister Stephen were trying to get along in tent, but that was not sufficient protection. So the first thing to be done was to build tempora quarters and get all under a thatched roof. When putting up the foundation pillars I was n able to get a mason without waiting weeks and perhaps months. Natives are *never* in hurry, so I did the next best (?) thing, and with the aid of my Garo coolies I laid them myself. At the time of doing this the thermometer ranged 100° in the shade, and what it

was in the sun I will not attempt to state. I used to work from 6 A.M. to 10 A.M., and then attend to my correspondence and accounts, eat dinner and rest, etc., until 2 P.M., when I would go out to work again until 6 P.M. This plan we continued after the carpenters arrived until we left in September.

I praise the dear Master for keeping me in health under such very trying circumstances. If the funds had not run short we should have finished the house last season. We kept the men at work as long as there was lumber to work on. After receiving the news that the extra appropriation asked for had been granted, we as soon as possible put the sawyers to work to saw the lumber needed to finish the work. I went to Goalpara the last part of December and sent for the carpenters and got everything well started, when I left the men to finish up the work and went to our annual Garo Association. Unless there should be some unforeseen obstacle arise, the work should be all done and the house ready to occupy by the middle or last of April.

I am now back in Tura, but a good deal of my time this year must be given to the superintending of the new house for Brother Munger. I do not crave the job in the least, but this very naturally falls to me under the circumstances, and I do not wish to shirk duty, even though it is not what I choose. During my short stays here in Tura I have tried to get out and preach Christ, and it is my desire to do so more and more in the future. Every Friday evening we have a good opportunity to preach to those who come in for the Saturday market. Many of them camp for the night quite near to the mission compound. Numbers of these are Garos from the interior villages and have not heard much of "the good news." My prayer is that we may be led of the Lord into the right thing to develop the Christians both in a spiritual way and in the line of industry. The old saying of "Strike while the iron is hot" could never be applied better than just now to the Garos. Many of them are on the verge of striking, and need, and are asking for, advice. Pray for us that we may make no mistakes. As we are beginning our seventh year of work, we have every reason to praise our dear loving Master for His goodness and love to us. It is our desire to be used of Him here among this people.

Mr. Munger relates the following regarding his first months on the field:

Leaving Boston September 26 and reaching Tura November 24, 1896, on the 7th December I accompanied Mr. Phillips on a short camping-tour with the object of studying the country, the people, their customs and language, also visiting the schools and occasionally speaking with Mr. Phillips as interpreter. Returning December 15, Mr. Mason and I started the next day on a similar tour through another part of the Garo hills. One very helpful and inspiring experience was my attending the Association of some churches at Resu, one of the strongest Christian villages in the northern part of the hills. It was necessary to shorten this trip somewhat on account of an attack of fever, and the time since then has been spent at the station, while the other missionaries have been touring and attending an Association of the churches in the southern part of the hills.

My time during the past month has been occupied with the study of the language, when health permitted, under a teacher. It has been a great inspiration and help to come so soon into touch with the work throughout the field, and to see what has been accomplished by the missionaries in the Garo hills, and especially in the school at Tura, where I pray the Father may use me in helping to equip and train the minds of the young Garo Christians, that they too may help to fulfil the command to "teach all nations."

IMPUR — 1876.

Rev. E. W. Clark and wife, Rev. S. A. Perrine and wife.

Rev. E. W. Clark reports:

Most of my work the past year has been in revising and rewriting the Ao Naga English Dictionary. This I have not been able to complete as I hoped to do one year ago, but a large measure of progress has been attained. The Ao language is polysyllabic, so much so that it is difficult to find sufficient monosyllables or the first primary book for the schools. The resolving of the polysyllables into their component parts is sometimes very easy and sometimes very difficult. But until the original parts are ascertained, one is seldom sure of the fundamental meaning of a word. The past year I found a couple of keys that unlocked quite a number of these formidable words that had been baffling me.

I have remained at Molung the past year rather than move up to Impur, partly because trained pundits are obtainable at Molung, and partly to render some assistance to the Assamese preacher in trying to revive the church here. The Lord has visited His people at Molung, and it is hoped they have learned that they must walk carefully before Him, if they would have His presence and blessing. There was a similar revival in 1885 during the time the Rivenburgs were here, when twenty-five or thirty were baptized.

Rev. S. A. Perrine writes:

Building. — From December, 1895, to October, 1896, the Chinese carpenters and Naga workmen building Mr. Clark's house were under my direction and took a good deal of my time. The building of mission bungalows is a necessary evil — evil because it takes so much time from work we choose to call more important. However, in this case I have not been so restive under restrictions as formerly, inasmuch as by overseeing this building some part of the debt Mr. Clark by his many helps and kindnesses to the new missionaries had laid us under was paid off, and also because it enabled him to give his full time to literary work of the utmost importance to the work at this time.

Touring. — In spite of building operations considerable touring has been done. This part of the work has grown in favor. It is extremely rough and hard in these hills, but has its rewards, not the least of which are renewed health and the privilege of preaching to the "regions beyond." We have come in contact with the Semas, a people living to the southwest of us. They show considerable interest and ask for teachers, and while it is a fact, probably, that they do not very well know what they are asking, yet it is encouraging that they ask. We also visited the villages at the extreme southern end of this tribe. At Lunkam, the highest village (altitude 7,000 feet), as well as one of the largest of the Ao tribe, we found a very wide-awake people and one fully alive to their temporal if not to their spiritual interests.

Sunday-school and Preaching services have been kept up at the two villages close at hand to Impur, and while the results are apparently not very flattering, yet we trust the work has not been done in vain.

The Training School. — The results along the line of training workers are more apparent. Mrs. Clark has at Molung done all she was able toward this, as we have also here at Impur. Sessions have been held both for the teachers and also for those who are as yet ill-prepared for Christian work. Part of the work has been done through English, and part through the Naga language. Of the session held during last rains, which was conducted through the medium of Naga, I desire to speak especially, as some new methods were attempted.

It is my belief that the Christ intended that all Christians should be some sort of teachers and preachers, and it therefore follows that they should receive some sort of training for Christian work. We do not attempt to give them a common-school education nor a theological training. Our work is unique — is specially adapted to the needs found here so far as we are able to make it. What we want to do is simply prepare the Christians for the performance of the duties that must fall to them. Another thing we desire to impress (a vital principle), both by our educational system and otherwise, is, that in the truest sense this is not our work, but their own, and that they must do the work not for us, but for the Master. We have tried, therefore, to make the school self-supporting so far as possible, not only in the matter of money, but in everything else. We placed in their hands, so far as it was wise, all the work. Their decisions of policy were right. They disciplined themselves, and did it with better effect than if the Sahib had rendered the punishment. This was the easier to do, however, inasmuch as without exception the scholars sought the school, and not the school the scholars. Indeed, before I was ready to open the school for the rains, they came and insisted that I open at once. They did their own business, and looked after the interest of the school. Thus their interest was aroused and sustained. I provided them with work, so they attended school in the forenoon, and in the afternoon worked for their living. Thus they were independent; the unworthy ones were kept out, and the evils of the stipend system were avoided. It is much too early to prophesy, but the result was better than we had reason to expect.

The Village Schools and Churches. — On the last day of September Mr. Haggard received his cablegram from the rooms transferring him to Wokha. Since that time I have had charge of his work here. Early in October Mrs. Perrine and I went to Molung, and after a good conference with the Clarks, we all agreed that it was of the utmost importance that Mr. Clark be free to give all his time to literary work. We found a revival had been in progress at Molung for several weeks; and on Sunday, the 18th of October, I was permitted to baptize twenty converts. Three weeks later Zilli, the Assamese teacher, who has labored faithfully at Molung for so many years, was ordained, after which he baptized seventeen more. This seemed especially fitting, since it was largely through his efforts, under the blessing of God, that they had taken a stand for Christ. Those in the best position to know say of late he has literally given up his days and nights for the salvation of this village. From the number who were baptized Mr. Clark married twelve couples, one was excluded from the church, two suspended for a time; six backsliders were reinstated. The church numbers at present forty-eight members. The church gave up Zilli for other work, and elected a pastor and four evangelists from their own number, all to be supported by the church. We believe that they are fully alive to the interests of God's work, and desire to do it all as Christ commands.

A church at Impur was organized on November 18. November 22 I had the great privilege of baptizing our Bengali cook (he was formerly a Hindu) and two Nagas, who have been working for me for two years past. The first service of the church, when the hand of fellowship was extended to ten members, was most impressive. This church also is on a self-supporting basis.

We have to report, then, two churches and four schools. There are seven teachers and evangelists and one Bible woman in the employ of the mission, all of whom are believed to have the work at heart. We are praying for and expecting larger blessings from our Great Father.

KOHIMA — 1881.

Rev. S. W. Rivenburg, M.D., and wife.

Rev. S. W. Rivenburg, M.D., reports:

As the watchman on an ocean steamer, which has been delayed many days by accident, storm, and tempest, rejoices to shout to the officer on the bridge, "Land ahead!" so I to-day rejoice to send this annual report.

You have been supporting this mission now many years, and I can imagine how monotonously disappointing the reading of my letters must have been as time after time I have repeated the sad refrain, "No church in sight." But now the Sun of Righteousness has sent a few shafts of His light o'er this dark landscape, and my faith and hope reach out to the day when the last trace of heathen darkness shall be obliterated forever by His glory.

During all the year, one, and since April two, evangelists have ranged these hills, telling the glad news of Jesus the Savior. From their work no result has yet appeared; but they are both earnest young men, and I believe it will come.

Each Sunday afternoon of the year we have had a preaching and prayer service in Assamese in the bungalow, with an attendance of from six to forty. It is kind of a Welsh meeting, commencing promptly at three and never closing till five and often six o'clock. Many of these have been very precious seasons. One of the men I baptized is a Sepoy, who belongs to the regimental band. He plays the flute very nicely, and with this help our singing is more what it should be than we have ever had before.

My medical work has been along the lines of last year; viz., treating people at my office and in their homes. The general health of myself, wife, and daughter has been on the whole very good.

WOKHA — 1885.

Rev. F. P. Haggard and wife.

Work was opened at this station in 1885, but discontinued a few years after. It has been decided to reopen the station, and Mr. Haggard has been designated to have charge. His report following is interesting, and gives promise of large results in the future. For a part of the year his labors were devoted to the work at Iampur, among the Ao Nagas, for which Mr. Perrine has reported.

My report for the past year is given in two parts, as follows

Part I. — Report of Ao Naga work from Jan. 1, 1896, to Oct. 26, 1896.

Part II. — Report of Lhota Naga work from Oct. 27, 1896, to Dec. 31, 1896.

PART I. — IMPUR.

The first few days of the year were spent on our journey homeward from the Sibsagor Triennial Conference, through the delightful experiences of which we learned many helpful lessons and gained renewed enthusiasm for our work. By the middle of January I began the systematic touring of the field, and was enabled to continue, with occasional short intermissions, until by the time the rains commenced I had visited all but nine of the villages of the tribe. In addition a journey was made to Wokha, the centre of the neighboring tribe of Lhotas. These trips, together with three undertaken during the closing months of the year, completed the number of thirteen (13) separate tours I have been permitted to make since coming to Assam three years ago. During these travels I have experienced all the joys of evangelistic work in the jungle without many of its discomforts, and have gained, in addition, a much clearer and more comprehensive view, not only of the work among the Aos, but also of that to be done among the many other peoples beyond their borders.

Taking all things into consideration I feel that there is a most hopeful outlook among the

Aos. The Holy Spirit is moving upon the hearts of the people, souls are being saved, and backsliders reclaimed.

With October 26 my connection with that work ceased, I having been selected by the committee to take up that so long neglected work among the Lhota Nagas, although still retaining my home at Impur. My report of work in that field will be found elsewhere.

PART II. — WOKHA.

The report of my work done as missionary to the Lhota Nagas must necessarily be brief, since my connection with the Ao Naga Mission was severed so late in the year (October 26). Previous to this date, namely, in March, I had made a journey to this people; and since October 1 I have made three, during the last of which I write this report from Wokha, the Government subdivisional headquarters for this tribe, and situated near the large native village of the same name.

I have made a good beginning in the study of the language, and shall plan to devote most of my time to that during the coming year. In this study I am having the use of the grammar and vocabulary prepared by Dr. Witter during his less than three years' stay here. I cannot express too fully my appreciation of this foundation for my own study and mission labors.

So far as religious work is concerned it could not be expected that a great deal should have been accomplished, in view of the fact that Dr. Witter was here so short a time, and that during the nearly ten years since his departure no one has been here to conserve what he did and carry forward the work. I am, therefore, taking up what is practically a new work. I think I realize its difficulties and responsibilities, and I also know that only in proportion as the Holy Spirit directs the work will it be well done.

The field, situated as it is with reference to our other stations, is an important one; and it should be an occasion of gratitude that the labor previously expended upon it is not now likely to be lost.

NORTH LAKHIMPUR — 1893.

Rev. John Firth and wife, Rev. O. L. Swanson and wife.

This station has received reënforcement by the coming of Mr. Swanson, and with this encouragement and fellowship, we cannot but believe the work will develop more rapidly in the immediate future.

Rev. John Firth reports:

The work on this field is growing in importance and interest.

Those who are ordained to eternal life are believing and are being added to the churches; 52 baptisms in the year just closing. Early in the year work was begun on Kuddum tea garden, and as a result several have been baptized there. A well has been built on the compound in the station, which is a great convenience.

During the rains I studied Hindi, and Brother Paul, who was with us, spent his time diligently studying Assamese. Meanwhile, his teacher thoroughly made known the ways of salvation to the many Assamese people in and around the station, from the lowest opium-eating coolies to the native Government officials at the Court. Much interest was shown in hearing the Word, but as yet none of them have become doers of it.

Two native evangelists from the Sibsagor field were here in April and again in September. Much good in various ways resulted from their coming. After the rains, Brother and Sister Swanson came to live in North Lakhimpur, and he associated with us in the work.

Brother Swanson and I have been getting in some thorough work at organizing. Thus far I have had the Christians in one church, but as the number had grown and the number of places where they were to be found had increased, we have organized up to date four churches. Each has its own pastor and is self-supporting.

The largest is on Joyhing tea garden where are found 64 members, and they are at present erecting a good substantial meeting-house. The tea company is giving all the material, and the Christians are doing the work. It is really a fine building, and the only one of its kind that I know of on this side of Assam.

It has been a serious question with me from the first how we could have schools on this field; but Brother Swanson has been able to bring with him from the Sibsagor field several young men who are prepared for teaching; so we hope before long to have day schools, Sunday-schools, and all good things.

Brother Swanson and I have just come in from a three weeks' tour which we made together. Having six native helpers with us, we were a force of eight. We sang and preached the Gospel in several languages. Crowds of people heard the ways of life. On one tea garden fully 800 people gathered in the tea house to hear the ways of salvation. Many things encourage us. Many conversions have resulted from our meetings.

PATHALIPAM — 1896.

Rev. Joseph Paul and wife.

Mr. Paul has settled at this station, having decided that it was well situated for carrying on the work among the Miris. This pioneer work has been attended with many interesting results, and is of much promise. Mr. Paul writes:

Since my last annual report there have been many things in connection with the work among the Miris of an encouraging nature. I told you then of three who had expressed the desire to openly profess Christ, and that others were seriously considering the steps. Though one of these three has given no evidences of conversion, I have had the great joy of witnessing in the other two faithfulness to Christ under persecutions of no trifling character, and of baptizing them in the crystal-clear water of the Subensiri river, which flows by the compound.

I cannot in this brief report tell you of all the consequences which have followed this bold profession of Christ in this terribly sinful place, but I will say in passing that the whole neighborhood has been aroused to inquire into the meaning of Christianity. On account of the last profession and baptism, the Miris who were living near the compound have all forsaken their houses and fled to other villages. They have called their saints and priests to the villages to purify them on account of their contamination with Christians; they have called together the elders of several villages and had meetings to decide whether or not any Miri has a right to forsake his old religion without consulting his caste. They have forbidden their children to receive any instruction from us, hence our school schemes are, for the present, held in abeyance. But we have many evidences of the fact that some of them read and search the Word of God, and that among them are secret believers. I am thoroughly convinced that the Word of God in these people's hands, and the Spirit of God working in their hearts in answer to prayer, must be the two agents for clearing away the obstacles which prevent their openly professing Christ; and for this reason I am endeavoring to get the Scriptures into the hands of every Miri who can read Assamese.

Although I have been very busy since the day I went to the mountains to cut trees fo

building the bungalow which I hope to see completed by the middle of March, I have had many opportunities of preaching Christ to individuals, groups, and crowds, not only of Miris, but of Bengalis, Kosaris, and Assamese. Of the four I have baptized here, two are Miris, one is a Kosari, and one an Assamee. This will serve to show at once the great mixture of people in the neighborhood and the extent of the field.

I will not prophesy, but express the hope that the present opposition to the work here, which does not in the least discourage me, will do more to advertise the Gospel in one year than a lifetime spent in preaching to a people who are willing to hear, but unwilling to think or act.

The Christians in their spare time are learning to read, and two of them are learning to sing and sew with Mrs. Paul. There is a change in all of them, noticeable most of all in their complete separation from heathenism and their desire to know more of the Bible.

Our weekly prayer meetings are doing much to influence them to a higher idea of the Christian life, as well as affording opportunities for imparting useful instruction.

I am quite convinced that this is the best place in the province for reaching both the plains and hill Miris; and now that the Government has decided to push the border back farther into the hills, the opportunities for reaching the hill people will be increased. Already I have had chances of conversing with hill Miris, and have preached in a village near the border. These people are, of course, quite untouched by Hinduism, and are appallingly ignorant. The readiness with which the young hill Miri learned to read when with me last summer is a proof of what might be done with these people; for he not only read, but clearly understood, the meaning of several passages in a surprisingly short time.

UKRUL — 1896.

Rev. William Pettigrew and wife.

We are glad to announce the addition of this new station to the work of the Union. Mr. Pettigrew has been connected with the work for some time, and his labors have been very successful. His report for the year, which will be read with interest, follows:

"Another new field!" says some one. Yes, praise God, another part of the Lord's vineyard open. A brief outline of how we were led up to this particular field may be of interest. Manipur is an independent native state — at present administered by the British Government, owing to the Rajah being a minor. It was necessary, therefore, to get permission to enter. The place came to the writer's notice through the massacre of British officers in 1891. In December, 1893, permission was given to enter by the then officiating political agent, and the missionary arrived at the capital in January, 1894, and started work almost immediately, having learned a good bit of the language while waiting for entrance during 1892 and 1893. However, it was evidently not the Lord's will that work should be carried on amongst the Manipuris in the valley, as a few months after arrival the Government stopped the work, and after certain correspondence with the said Government, and also with the American Baptist Missionary Union, the missionary was allowed to commence work amongst the Tangkhul Nagas inhabiting the hills forty miles to the north-east of the capital, but still in the State of Manipur. The missionary felt that something, however, had been done while in the valley amongst the Manipuris during 1894 and 1895. Schools were opened where none previously existed, and up to the present he is considered honorary inspector of same, and is requested to examine them when possible. The Gospels of Luke and John and the Acts of the Apostles have been translated; John printed, and is now being sold to the Manipuris in the valley, so that although the work for the

Master is not openly allowed, the message of God's grace may meet them through the written Word and bring souls unto Christ. For this we hope and pray.

By the Union taking over the field from the Arthington Aborigines Mission it has practically joined hands with Burma, so that the desires of the committee and missionaries of Assam and Burma have been fulfilled. The Tangkhul Naga country has Upper Burma as its eastern boundary, and its northern limits bordered on the Angami Naga field. Any brother missionary wishing to visit Assam and Burma would find the missionary bungalow at Ukrul a first-rate half-way house on the road to Bhamo, Mandalay, or Rangoon.

Ukrul is over six thousand feet above sea level; the writer and his wife have therefore a splendid climate to live in, and good health. It is the centre of the Tangkhul Naga tribe, and the main road, if it can be called a road, for it is an ordinary hill path, runs through it. There are about one hundred and twelve villages in all, inhabited by these Nagas, some containing three hundred houses, and others less. The people are very uncivilized, as one might expect in this out-of-the-way corner of India. They are demon worshippers, and superstitious, like the majority of the tribes around. It has been no small task during the past year to make these village people, and Ukrul in particular, understand that it was for their good the missionary had come amongst them. They had only been used to European officials passing through the country collecting revenue, and they naturally thought that we may have come for the same purpose, and for a long time confidence was hard to gain, and is even so now. However, in this respect there is a great difference in their attitude from what it was at first, and for this the missionary is grateful. From March to September the time was taken up in building the necessary accommodation for the mission folks and servants, etc. When the bungalow and out-houses were finished it was thought best to get as much building as possible done before the missionary married, and he took advantage of the political agent's very kind offer of 1,000 rupees to build a school and start it. Consequently seven months of last year were occupied in building principally, although the opportunity to study the dialect of this particular village was given. From October to December the missionary spent going to Calcutta and returning with his bride, and now two are here there is cause to rejoice in the hope of great things being done through the power of God amongst the men and women of this tribe. The school is now finished and ready to open, and there will be plenty of opportunity to preach the Gospel as well as teach. During next year (1897) there will be better opportunity to get further acquainted with the people, not only in this village, but in other villages, we trust, so that as far as health and strength are given the Gospel of God's grace may be told out to many. "Is there any likelihood of converts?" the missionary has often been asked. Well, the Lord knows. Personally the missionary thinks there is ground for believing the people will accept the Gospel when faithfully preached and understood, and it is his prayer that before next report-time comes round the Lord may have led some of these people unto Himself. There is need for others to pray for this new field earnestly and believingly, that wisdom and grace may be given unto the workers in the beginning, and they will rejoice daily in the fact that they are being helped outside themselves in the sympathy and prayers of others.

TELUGU MISSION.

There is occasion for gratitude to God for blessings bestowed upon this field during the past year, and for the measure of progress that has been attained. The autumn monsoon, though delayed until the hope of escaping a terrible famine had well-nigh been extinguished, came at last. The rainfall, however moderate, was sufficient to save a part of the grain crop, and so, with the relief that has been otherwise afforded, saved our mission

from the dire calamity that has fallen upon Central and Northern India. There has been destitution, but, with the possible exception of two or three stations, nothing that could be really called famine.

There is a spirit of unity and brotherhood among the workers throughout this mission most prophetic for the future. Altogether the year has been one of substantial gain, especially in the organization of new churches, the strengthening of believers, and the quickening of a sense of responsibility on their part for the support of pastors and teachers.

Allusion was made last year to the great necessity for the establishment of an Industrial School at Ongole, and to the generous contribution which Dr. Clough has made for this object. While unable to include this in our last schedule of appropriations, it was hoped that some one whom the Lord has blessed with means would be moved to supply the funds needed. We have thus far been disappointed in this expectation. The need, however, increases and is accentuated by the famine. Stable and remunerative employment must be provided for the numerous young men connected with our Telugu Mission if our expectations with regard to self-support in the churches are to be realized. Industrial schools connected with missions in other parts of India have proved potent factors in the development of self-support, and there is not the slightest reason why a properly conducted Industrial School should not work out the same results, and even more abundantly, in our Telugu Mission. On the whole, it may be said that the work is in a most healthy condition; that the outlook for the future is most hopeful, if the mission is properly maintained.

NELLORE — 1840.

Rev. David Downie, D.D., and wife, Rev. F. H. Levering and wife, Miss Mary D. Faye, Miss Orissa W. Gould, M.D. (in United States), Miss Kate Darmstadt.

Dr. Downie reports:

The time has come for summing up the successes and failures of another year. The old "Lone Star" has had its share of both. We have no "large accessions" to report, but our gains have been much more than our losses. More effort has been devoted to developing the material God has already given us than in seeking to acquire additional numbers.

The Churches. — The Nellore church continues under the faithful leadership of Pastor Subbiah. A decided step has been made in the line of self-support. Heretofore it has required the united efforts of the missionaries and the church to pay the pastor and other incidental expenses, including contributions to the Bible Society and other benevolent objects. For a long time we have been anxious to throw the entire support of the church on the native members, but how to do it without seeming to discourage them we could not quite see. The need and desire for a parsonage furnished the desired opportunity. The church could not provide it, so we arranged that if they would agree to take care of their pastor themselves, and at the same time continue their benevolent contributions, we would undertake the matter of providing the parsonage. This they agreed to do. The result is that they are now raising as much money alone as they formerly did with our help. Besides getting a parsonage, the church will now have the satisfaction of knowing that what it reports as its "contributions" will be its own. Till some such course is generally adopted, we shall never know just how much our native churches are giving.

The Rajapalem church holds on its way in a very hopeful and gratifying manner. Enlarged accommodations are greatly needed, but the money for them is not yet in sight. Pastor Chinna Nursiah is still the earnest and successful leader of this vigorous little flock.

The English church services were discontinued for a few months, but they were so much missed that we were induced to resume them. The congregations are not very large, but they are appreciative, and there are evidences that the services are bearing fruit.

District Work. — Our native preachers and Bible women have continued their work among the villages during most of the year. They are few in number and some of them not very efficient, but they are the best that are at present available. There is a pressing demand in this part of the field for a better class of educated native evangelists.

The missionaries have done as much touring in the district as their duties in the station would allow. With the division of labor arranged with Mr. Levering, I am not expected to make any very extended tours, but this does not prevent frequent short trips into the surrounding villages. Although it is generally understood that Mr. Levering has charge of the field work and that the work of the station belongs to me, we observe no rigid lines in this respect.

The Schools. — The station schools have been in charge of Miss Darmstadt, assisted by Miss Annie Downie. Miss Darmstadt has demonstrated her fitness for the position to which she has been appointed. When she and her associate pass their second and third examinations in Telugu, which they hope to do very soon, they will be able to show even better results, though as it is they have been very gratifying. Miss Darmstadt says: "The remodelling of our Girls' School building, compelling us to vacate it for the major part of the year, and thus separating the matron from the girls, together with numerous changes in the staff, have been great hindrances to the progress of the school. Both the matron and myself are now in the building, and I trust things will run smoother. I am delighted with my new apartments, and am sure I shall enjoy being with the girls.

"In January last Miss Downie, who has so faithfully assisted me in the work, began a class in drawing and singing. She has met with great success, receiving Government recognition and the commendation of the Inspectress of Schools. Seven of the girls from the Training School appeared for their practical test examination, and all passed well. The present class all passed the fifth standard examination, but the results of their method examination are not known yet. The results of the other examinations are also unknown."

We have had some sickness and one death in the school during the year. The spiritual health of both schools has improved, and a number of both boys and girls have been baptized during the year.

Village Schools and Zenanas. — Miss Wayte has devoted her time to this branch of our work with her usual fidelity. In February she and Miss Faye made a tour of several weeks in the south-east section of our district. There they met the Leverings, who had been on the south-west side. Together they spent a few weeks more on the field. Miss Wayte says: "A special effort has been made to raise the standard of the village school teachers. Three of them have been in for training in the Normal School, and four more went up for the upper secondary examination. We had hoped to increase the number of village schools, but the cutting down of appropriations forbade this.

"The number of Zenana pupils has been about the same as last year. It seems to us sometimes that the progress is painfully slow, and yet when we look back a few years we are almost surprised to see what progress has been made. The Bible women, not one of whom could have entered a Zenana twenty years ago, often speak encouragingly of the way they are received and of the changes that have been made.

"In May when it was too hot even for the Bible women to be out, we put them through a course of doctrinal training here in the station, which we think will be helpful to them in trying to meet the objections that are sometimes raised."

The Industrial School. — The missionaries of the station have entered a somewhat vigorous protest against Mrs. Downie spending so much of her time in a development of the Industrial School, which no one at first anticipated. I refer to what might be called "The Woman's Friend-in-Need Workshop" and "Mercantile Concern." The former was good charitable work, furnishing many a poor woman with work who would otherwise have had to beg or suffer, and the latter brought in some money. But it was hard work, and not exactly the kind of work for which Mrs. Downie was fitted. The intention now is to reduce the concern to an industrial school pure and simple, as a department of the Girls' School. This will relieve Mrs. Downie, to devote her time to Zenana and other spiritual work.

This step was decided on before we knew or even suspected that any change in the *personnel* of the station was contemplated. As it turns out, it seems to have been a providential decision, since we are likely to lose one of our most valued associates, whose work Mrs. Downie will be obliged to take up for a time at least.

The Medical Work. — Dr. Levering reports as follows: "During the first four months of the year, while Dr. Gould was in charge of the dispensary, I spent part of the time in touring. We visited many villages and treated a good number of patients. This gave us exceptional opportunities for telling the gospel story, and the people heard it gladly. But our time was too short at each place to follow up either the gospel message or the medical treatment. Sometimes patients were induced to come in to the hospital in Nellore for further treatment.

"When in Nellore I spent two mornings of each week in the dispensary, and two afternoons teaching the nurses, thus relieving Dr. Gould and enabling her to continue her study of the language. Since her departure to America in April last, I have had sole charge of the medical work.

"Miss Faye has been in charge of the nurses, instructing them both in the medical and spiritual branches of their work. She has also rendered valuable assistance in the dispensary. During my brief vacation she carried on the work, treating simple cases herself and sending others to the Government hospital. The hospital has thus been kept open during the entire year.

"The number of out-patients treated: New cases, 4,327; old cases, 6,586; total out-patients, 10,913; in-patients, 57. Visits made (not including those treated while on tour), 257."

Building. — The main buildings of the hospital and the dispensary have been completed, and one out-ward will be ready for occupation by the end of January. Although the dispensary has been in use for several months, the formal opening will not take place till about the first week in February.

Miss Darmstadt's house has also been completed and occupied. The Kavali bungalow, which has been lying so long in a half-finished condition, was turned over to me for completion. The work is going on, and will, I trust, be finished within six months.

Publications. — Mrs. Downie's new Telugu hymn-book with music has at last been published. It has been a most tedious and troublesome business, but we think it will well repay the labor that has been expended on it. We have also issued an edition of 5,000 copies of the same hymns without music.

Mr. Levering reports the following:

Under my arrangement with Dr. Downie, I am relieved of station work. In the early days of January, 1896, I went with Mr. Stone to the west end of the Nellore field. We travelled over so much of the field as lies between the Kistnapatam road and the Penchalakonda range of hills.

The territory travelled over includes some of Nellore Taluq, some of Rapur, and some of Gudur. This part of the field includes about 150 villages. These were all visited, and services were held in each of them. We conducted 250 such services, and travelled 650 miles. We sold a large number of tracts and portions of Scripture. I did not keep an account of the number of Scripture portions or tracts sold, but was obliged to send to Nellore for fresh supply of the former. I had never sold the tracts and Scripture portions before this trip, although I am told that on this field it has been done. My experience leads me to believe that as many tracts find their way into the hands of those who can and will read them as would do so if they were given away. There is this additional advantage in the plan: I found no evidence that the tracts so disposed of were destroyed. When I have given away tracts, I have very often found the roads littered with the fragments of them.

During June, July, August, and September I was absent in Rangoon on mission business. On December 3 I left Nellore again for Rangoon, and remained until the end of the year, under direction of the Executive Committee.

During the vacation of the Seminary at Ramapatam, V. Yacobu was called to Nellore, and with Lingiah, a graduate of the Seminary in the class of 1896, we visited various preaching places in Nellore and the surrounding villages, holding two or three services every day during the vacation season.

On Sunday afternoons during the year, Subiah, the pastor of the Nellore church, together with the teachers in the Nellore schools, have preached in the streets of the town. I have accompanied them when in the station. Sometimes these Sunday afternoon services have been held in only one place, sometimes in three or four places on the same day. Occasionally on Sunday afternoons we have visited villages outside Nellore.

During one month, while the rainy season was upon us, all the preachers came to Nellore, and we conducted the usual Bible study. In this work we had the valuable assistance of Subiah, the pastor of the Nellore church.

The preachers (and the teachers, so far as they have helped us in these evangelistic services) have responded willingly, and, as a rule, have done very good work.

ONGOLE — 1866.

Rev. J. E. Clough, D.D., and wife, Mrs. Ellen M. Kelly, Miss Sarah Kelly, Miss Amelia E. Dessa, Miss L. Bertha Kuhlen.

College. — Prof. L. E. Martin and wife, Rev. J. M. Baker and wife.

Dr. Clough sends the following interesting report:

All departments of mission work have been successfully pushed during 1896, and we closed the year with no discouragements worth mentioning. The massiveness of Hinduism is sometimes appalling, but faith triumphs, and we rejoice that all we have to do is to obey orders and expect victory, and generally we are not long left in doubt.

Personal Labors. — What the personal labors of the missionary in charge of a large mission are is impossible to put on paper. Preach the Gospel he certainly must. But alas! Most of his strength and energy must be given to other duties. At times he must not only be an adviser, but also an advocate, arbitrator, physician, "Jack-at-a-pinch," and occasionally even he has to be, practically, head cooley.

During 1896 I was on evangelistic tours about one hundred days. This department of my work I enjoy very much, and I regret that I have not more time at my command to push it for at least six months of each year. Except the time when on these evangelistic tours I was in Ongole. During the whole year I was not beyond the bounds of the Ongole Mission field.

The direction of the work done by 340 mission workers, scattered here and there in 195 villages, many of them far removed from headquarters, and advising and otherwise assisting Christians when persecuted or when in serious trouble, and keeping everybody at work and happy, is no light task. Did we not have help and strength according to our needs we would fail, *utterly* fail. But all this is given just as Jesus promised, Matthew 28 : 20.

Village Schools. — In my last report I said that "Government Educational Department is helping us grandly." Let us explain. During 1896 we have had 198 village schools taught by 252 Christian teachers. The result.grants paid to the teachers of these schools aggregated about Rs. 2,000. Besides this six of our teachers have been supported while studying in "session" schools for primary teachers, for a period of 12 months, and two young men have been given a full support in the Government Normal School, Ongole, and ten young women, several of whom are village teachers, have been supported in Miss Kelly's Training School for Mistresses, by Government, and the end is not yet. I should also say that to help superintend the 198 Christian village schools, besides the ordinary Government officials two Christian supervisors have been appointed, at our request, to aid our Christian teachers to make their schools more efficient. These supervisors are paid half by Government and half by the mission. Our great need is more trained Christian teachers and more cheap school-houses. We now have fifty places where such should be built. These could be built mainly by the Christians, as Government would give one-half the cost, if I had some competent and warm-hearted Telugu Christians who would superintend the erection of them. In time we shall have them.

It may be of interest to our friends in America to know that of the Rs. 5,500 granted by the Local Funds Board of the Nellore District for the Ongole subdivision, Rs. 3,500, during 1896, was given to Christian village schools connected mainly with Kanagiri, Podili, Darsi, and Ongole.

Native Preachers. — The native evangelists and pastors have labored faithfully. Most of them are hard-working, devoted men, and it is a pleasure to me to work with them. Often their simple faith puts me on a back seat, in my own estimation at least. We now have fifteen ordained preachers, twenty-four unordained preachers, and forty-five helpers or lay preachers.

Sunday-schools. — The station Sunday-school is flourishing. The usual attendance is about 600, but the number sometimes increases to 800. On an average about 2,000 verses of Scripture are recited at each session of the school. Besides this central school, Sunday-schools are also held in each of the caste girls' school-houses, Ongole, superintended by Mrs. Ellen M. Kelly and Miss Kelly. In the branch school, feeder to the High School, in the centre of the town, Miss Dessa has had two Sunday-schools, one in Telugu and the other in English.

Miss Kuhlen has a Sunday-school which is very encouraging, composed mostly of the children of the Wudda and Gola divisions of the Sudra caste. Mrs. Baker also started a Sunday-school for caste children in Geddalagunta, one of the hamlets of Ongole. In all these there are on an average about 1,000 children in the Sunday-schools of our mission in Ongole town. The Sunday-schools established here and there over the field connected with Ongole are carried on with some success, but many of them are, for lack of enthusiasm, not satisfactory to me.

Telugu Service. — Every Sunday morning we have had, as heretofore, after our Sunday-school, a sermon in Telugu by one of the assistant pastors or myself. The usual attendance

was about 650. At our quarterly meeting Sunday service the attendance sometimes reached 800 or more. Every Sunday afternoon all or most of the Christian teachers working in Ongole, and the large numbers of the Christian Endeavor Society connected with the College, directed by Mrs. Martin and Mrs. Baker and Bible women and missionaries, go to bazaars and to the hamlets of Ongole and villages near, preach or hold prayer meetings, etc. There has also been an English service held nearly every Sunday evening during the year. Messrs Martin and Baker have the entire responsibility of this service.

Miss Sarah Kelly, on whom we always rely for faithful work, has managed the girls and young women in her various schools, as heretofore, successfully. In the Primary Boarding School there were 142 girls and 11 teachers; in the Training School for Mistresses there were 17 young women and 1 teacher; in the Practising School there were 55 girls and 3 teachers; in the Female Night School there were 15 women with 2 teachers: and in the Wudda and Yanadi Caste Schools there were 18 boys and 18 girls, taught by 4 teachers.

Miss Amelia E. Dessa. — The good work done under Miss Dessa's direction is as follows: One Boys' Primary Boarding School with 8 teachers and 132 scholars; one Night School with 28 scholars and 3 teachers; one Town Branch School with 118 scholars and 5 teachers; one Mohammedan Boys' School with 2 teachers and 34 scholars.

Mrs. Ellen M. Kelly, as in the past, has energetically superintended the two Caste Girls' Schools in Ongole, and the one in Kottapatam. In these three schools there are over 200 girls, with 7 teachers and 5 women conductresses. She has also superintended the nine Primary Hamlet Schools for Christians in and about Ongole. In these there are 273 boys and 64 girls, taught by 16 teachers, all of whom are Christians. Of these, seven are women. Mrs. Kelly has also a very interesting Girls' Primary Day School for Christian Girls in Kavadypalem, Ongole, which is nearly self-supporting. In this school there are 68 girls, taught by 4 female teachers, all of whom are trained. These schools are largely the feeder of the schools under Miss Dessa and Mrs. Kelly. Mrs. Kelly has also night schools for men in Aravapalem, Mammedipalem, and Trovogoonta, and one for women in Kavadypalem. In all these there are 43 men and 41 women.

Miss Kuhlen, with her Bible women, made an evangelistic tour during the first part of the year, going to villages as far as fifteen miles from Ongole. Later she had the charge of Mrs. Kelly's work for nearly three months, while she was on leave. While on this tour, and while acting for Mrs. Kelly, Miss Kuhlen continued the study of the Telugu, and in July she passed the required examination in that language with honor. The last half of the year she made two more tours, thus spending, in all, about a month among the villages. When at home she undertook to instruct more perfectly the Christian women in the villages near Ongole. To do this she visited five villages a week for several months, and the end is not yet. She also taught the class of Bible women an hour or two a day for about two months, and she often visited the houses of Christians and caste and Zenana women in and about the town of Ongole.

Bible Women. — During the year there have been thirty-nine Bible women at work, and fifteen other women have been in training for that work. Of the Bible women, two have worked with Miss Kuhlen, two work in the hamlets of Ongole, and the others work in villages from ten to fifteen miles from the central station.

Mrs. Clough, although much engaged in literary work, rendered valuable aid most of the year in superintending the ten women in training for Bible women, and in the care of the field workers when in Ongole. The last half of the year she has been continuously engaged in writing up the early history of the Ongole Mission from the native Christians' standpoint. This is

likely to be a work of some interest to those who love the Telugu Mission, as it is untrodden ground.

During the year we have baptized 508. When I wrote my last report I hoped I could give authentic statistics of the Ongole Mission by this time, but I cannot. Professor Martin is still at work trying to get a correct enumeration of the Christians connected with Ongole, but he is not ready to report yet.

Miss Dessa, who has charge of the Boarding School, writes:

One Boys' Primary Boarding and Day School, 132 scholars, 9 teachers; one Night School, 26 pupils, 3 teachers; one Branch School, 118 pupils, 4 teachers; one Mohammedan Boys' School, 28 pupils, 2 teachers; and one Mohammedan Girls' School, 34 pupils and 2 teachers.

Primary Boarding School. — In future we will call this school the "Lower Secondary Boarding School," for it has during the year been raised to a school of that grade.

The fifth standard I reported last year as having been given up was again started, and three of the five pupils in the class passed. The other two had not studied the prescribed number of days in the fifth standard, hence could not be presented for examination. We have this year added another class to the school, and hope that the sixth standard will also be recognized. The introduction of these higher classes does not infringe on the work of the College. These young men of the fifth and sixth standards could not be sent to the College, as all going to that institution must have at least an elementary knowledge of English, while the boys we pass to our higher classes are those who do not care to study English, but are young men who wish to go out as village teachers, etc.

We have now a large and airy school-house, and for this great convenience we have to primarily thank Dr. Clough, who not only advised us to begin a new building, but also materially helped us to begin work on the new one, by a donation of Rs. 600. There is still a debt of Rs. 848/ upon this building, and we would be glad if kind friends would lift this burden off from our hearts, by sending to the missionary rooms the money to pay the debt on the new building. It was an absolute necessity in order to keep my school running.

The Teaching Staff. — We have again this year had two changes of head-masters, and this has affected the school work so much that the results of the examination are not so good as last year's. But we now have a head-master who is fully qualified for the position, and who acts as if he intended to stay. One teacher has been added to the staff, who is a trained gymnastic teacher. With his help the additional class mentioned above is managed.

The Number on Roll. — This year the boarders have not numbered more than 126, but an average of 105 has been kept up throughout the year. The number of day scholars was 36, and I am happy to say that they have been more regular and shown better work this year than during the six years I have had the care of the school.

The health of the pupils has been fairly good except during the month of September, when a fever much like typhoid appeared among the boys. Many of the cases were mild and soon gave way to treatment; but two from the beginning caused us anxiety, and after a long and tedious illness one boy went home to be with God. The other slowly recovered, but even to-day after the lapse of five months he is not the boy he was before the fever attacked him.

The number of paying pupils has increased from thirty to fifty-four. The amount collected from parents as fees last year was Rs. 80/. We hope to have a larger amount to report next year.

There were none baptized from the school this year, yet the religious tone of the scholars

has been very good. The Bible lessons were well studied, the weekly prayer meetings and Sunday services vigorously sustained, and the behavior of the boys both in and out of school very encouraging.

Night School. — The number in this school was not as large as the year before, yet the results of the year's work are very gratifying. All of the twenty-six pupils in the school were sent up for examination. Of these, nineteen from the Lower Primary Department were presented and eighteen passed, and in the fourth standard seven were sent up and six passed. The Inspector remarked: "During the twenty-four years I have been an inspecting officer, I have never seen such good results in a night school."

Branch or Caste Boys' School. — The teachers of this school are much pleased, because their school has this year shown better results than the Boarding School. The number on rolls is 118, an increase of 13 on last year. We insist on the daily Bible lessons being well learned by all, and still the school finds favor with the high-caste people of Ongole. They could easily, and with no more cost to themselves, send their children to one of the other primary caste schools under Hindu management; but on account of the good work done by us, they do not object to the religious teaching given. The Sunday-schools in connection with the above school are in a thriving condition. While I was on vacation, Mrs. L. E. Martin kindly undertook to superintend the work, and kept the children together, who would otherwise have scattered, and it would have been a difficult matter to have gathered them again.

Mohammedan Boys' School. — The boys in this school are doing very nicely. There are only twenty-eight names of scholars on the rolls since October last, and this is I believe due to the high prices of grain. The children of the poorer classes must help support themselves by picking up sticks, grazing cattle, etc., etc. The examination of this school has not taken place as yet this year, so I cannot report of the work done.

Mohammedan Girls' School. —We have in this school thirty-four scholars and two teachers. The head-mistress is a trained Hindustani teacher from the Government Hobert School for Muslim Women. She is teaching kindergarten to the younger pupils, and seems a most painstaking, patient teacher. I am glad to have her here, for she has relieved me of the sewing classes I was obliged to teach. It was two years before I could get a teacher who would consent to read the Bible in school for me, or who would even consent to stay in the room while I spoke to the children about the religion of Christ.

I know that some who read this report will not be sympathizers with me in this work, and that some may even question the wisdom of spending time and money on the followers of Islam, who have treated our fellow-Christians of Armenia so atrociously. Dr. J. Murdock, writing about the Armenian trouble, says: "For more than twelve centuries some of the fairest portions of the earth, once studded with Christian churches, have been allowed to remain under the baneful sway of Islam, without scarcely a single effort on their behalf. Such a trumpet call has seemed necessary to awaken the church to a sense of her duty; God grant it may be effectual!"

Dr. George Smith says: "The great work to which the providence of God summons the church in the second century of modern missions is that of evangelizing the Mohammedans."

I shall end with one more quotation from the writing of the Rev. Dr. Wherry. I feel that these three quotations will better show the claim those people have on us Christians than anything I could say myself.

Dr. Wherry says: "Some think the efforts of missionaries to reach them [Mohammedans] a signal failure. The number of catechists and ordained ministers who were formerly Muslims, to say nothing of a considerable portion of the membership of the Christians, in some parts of India, prove this view to be mistaken."

Professor Martin reports for the College:

We have great cause to thank God for His care over us personally during another year, and for bringing us to the close of 1896 in such health and strength.

We have shared with our fellow-missionaries the apprehension and anxiety on account of the threatened famine and plague, and rejoice with them that the Lord has seen fit to answer our prayers so far at least as to keep these dread visitants almost entirely from the territory occupied by our Telugu Christians.

The work in the college and school has been continued as heretofore. The total enrollment for the year was slightly less than for the year before, being 364 against 366 in 1895. The adherents of the various religions represented among the students were distributed as follows, as compared with 1895:

	1895.	1896.
College Department.		
Christians	2	3
Hindus	13	2
Total	15	8
Upper Secondary Department.		
Christians	32	35
Hindus	67	61
Mohammedans		1
Total	99	97
Lower Secondary Department.		
Christians	115	112
Hindus	124	138
Mohammedans	13	9
Total	252	259
Total Christians	149	150
Total Hindus	204	204
Total Mohammedans	13	10

It will thus be seen that there was a gain of four Christian students in the College and Upper Secondary Departments, and a loss of three in the Lower Secondary Department. This latter fact is due to our inability to provide aid to quite a number who would have been glad to continue their studies beyond the primary grade. Were it not for the aid we give in the way of food, clothes, and books, to say nothing of tuition, probably not more than a dozen of the 150 Christian young men would have been able to attend the school. There were ninety-one new admissions during the year — thirty-eight Christians, fifty-three Hindus, and no Mohammedans.

The year was marked by the death on August 4 of one of the native teachers in the school, a Brahman, and also, on November 1, of one of the Christian students in the Senior F.A. class, from whom we were expecting much. Sickness among the students otherwise interfered somewhat with the work in the College. In consequence only two students went up for the First in Arts Examination of the University, but neither of them passed. Seventeen — fifteen Hindus and two Christians — appeared for the matriculation examinations from the

school, of whom four, all Brahmans, passed, with one in the first class, the only one in the district. The percentage of passes is about the same as the average throughout the presidency.

There were very few changes in the teaching staff during the year. Mr. Baker, whose arrival I noticed in my last report, took up a large amount of school work while reserving for himself some time for the study of Telugu. Mrs. Martin continued the Bible instruction in one class throughout the year except during her illness. Mrs. Baker also took charge of the same subject in another class during the second session. After the death of the teacher mentioned above it was necessary to engage a man to take his place. With these exceptions the same teachers gave instruction through the year, and I wish to record here my appreciation of their faithfulness to their work.

Through the influence of Mrs. Baker principally, a Young People's Society of Christian Endeavor has been organized among the students with an active membership of about forty, into which was merged the old society which had been in existence for some years. This, however, does not include all the active Christians connected with the institution. The English preaching services have been maintained during the year while the school was in session, Mr. Baker, Mr. Cornelius, and I taking turns in conducting the services. The same custom has been followed as in former years, of the older students going out Sunday afternoons to the hamlets within easy reach of Ongole, to conduct evangelistic services for the heathen, or prayer and conference meetings among the Christians.

Rev. J. M. Baker adds:

Our lot has differed from most missionaries' sent by our Board, in that our work is in the English language and permits our entering fully into it at once. Immediately after arriving I began to teach the Bible two hours each day; the teaching of Shakespeare, Greek history, and physiology soon followed.

Concerning the religious work of this College the following is a brief outline:

The College was founded to teach religious as well as secular truth, and the corps of Christian teachers from the highest to the lowest hold views in accordance with that principle, and believe in giving a wholesome amount of religious instruction in a clear and effectual way, even at the loss of some popularity among our Hindu friends. Good class standing in the Scripture and good examinations are necessary to promotion from one class to another, or even to continued enrollment.

Scripture study does not help directly to gain any of the degrees (no credit being given for it by the University of Madras), but the natural liking for the study when rightly presented, the enthusiasm of the teachers, and the rules of the College make Bible study one of our chief features. Each class in the High School and College is taught four hours per week, the teachers being Mr. and Mrs. Martin, Mr. and Mrs. Baker, together with two native teachers. In addition every student must attend the reading of the Scripture and prayers each morning in the chapel. Our religious work, however, does not stop with that which is required.

In all our work we do not forget that this College is a feeder for our Seminary, and when aptitude in religious work and a liking for it are shown by pupils we are ever ready to advise with them about their life's work, and to indicate how they can find out from the Holy Spirit what He would have them to do.

The 10th of January, 1896, brought with it to Ongole an old printing-press and a goodly quantity of worn-out type. Although the quarters here were very unsuitable for such an undertaking, I consented to manage the press for a few months only, fully expecting the Industrial School would shortly take it up.

Believing that the press should support itself, at least if the Industrial School did not open, we put in at the rooms no application for funds, and have, with great effort, made the press support itself since the first of October.

Our expenses from the time it came until February 1 have been Rs. 1,351, which includes a quantity of new type. Our income and stock of paper on hand is Rs. 1,404; making a balance in our favor of Rs. 53. We have nearly printed three books for the Seminary and print monthly the "Telugu Baptist."

Besides printing many tracts and leaflets we have made a translation of the "Outline Handbook on the Life of Christ," by Stevens and Burton, and have it nearly ready for the public.

RAMAPATAM — 1869.

Rev. R. R. Williams, D.D., and wife (in United States), Rev. J. Heinrichs and wife, Rev. W. L. Ferguson and wife.

Rev. J. Heinrichs reports:

Station. — The work at Ramapatam for the year 1896 might be appropriately epitomized by the two words "continued" and "discontinued." Continued mercies were abundantly received, by which we were enabled to continue the work without any interruption on account of sickness or a vacation on the hills. What in our hearts we believe to be against a policy of progress, purity, and righteousness was discontinued. We continue to regret that not as much time as is desirable could be devoted to the development of the Ramapatam field and station. The Seminary has remained our principal trust.

Out-stations. — Several visits have been made to our four out-stations, especially where separate churches have been established; and in this work the teachers and students of the seminary have nobly aided me. On one of these visits we had the privilege of baptizing six persons, whom we consider the fruit of the regular visits of these brethren to the villages. It is my firm conviction that if a missionary could be placed in sole charge of the Ramapatam field, which comprises an area of about 250 square miles, with a population of about 30,000 souls in over fifty villages, only half of which contain any Christians and regular services, tenfold more good could be accomplished than I am now able to report.

Missionaries. — The want of a medical missionary is still felt. The missionary ladies of the station have done as much as time, knowledge, and strength would permit, but all these are utterly inadequate to the great needs of a station like Ramapatam. The services of Mr Lutchmi Nursu, who in former years had been very helpful to Dr. Cummings and others, were discontinued for financial and other reasons. Besides the missionaries, there are no other ordained ministers at the station, and upon us has devolved the principal care of the Ramapatam church, in addition to our manifold other duties.

Ordained and Unordained Native Preachers. — At our request the church has tried to call a pastor, but so far without success. Some good brethren are inspired with a strange fear of the "Seminary church." Of unordained preachers we have four, who are stationed at places where churches have been established. One had to be discontinued, another was placed at the important charge in Tettu after his graduation in April. A great deal of the work which preachers and evangelists are doing in and for other stations is performed here by our ministerial students, to the great advantage of themselves and others.

Bible Women and other Native Helpers. — One Bible woman — Seetamah, the daughter-in-law of the late Krishnalamah, of Nellore — has been appointed during the year, and she is doing excellent service. Cuppiah, the ex-munsiff (village magistrate), now devotes all his time to his

colporter work. He meets with a good deal of success among the caste people, in spite of intense opposition for his embracing Christianity.

Churches Self-supporting. — The Ramapatam church may be said to be self-supporting. Not a cent of foreign money is paid toward its support. It maintains one of its students at the Seminary, and also pays a salary of Rs. 3 each to the three pastors in charge of three churches on the field. These churches, while not self-supporting in the sense that they support their own ministers (since they are maintained by the Ramapatam mother church), are yet self-supporting in the sense that they receive no money from the mission treasury. Hence we may be said to have really four self-supporting churches besides the Seminary church.

Baptisms and Present Membership. — Sixteen persons were baptized during the year and 45 who were added by baptism last year, but by some mistake were not reported, were added to our number; hence our total membership is 523 with a net increase of 69. Only two persons had to be dismissed by exclusion.

Sunday-schools. — Regular Sunday-schools are conducted at Ramapatam and the places where we have elementary day schools, concerning which Mrs. Heinrichs will report more at length.

The Seminary. — As we compare this year with the last, we can notice encouraging progress in the various departments. The students are not as well housed as they should be, but the state of the mission treasury has prevented us not only from erecting new quarters, but also from adequately repairing the old. A class of 9 men graduated last April and 16 new students entered. Our present number is 119. More would have come but for the new rule to admit only candidates who, in addition to the usual spiritual qualifications, can pass the Government primary examination. The quality of the new men is excellent. Mr. Ferguson began to teach homiletics last July, and has rendered valuable aid in many other ways. My own subjects were theology and exegesis with the senior, and New Testament introduction and life of Paul with the lower classes. The other teachers have labored faithfully, and whatever success has been attained is largely to be attributed to their hearty coöperation. We are gradually getting a useful set of text-books for the Seminary. An excellent "Outline of Church History," by Dr. W. B. Boggs, has just been completed; a little work on "Eschatology," by myself, was finished the earlier part of the year, and two other books are now in the press — one on "Outlines of Ancient History and Chronology," by Mr. Ferguson, and one on "New Testament Introduction and Analysis," by the writer.

Our Curriculum has been revised, and the following is an abstract of the same (extra studies for those qualified to take them are provided for):

First Year. — Study of Historical Books of and General Introduction to the Old Testament.
Study of Historical Books of and General Introduction to the New Testament.
Bible Geography.
Outlines of Ancient History and Chronology.

Second Year. — Theology — from Sources of Theology to the Inspiration of the Scriptures.
Lives of Christ and Paul.
Church History from Christ to Constantine. (1–313).
Exegesis of Historical Books of the Old and New Testaments.

Third Year. — Theology — from the Doctrine of the Trinity to the Doctrine of Salvation.
Homiletics — "The Christian Ministry" and practical work.
Church History from Constantine to Luther. (313-1517.)
Exegesis of Major Prophets of the Old Testament and Catholic Epistles of the New.

'h Year. — Theology — from the Doctrine of Salvation to Eschatology.
Homiletics continued; Elocution; Sermons before Faculty and Students.
Church History from Luther to the present time.
Exegesis of Minor Prophets and Poetry of the Old Testament and Pauline Epistles with Revelation of the New Testament.

Mr. Ferguson adds:

The end of my first year of missionary life and service was passed on Nov. 22, 1896. It th gratitude to God that I report a year of almost unbroken good health, both for myself amily.

Study. — The chief thing to call for attention has been the study of the language. In work Mrs. Ferguson has also joined. For the first seven months we devoted from six to hours daily to study, recitations, and practice. Early in October we took the first of the inations in the Telugu curriculum prescribed by the Conference Committee.

Kavali. — Just after returning from the Ongole Conference in January last, under advice Dr. Downie I undertook to care for Kavali until a missionary should be designated and to the field. About twenty visits in all have been made to the station, and the general : and property of the mission were cared for. Four have been baptized; three more await ordinance; and two have been restored to church fellowship.

Nothing in the shape of aggressive work could be undertaken, for obvious reasons — lack e language, residence on the field, etc.

On November 11, in company with Dr. Downie, charge of Kavali was duly transferred to Bullard.

Teaching. — In June Mrs. Ferguson began to teach a class of boys and girls from the ding School the elements of English. They are expected to go to Kundakur for their first ination in January.

Upon the opening of the Seminary in July I undertook to teach the third and fourth es in homiletics. The work has occupied one hour per day in the class-room, and con- able time outside, in examining and correcting sermon plans, and work which the young bring to me. The class-room work consists of recitations from the printed lectures of Dr. gs and Rev. G. N. Thomssen; original work in Scripture analysis, and sermon plans by bers of the classes; and such oral explanation as the teacher with a limited vocabulary d give. In addition to the class-room work, the Sunday evening preaching service in the el is conducted by some member of the senior class, and the Friday evening prayer service nembers of the middle class.

The work has been decidedly helpful in the acquisition of the language; and from the re of the papers submitted at the mid-term and final examinations, I have reason to believe not been without substantial profit to all,

I have prepared for the use of the lowest class in the Seminary a little work on ancient ory and chronology. It is now in press at Ongole. It is intended as a base for the study urch history.

SECUNDERABAD — 1875.

Rev. W. B. Boggs, D.D., and wife, Miss R. Emma Pinney.

Dr. Boggs reports:

Among the changes which have marked the year is the removal of Dr. and Mrs. Timpany Secunderabad to Hanamakonda. This was consequent on the failure of Mr. Beeby's and his departure with his family to America. The coming of Miss R. E. Pinney has

also occurred since last report. She was transferred from Cumbum to Secunderabad, and arrived here in August, and has since had the care and management of the school.

Our health has been fairly good most of the year, though on several occasions, each lasting several weeks, I have been scarcely able, through sickness, to continue my work, or even to keep up. Two and a half months in the hot season I devoted to work on a Telugu book, "Outlines of Church History," for use in the Seminary at Ramapatam. The book was urgently needed, and at the request of the Seminary Trustees I did the work.

Secunderabad is no exception to the general rule that mission work in large towns advances slowly as far as actual conversions go. The vices of the town, especially drunkenness, harden the minds and hearts of the people, until they are like the rocks that surround them. And a large portion of the non-caste native population in such a large garrison station is of the "camp-follower" class, being more or less closely connected with the army as servants in many various ways. This circumstance also is unfavorable, as this class is usually very unreliable and very hard to reach with the truth.

The Telugu Work. — The meetings for worship and instruction are all regularly maintained, and are attended by all those now connected with us in town — a small number at best. Many seceded several years ago and have never returned to this church. However, we are encouraged from time to time by new ones coming in to join our congregation.

I have preached in Telugu almost every Sunday morning, when I was at home, during the year. A prayer meeting and Sunday-school are held every Sunday afternoon, and also prayer meeting on Wednesday evening. There has been more or less of street preaching, but on almost every occasion the preachers are confronted by drunken men who seek to divert the people's attention from the Word by causing a disturbance.

The most hopeful part of our field is out in the country villages, where six preachers are at work all the time. We have made several short tours in those places, and have rejoiced in the work and in the hope of harvest. We have been permitted to gather some fruit; but the hinderances in the way of the poor people are very great. They live surrounded by an atmosphere of opposition to Christianity, and are often intimidated and subjected to oppression of various kinds. There is no room for doubt that not a few would become disciples of Christ at once if they were not under such a constant restraint. By any step towards Christianity they incur the anger and opposition of those around them, especially the petty officials.

The way seems to be now opening for us to do more evangelistic work out on the field and we confidently look to the Lord of the harvest for a blessing on this wider and more continuous seed-sowing.

Three Telugu converts have been baptized during the year, two of them at a village near Aler, forty-four miles from Secunderabad, and one in town, a young man in the school.

The station school, which contains thirty boys and eighteen girls, and at present teaches as far as the fifth standard, has been in charge of Miss Pinney since September. We plan to raise the standard of the school as we are able, eliminating the lower classes and adding higher ones, so that we may have before long a good central school here for our mission in the Deccan. We have been able to establish one village school about fifty-three miles from Secunderabad. The Christians at that place, though few, are doing what they can to support the teacher.

The English Work. — This part of the work continues to be deeply interesting and increasingly fruitful. The regular services are a Sunday-school at 7.30 on Sunday morning; preaching at 6.30 Sunday evening; meeting for Bible study on Monday evening at the mission house and prayer meeting on Thursday evening, and once a month I conduct a meeting in the prayer-room of one of the British regiments; all these meetings are full of interest, a

we rejoice over frequent conversions. Among those whom I have baptized during the year are six English soldiers, good brethren who give us much joy. The congregations have steadily increased until the need of a new chapel is beginning to be very plainly felt. The existing one is old, small, and ill-ventilated, and is used as the school-room for the Telugu school all the week. The growth of the work is steady, and we trust the results will be lasting.

ALLUR — 1873.

Rev. W. S. Davis and wife.

Mr. Davis reports:

First. — Touring. — As soon as possible after the beginning of the year, I with my family began a tour of our field. We covered about all that was possible at that season, as the eastern part of the field is mostly under water until about March or April.

In some places we met with opposition, though in all but one exception the opposition was very slight. In that one case the village people, who were Brahman priests, threatened to burn the feet of our preachers if they came, and in fact did all that they dared to keep them away. Hearing of this, I took the whole force of preachers one morning and went over to see the village. We met with a warm reception, but when they saw that the Dora was with the preachers they cooled down a little and gave us a hearing. I have heard of no trouble from them since.

In one village that we visited I preached to about 1,000 people, ranging from the lowest outcasts to the highest village official. My carriage was the pulpit, and the sacred places of the people, together with the streets as they joined at that place, was our temple. Throughout the service the people were very attentive, and listened as though eager to hear what was said. And so we toured until I had to come in, because of the effects of overwork, before conference. After spending some little time at the station, we went to Bangalore for a season.

Coming back from Bangalore, we took up our regular station and field work, taking another tour and coming in when the rains forced us in. On the last tour we could have baptized hundreds, but as the famine was on we did not press them.

Second. — Preachers' Field Work. — We have seven preachers who spend their time among the villages. Their reports from month to month are good; but the one hinderance, caste, always obstructs the way of the Hindu to Christ. The preachers during the year have grown in grace and in the knowledge of God. The Holy Spirit's power is not only felt, but recognized, among them. The schools, four in number, are about the same as last year. At every monthly meeting the missionary meets the preachers, teachers, and Bible women, and instructs them the best he can in God's truth.

Third. — Station Work. — The station work is carried on as it was last year. Every Sabbath morning a compound Sunday-school and preaching service is held. In the Palem adjoining the compound, at noontime a Sunday-school service is held. In the afternoon a prayer and experience meeting is held in the Mallapalem near by.

The meetings are well attended, *i.e.*, from the Hindu Christian's standpoint, and we have not much reason to complain on that point.

During the year baptisms have been few, but we believe that the reaping-time is coming.

KURNOOL — 1876.

Rev. W. A. Stanton and wife.

Rev. W. A. Stanton reports:

It is with praise and thanksgiving that we review our second year's work in Kurnool. We

are thankful for the health and strength that has been granted us as a family, so that we have been able to stay at our post throughout the whole year. We are thankful that God has called us to work in this destitute field, and for the confidence He gives us that, though present results are small, we are working for the future.

The past year has witnessed a marked advance in our school work. Our boys' school has been raised to the lower secondary grade, and a beginning made toward higher education for the Pariah boys in these backward parts. Our girls' school, situated in the town, has passed through a most critical period. The Hindus, after much talking for many years, have bestirred themselves and started a rival school of their own, where their daughters can be brought up in true orthodox style without such offensive accessories as the Bible and Christian hymns and prayers. This, of course, carried away a great many of our girls, but we did not give up the ship, and now that the spring is over we find a nucleus of twenty girls still loyal to us, and new ones yet to come. The year has also been marked by the opening of a school for our Christian girls in the compound. Recognizing the importance of a diversity of industry for the progress of our Christian community and the real educational value of mechanics, we have opened an industrial school in carpentry on a small scale. The boys have made excellent progress, and some of them show real capacity for such work.

The Kurnool church experienced a great loss in the departure of the Rev. Henry Kanakiah for Bapatla, owing to continued sickness. The church was very loath to let him go. For many years he had labored on the Kurnool field, and had gained a rare knowledge of its needs, and was thus able to be a true pastor and shepherd to the little flock. The church was thus left without a pastor. As no properly qualified person was available, we have done what we could to fill the gap. When in station we have preached on Sundays, and led the prayer-meetings, and sought to build the church up in divine things. We have been greatly encouraged. The word of God has searched their hearts, has led them to confess their sins and shortcomings, and has nourished their souls. Our monthly covenant meeting and communion service is always a time of spiritual refreshment. The church continues to support a preacher or evangelist, and is gaining in strength and independence.

We feel that our Christians, as a body, are coming to a truer conception not only of their privileges, but also of their responsibilities, as the people of God. Five school-houses, or chapels, have been erected during the year, with very little help from the mission. We can bear witness that the gifts for these houses have been given out of extreme poverty, and yet with a freeness and joy delightful to behold. The results from the monthly systematic giving have been very encouraging. By this means we were finding out something of what the Christians could give, and by grouping those in adjacent villages were planning to lay upon them the responsibility of a certain portion of their preacher's support. Then the famine came upon us and the work stopped. In spiritual things, also, we feel that gain has been made. We have tried to impress upon the preachers the necessity of less preaching and more instruction. As a result, in some villages the Christians meet together every night after the day's work is done, to learn the things of God. They are beginning to pray and testify with greater freedom, and Sunday afternoons, in some of the villages, they go out with the preacher to preach the Gospel.

Evangelistic work has been carried on to a much greater extent than in the previous year. A definite number of villages has been assigned to every preacher, varying from ten to thirty, and he is required to visit each village at least once in the month. Many villages are visited twice and thrice, and the whole field is thus sown with the gospel seed.

Personally the year has been one of great profit and blessing. We have learned many things. Our experience in preaching to the heathen has been a most blessed one, teaching us

anew that nothing but the cross of Christ can stir the heart of the Hindu to repentance, and that the Gospel is verily the power of God unto salvation to every one that believeth, to the Pariah first and also to the Brahman. We are waiting upon God for the outpouring of His spirit upon our Christians, upon our workers and ourselves. A purified church and a Spirit-filled ministry are forces which the gates of Hinduism can in nowise withstand.

HANAMAKONDA — 1879.

Rev. W. H. Beeby and wife (in United States), Rev. J. S. Timpany, M.D., and wife.

Dr. J. S. Timpany, who has been transferred to Hanamakonda, sends the following report:

We moved here late in November last, so cannot say much as to the work in particular upon the field.

1. *Our Churches.* — We have four in number. Three of the churches are doing well, and we hope to see good results from them during the coming year. The other is in a very discouraging condition. During the coming year I hope to see the station church firmly settled on a self-supporting basis, with a pastor supported entirely by itself and not receiving any financial help from the Society. I believe it is possible, and am gradually trying to bring it about. Already the Christians are interesting themselves as I never saw them before. After this main church is started on definite lines of self-support, it will be easy to bring the rest into line and get them interested.

We who are working here in the Deccan do not enjoy the privilege of working among large numbers of Christians as in other parts of our Telugu field. We are working in the day of small things, but we have the blessed assurance of the speedy dawning of a brighter day. As for our own field, I verily believe God is going to bless us richly this coming year; already we see visible signs of an awakening, and a desire on the part of people to ask about the true God; above all, helpers seem to have received an uplift and are more earnest than before.

2. *Touring.* — Very little has been done in this line of work during the past year. Since we moved to Hanamakonda I have tried to visit some of the near villages, and have thus travelled considerable in the saddle, but during the coming year we hope to do a great deal of systematic touring about the field. Our field is very large and we have much new work to do. Systematic touring upon a field is to me a very important feature of mission work.

3. *School Work.* — I am sorry to report that this department of work is not in a good condition. Soon after we came here it became necessary for us to change the school work and place it upon a "Result System." Because of many disappointments we have been unable to do much in this department as yet, but we hope soon to have good schools on our field. We want our people educated, and for them we want *good* schools.

4. *Building Work.* — I had hoped when coming here to escape this phase of work, but I have been obliged to devote much of my time to the repair of old buildings and the building of new ones. I have gotten on much better with this work than I had expected, and I hope soon to have our mission well equipped with some necessary buildings. Later, as our work grows, I hope we may see others built, such as school, hospital, and dispensary buildings.

5. *Medical Work.* — I cannot report very much in this department of work. As I have been living in Secunderabad most of the year, I did not consider it wise to start a medical work there. I did, however, take a few cases, and among them some were serious. I often thought if I had made it known that I would do medical work I could soon find plenty to do. During the past year we have had the pleasure of welcoming several of our missionaries into our home for treatment, and shall be glad to welcome all others who wish to come.

Conclusion. — In closing I would say that we are looking forward with strong hopes for a successful year's work. We are all praying for large ingatherings. We are experiencing a little of hard times because of the partial failure of the rains, but we have not famine as in other places. We are also quite free from the ravages of disease. For all these blessings we thank God.

MADRAS — 1878.

Rev. A. H. Curtis and wife, Rev. T. P. Dudley, Jr., and wife, Miss Mary M. Day, Miss S. I. Kurtz.

Rev. A. H. Curtis reports:

We have had a prosperous year in Madras. We feel that the year has been well spent. The work has been blessed, yet we feel sure there are greater blessings in store for us than any we have yet realized. The possibilities are great; the field before us is large, and, we believe, important. Our desire is to see souls converted, and to that end we are working. A good foundation was laid in the right place by those who started the work in Madras.

Evangelistic Work. — There are between thirty and forty places in the city where we try to have Telugu preaching as regularly as possible. Having only six regular preachers to do the work within the city, we feel very much our insufficiency. We have two preachers located in villages north of the city. One is located about ten miles from here, while the other is about twenty-five miles distant. They are expected to preach in as many of the surrounding Telugu villages as possible. Would that we were able to locate more preachers among those needy villages.

Churches. — The two churches on this field are organized with pastors and deacons, and are doing nobly in conducting the business of those churches. Neither church is self-supporting, yet they are both doing what they think they can in that direction. The Perambur church has a neat little edifice in which to worship. It is the church built by Brother Waterbury and now stands as a memorial to him. The Tondiapetta church has no suitable place in which to worship, being obliged, at present, to hold its meetings in what was once a Zenana. It is a part of the bungalow now occupied by Miss Day and Miss Kurtz. Once a Zenana, now used as a place in which to worship the Lord! They are greatly in need of a more suitable building, and consequently for the past few years they have been saving money for that purpose. They have now Rs. 675. The plan is to make the new church, when they have built it, a memorial to the memory of Rev. and Mrs. S. S. Day, the founders of the Telugu Mission, who labored so faithfully in that part of the city.

There have been eleven additions to the churches during the year, nine of which were by baptism.

Sunday-schools. — Every Lord's Day Sunday-schools are held in the churches before the regular preaching service. These are well attended. In the afternoon, Sunday-schools are held in the several school buildings, so that the children of those various hamlets may spend an hour on Sunday also in studying the Word of God.

Schools. — During the year a great improvement has been made in the boarding school. There are now sixteen in the boarding department, while sixty-one attend as day scholars. The standard of the school has been raised, and we already find our present school accommodations very insufficient. There are about five boys in the school who we hope will some day prove a strength to the mission. We are trying to have them brought up as Christian boys should be. In our other schools good work has been done during the past year. Bible is given prominent place in them all, and we are trying to surround all the children with as strong

ristian influence as possible. Surely our efforts will not be in vain. The recent examina-
ıs show that they have also done excellent work in their secular studies.

Preaching Hall. — The preaching hall in Blacktown is one of the encouraging features
our work. The room is small, but is kept neat and well lighted, and large numbers gladly
ne to the meetings to listen to the singing and hear the Gospel preached. The greater part
those who come are caste people, and some of them have become regular attendants. We
e had the pleasure of seeing one young man of the Mudalier caste, who had found Christ
hese meetings, buried with Christ in baptism. We expect another young man of the same
te will be baptized soon. Both of them take a great interest in the meetings. The meetings
en continue for two and somtimes three hours.

Miss Day and Miss Kurtz are doing excellent work in the Zenanas and schools over which
y have charge. The work they are doing is difficult and sometimes somewhat discouraging
ause of the seeming impossibility for the female portion of a Hindu household to take a
nd for Christ. No record can be kept on earth of the result of the seed that has been sown
them among the women and girls of Hindu homes, but we believe it is recorded above.

We have had almost perfect health throughout the year. We feel the need of rest, how-
r, and are hoping to get away for a short time during the hot season. For the past three
rs we have been on the plains.

The future looks bright to us, and with the blessing of God we expect to see greater
ancement during the coming year.

Rev. T. P. Dudley, Jr., in charge of the English church, writes:

The year under review has been characterized by nothing very remarkable. We have
en blessed on the whole by fairly good health. We have had all the work we could possibly
, and have thoroughly enjoyed it.

The services of the church have been regularly sustained. The congregation is on the
erage a little larger than in previous years of my ministry. One of the most difficult works
have to do is to outlive a very bad name which the church had been making for itself for the
st twelve years. This is a slow and most difficult work to do, and one concerning which no
ry accurate report can be written. We believe we are living down the bad name, slowly but
rely. Pastorates at home are frequently beset with peculiar difficulties, but no one without an
tual experience of it can appreciate the difficulties of the pastorate of an English church in
Indian city. Yet my faith is in no wise shaken concerning the need of this work and the
rpose of God to use it in the evangelization of India.

Our church has lost a large number of its best workers by death and removal to places
tside of Madras.

The Telugu-Tamil work is advancing. We are now able to employ a preacher to give his
ıole time to the work. Deacon Heymerdinger continues to give his spare time to this work.
ıe work is now larger and more promising. A very valuable accession to the teaching force
the vernacular Sunday-school is in the two young high-caste women whom I baptized about
ghteen months ago. They are being trained for mission work by the ladies of the English
ptist Zenana Mission, and give promise of occupying a large sphere of influence in the Master's
rvice.

Our English Sunday-school is in a flourishing condition. We have a good staff of teachers,
e attendance is gradually growing, and a good work is being done.

This is work that is filled with hope for the future. Our church has sent several real
ssionaries, consecrated men and women, out to witness for Him amongst the heathen, and

we hope and pray and believe that out of this body of children there are many who will hear His call to go forth into the fields that are ripe already unto harvest.

UDAYAGIRI — 1885.

Rev. W. R. Manley and wife, Miss Minnie Downie.

Rev. W. R. Manley reports:

I was obliged to be absent from my field altogether for four months in order to take our little boy Frank home to America; but as this was during the hottest part of the year, when touring is practically impossible, and Mrs. Manley could look after the station work, this did not so much matter.

The work of the village preachers and evangelists was carried on as usual. The visits of the missionary, however, are not only an inspiration, but a help, to these people, and the number of baptisms fell lower than heretofore on account of my station work having interfered so greatly with my touring.

Two Bible women, under Miss Minnie Downie's supervision, have been working chiefly among the Mohammedan women in the town of Udayagiri, and have, as a rule, been well received, though in the nature of the case it is work which shows little immediate results.

Our village and station schools have not done so well as in former years. The attempt to reduce the expenses of the Boarding School by clothing the pupils a little more economically led to an open rebellion, in consequence of which the number of boys has been less than usual. We have not been able yet to secure properly qualified teachers for the Industrial Department that we hope to open; but we have four boys in training in the Industrial School of the Arcot Mission at Armi, and hope after a time to have our own teachers.

All the regular religious services of the station have been kept up, the contributions of the members of the native church have not fallen off, though times are more than usually hard; and while the number of baptisms to report is small, I trust there is no lack of interest in the cause of Christ on the part of our native church.

The subject of self-support has been kept before the minds of our preachers; and while I have not seen clearly any radical steps that it would be wise for me to take at present, I have been surprised at the number of my preachers who were ready to admit that our present system was not the best for the cause of missions, and I hope we shall be able to do something in this line, more than simply to talk about it, before much longer. The exceeding poverty of the Telugu Christians, to whom the preachers would have to look for support if thrown upon their own resources, and the fact that a number of them are working entirely, or almost entirely, among the heathen, make it a matter to be seriously considered before undertaking any radical changes.

Miss Minnie Downie has been with us throughout the year except for a trip to the hills during the hot weather. She has worked faithfully all the time, and the assistance she has rendered Mrs. Manley in caring for the Boarding School represents only a small part of the work she has done and the help she has given; while the presence of so bright and genial a person in our family has added not a little to the pleasure of our jungle home.

There have been, of course, the usual trials and discouragements. Some have had to be dismissed from the church, but the number of these was small. The failure of many of these wretchedly poor creatures to understand that the Christian religion is something more and higher than simply receiving aid in some form or other may scarcely be accounted strange; but it is discouraging, nevertheless, to work among a people whose thoughts rarely rise above the question of food and clothing.

BAPATLA — 1883.

Rev. W. C. Owen and wife, Miss Lucy H. Booker.

Rev. W. C. Owen writes:

The regular outine of the preaching and prayer meeting services at Bapatla station has continued as usual — on Sunday, morning and evening service, the Sunday afternoon prayer meeting, and the weekly prayer, and experience meetings Wednesday and Friday evenings.

The missionary's tours in the villages have been interrupted by calls from the Station, and from other points where his duty lay, so that his own touring covers little more than three months.

The remaining time has found him at the station, where, during these months, the first bricks were made for the new chapel, and a class of the adults of the compound met daily for studies in the prophets and the "Letters to the Seven Churches." During the famine season of October and November, poor Christians were employed to clear off cactus and thorns from the chapel site, and prepare the land for the building to be erected.

The work of the schools has progressed as usual. During the hot months many of our people suffered from fever, and two compound school-children died. The sick received a good share of attention, medicine and prayer having much effect in comforting and healing the sufferers. In so far as I can affirm, the preachers have preached 4,306 sermons during the year; the Sunday-school and prayer services numbered 2,704. My own personal work on tour includes 665 miles of travel by boat, horse, cart, bicycle, and on foot, and 31 services conducted in Christian villages, and about 50 sermons.

Miss Booker's tours have extended through the greater part of the year, and though interrupted by illness at times, she has done a deal of work, and borne much fatigue and annoyance where travel has been exceedingly hard for a lady, and where heathen have opposed her work. We are all rejoicing that many heathen have heard the Gospel, and the Christians have received better instruction. I look back upon the year, during which I know more bread than ever has been cast upon the waters, and, though not fully satisfied with my own efforts, am filled with peace.

NURSARAVAPETTA — 1883.

Rev. Wm. Powell and wife, Miss Helen D. Newcomb.

Rev. Wm. Powell reports:

The year 1896 has not been very eventful for large accessions to our mission, but still we are rejoiced to be able to report progress in most of our work here. Hundreds of people applied for baptism, but we immersed only 106. Eight backsliders were restored to church fellowship. Great care was exercised in receiving those new converts and prodigals. Many were advised to wait until they could give clearer evidence of conversion and faith in Christ as their Savior.

The majority of our members are faithful and zealous in the Master's cause, but some are growing cold and indifferent in their spiritual life. We had the painful duty of expelling twenty-three unworthy members, and of erasing the names of sixty-nine, some of whom could not be found, and of others on account of unfaithfulness.

During the year I visited nearly all our members three or four times in their villages and homes, and I was greatly encouraged by seeing the intense desire which many of them manifested for the salvation of their relatives and friends. It was a pleasure to sit down in their midst and listen to the simple, but earnest, prayers which were offered for the prosperity of the Gospel of Christ in this dark land.

Considerable of my time was given to the preaching of God's Word to the Hindus and Mohammedans, who generally listened respectfully. The Sudras, especially, show a growing interest in the Gospel. I think that many of them are on the threshold of the kingdom of Christ.

We have the same number of schools as last year, but we have more qualified teachers in charge of these schools. Nearly all our teachers have now passed the Government primary examination, and fully a third of them are trained. My wife has devoted a great deal of her time to the management of the schools, and the fruit of her labors is clearly seen in the marked improvement in them.

Progress has been made along the lines of self-support. More money was contributed by our Christians in 1896 than was required to pay the salaries of the pastors and preachers of this field. They gave in cash Rs. 520–13–6 to the missionary, and to the value of Rs. 1,300/- in grain, food, clothing, and money to our workers. The teachers received from Government grants for their schools about Rs. 700.

With the approval of our Executive Committee, twenty-one of our churches have been placed on self-support from Oct. 1, 1896, and they have commenced to support their own pastors. The fact that our members have given more during the past two years than was required to pay the salaries of our preachers is a satisfactory proof that they are able to meet the expenses connected with their teachers. It is believed that the remaining six churches of this mission will be able in a year or two to maintain themselves.

Our Heavenly Father has been very gracious and merciful to the missionary and his family and to our workers through the year. Many of us were ill, but the Lord restored us to health. Death claimed thirty-eight of our members, some of whom were very active workers in the Master's cause.

VINUKONDA — 1883.

Rev. Frank Kurtz and wife, Miss Erika Bergman.

Rev. Frank Kurtz reports:

The first three months of the year were spent in completing my first tour of the Christian hamlets. My tent was pitched in nearly all the large villages, from which the smaller ones were visited.

We were glad to pass the hot months in the mission house at Ootacamund on the hills. After enjoying the coolness and delightful scenery and, best of all, the meetings held in connection with other Christian workers, we returned from the rest much refreshed in every way. Here we found a threatening famine. However, the rains came in sufficient quantity to avert it, though crops have been poor and high prices have prevailed for the last six months. The poorest of the Christians have suffered sometimes for lack of food. There has been a large increase in the number of beggars of all castes.

We have spent all the time we possibly could on tour. We have aimed to visit each Christian hamlet at least twice during the year, but have not quite succeeded in doing so. A knowledge of the condition of the Christians has been gained by personal contact with them in their own homes. This supervision of the missionary has been a benefit to the people, and has helped the preachers and teachers to do better work. Considerable attention has been paid to the heathen, chiefly to the outcaste Malas or weavers. In one village twenty-six were baptized

We still report but one church. We have thought it best to move slowly in the matter of church organization until both preachers and members have been taught a little more. There were 75 baptisms during the year, chiefly from the Christian community. A number have been excluded, including one teacher, and 137 have died, so our members have decreased somewhat. The present membership is 4,047.

All the workers with very few exceptions have given a tenth of their salaries to the Lord. The village Christians have nearly all contributed at the rate of four annas to each family. This result has been attained almost entirely through the efforts of the native workers them-

selves. The amount collected this year is Rs. 588–2–10, fifty per cent. more than in 1895. Half of the salaries of the seven ordained preachers has been paid by the church, and since July 1 the other half has been paid by money raised on the field. We trust that it may never be necessary again for these men to receive American money.

Four villages have built chapels during the year, and others are in process of erection.

The attendance on the boarding school has not increased, and the children have been much younger in years than formerly. Although there was some trouble among the teachers which compelled us to close the school for two months when we were on the hills, the pupils did very well at the examination. Ten passed the fourth standard, and four girls the fifth. These are the first girls that ever passed this standard in this field, so far as I know. Not even the Brahman girls have studied so far. All the pupils have paid fees except a few orphans. Two boys have gone to Ongole to study English. These pay eight annas a month fees. However, we would like to see a little more willingness on the part of the Christians to pay for their children's education.

The number of our village schools has increased to thirty-four. Although the attendance has not increased as much as we would like, the teachers are better qualified and more pupils are passing the examinations. Nearly every teacher has a Sunday-school now. The number of pupils is not so large as it ought to be.

We were very glad in August to welcome Miss Bergman to be associated in the work with us. She took charge of the Bible women October 1. By the careful supervision she is able to give to their work and training, great good will result to the ignorant Christian women of this field.

CUMBUM — 1882.

Rev. John Newcomb and wife, Miss Ida Skinner (in United States).

Rev. John Newcomb sends the following report for the year:

The year has been one of varied experiences mingled with joys and sorrows, which have made us to realize more and more our entire dependence upon God for help and counsel at all times. The new year dawns with peace and blessing and good prospects for better results than in the year under review.

Touring. — In the early part of the year, accompanied by Rev. C. R. Marsh and a corps of native preachers, I made a tour of the Markapur field to turn over the work to him and take farewell of the Christians and workers. After a week Brother Marsh was taken sick and had to return home, but I spent three weeks on his field in order to leave the work in as good condition as possible. In continuation of this tour Mrs. Newcomb joined me at Markapur, and in company with Brother Fuller, of Podili, who met us there, we took a farewell visit of the villages on that part of his field which he had recently received from the Cumbum field. Besides this I have made some shorter tours on my own field, but have not been able to visit the new villages in the southern part of the field, where many have been reported believing for some time past.

Quarterly Meetings. — At our first quarterly held in January the field was formally divided, as stated in last year's report. Mr. and Mrs. Marsh were present to receive charge of their Markapur helpers, and Brother Fuller was also present to take charge of his little corps, while Dr. Boggs, of Secunderabad, was present and gave us much help, besides preaching the quarterly meeting sermon. We were sorry that Dr. Clough was unable to be present. It is not necessary to say more about these quarterly meetings than that they are the grand pivot on which much of the machinery of our mission work turns.

Colportage. — From the beginning of our mission work at Cumbum, we have had a colporter of the Madras Bible Society, going up and down the field with the WORD OF LIFE in book and tongue for all who will receive and hear it. Our present colporter is a real evangelist and

has led many souls to Christ. He recently reported that the people in three mountain villages were believing, and he is anxious to have me visit them as soon as possible.

Schools. — Besides the Station Boarding School we have now about thirty village schools, with 750 children in attendance, and we aim to have a Sunday-school in connection with each school. At the upper primary examination for the Boarding School a year ago, we had much trouble on account of the haughty manner of the chairman of the Primary School Board, so much so that we were obliged to withdraw all the children from the examination; but thanks be unto God, who heard and answered prayer, we had another chairman for the examination for this year, and the results are very good indeed.

Personnel. — At the beginning of the year we had three lady missionaries at the station, but during the year Miss Bergman was transferred to Vinakonda and Miss Pinney to Secunderabad, and later Miss Skinner was obliged to return to America on account of poor health, so this leaves us without the coöperation of lady missionaries for the present. We think ourselves fortunate in securing the services of Mrs. Martyn as matron of the Boarding School. The Rev. M. Anumiah, my faithful assistant, continues to render good service.

PALMUR — 1885.

Rev. E. Chute and wife (in U.S.), Rev. W. E. Hopkins and wife.

Rev. W. E. Hopkins sends the following interesting report:

The Christians on this field belong to three classes, viz.:

1. Coolies who live by daily labor.
2. Those who receive full or partial support from the mission.
3. Independent farmers and tradespeople. We are revising our membership list, but, owing to the vastness of the field, the bad roads and no roads which require bullock transit for the most part, the brief season when the missionary can tour in the district, and the inadequate force of native helpers, the work has not yet been completed. The results so far obtained show that all too large a number have (*a*) moved out of the field, (*b*) gone back to heathenism, and (*c*) that a number of deaths have not been reported.

It is therefore impossible to determine the exact number belonging to classes 1 and 3, but I believe the proportion is according to the order given above. With the exception of two Mohammedans, the membership is Hindu, representing the Telugu, Tamil, Marathi, Canarese, and Hindustani languages. They have come from the following castes: Madiga, Mala, three different priest castes, Shepherd, Weaver, Telugu, Farmer, Goldsmith, and Brahman. The Madigas and Malas are the outcastes who form the vast majority of Coolies. The Telugu caste might be termed "woodsmen," as they have chief control of the forests.

Out from these two classes the other has been formed, with the exception of a few assistants from the older stations in the mission. Mr. Chute's policy from the first has been to receive into training classes such adult converts as gave evidence of qualifications either for teaching or preaching. The majority had to begin with the alphabet — husband and wife studying along with little children. After such training as seemed profitable, they were returned to their villages as helpers according to their calling and ability.

Some receive as little as seventy-five cents a month for half-time service, and devote the remaining time to other work; others receive full-time pay for husband or wife, and the unemployed party works at his old trade; while a few receive as high as three dollars a month for full time, the husband preaching and the wife teaching a village school or doing Bible work. A number are widows, orphans, and infirm persons left destitute and alone by reason of becoming Christians, while still others serve as cart drivers and in various capacities in the work. A few of these would not receive aid if they had other means of support, but each one is required to

render such service as he can in return for the support received — even those in the boarding school having regular work in manual training.

Yet during the year ending Sept. 30, 1896, the church contributed one-tenth of its own support, including the cost of opening two new out-stations and maintaining all on the field, but excluding the boarding school; while for the three months ending Dec. 31, 1896, these contributions covered one-seventh of such expenses, increased as they were by the famine. This showing promises much for the future, although it does not compare with some of the older stations. Nor does this include the medical department in charge of our highly esteemed Miss Graham. The fee system was not attempted until the last half of the year, but covered seventy-five per cent. of the medicines used during the six months. The school fees do not amount to so much, but the educational value is fully as great. Thus we are endeavoring under God to direct in the cultivation of a plant which we believe will yet yield self-supporting churches, schools, orphanages, widows' homes, and homes for the blind and sick and infirm, and aid for those who have grown infirm in the Lord's service.

I have been permitted to baptize Brahmans and outcastes in the same waters. A goodly number now await the ordinance in remote out-stations, including Brahmans, Sudras, and outcastes, from village officials who are well educated to the most ignorant and despised menial; but all are enabled by grace to "adorn the doctrine of God."

In every portion of the field visited either by missionary or helpers, men are inquiring after God. Two Brahmans — chief officials of their districts — bought New Testaments in order that they might "learn how to pray to the Christian's God," and begged us to open work in their villages. In one we are furnished a school-house and teacher's house with a well and garden. Although neither the man nor his support were in sight we accepted it *In His Name*, and *expect* the supply to be met when the property is repaired for us. These results are the fruitage not alone of special evangelistic touring, but of the regular work done by the church through systematic, organized effort at Palmur, and in the six new preaching stations established and three old ones reënforced. This was possible, in the midst of the hard times, because we made a united, prayerful effort. We organized a Baptist union, divided the field into districts apportioned to committees, placed our *few* helpers to the best advantage possible in the field, and *trusted in our Captain*.

The famine has interfered with regular work, but opened up many new channels of effort. A large portion of the field lies in the famous Bellary-Raichur famine belt where multitudes perished during the famine of 1876–7. We have organized our whole force into relief bands and every out-station forms a centre of operations. Our work has thus far been confined chiefly to fields, wells, distributing free aid to the sick and infirm, and rescuing little children. In prosecuting this work I have turned the mission grounds to account, and hope to develop a work which will be permanent and pay the upkeep of the station property, aside from employing the older members of the boarding school in industrial work. I have also aided in founding a Christian village two and a half miles from Palmur, where I hope to utilize some of our school resources. I have plans in hand for new school and chapel buildings in the district, which we shall begin as soon as the required aid is received. Thus while rescuing and feeding the victims of the famine, I am using about seventy-five per cent. of the funds to permanently improve and strengthen the work on this field. I have endeavored, moreover, to secure this aid from sources which would not lessen contributions to regular denominational work. My report of relief work at the close of the famine will show both the source and expenditure of all funds. There can be no relief from home production before November, even if the rains come promptly in June, and relief *must* be continued for a year in a large measure, while the majority of the children will remain in our boarding school for years. Will you not help in this emergency? Pledge the support of one or more of these children at one dollar a month until they can go out and support themselves. Will you? Remember they are *His little ones*.

NALGONDA — 1890.

Rev. A. Friesen and wife, Mrs. Lorena M. Breed, M.D., Miss Ella F. Edgerton.

Rev. A. Friesen reports:

The year 1896 will be long remembered by us as a year of much anxiety, great joy, and many blessings. The cholera has been raging in all parts of our large field in a manner not known for many years, and has carried off hundreds of victims. Our hearts were often filled with anxiety on behalf of those of our Christians living in the villages attacked by it, and many prayers in public and in the closet have been offered by us for them. We praise God, however, that although some of the Christians were seized with this terrible disease, they all recovered. As a consequence of the Christians escaping death where cholera was at its worst, some of the heathen have been favorably impressed towards Christianity, but others hate it more than ever, believing that the Christians brought the disease on by witchcraft, escaping themselves by the use of charms.

On account of such superstitions, as well as on account of leaving their religion, some of our Indian brethren have had to endure a great deal of persecution. In such times the keeping power of the Lord has been very encouraging to us, not one of our Christians, so far as we have heard, having betrayed the Lord on account of persecution.

The Lord has blessed our imperfect efforts to advance His kingdom with much visible success throughout the year.

In January He sent to us Dr. Breed to take up a very important work among the sick and suffering. March witnessed the laying of the foundation of our hospital, which is nearing its completion. The meetings of the Deccan Association, which were held in Secunderabad in March, were rich with blessings, and our annual meetings in April, for the spiritual quickening of our Christians, were very profitable to us all.

In June a number of our Christians took leave of the Nalgonda church, and organized themselves into three new churches; and an important step was made towards solving the burning question of the day in the mission — self-support. The three newly established churches give about half towards the support of their respective pastors, the remainder being given as a grant to the churches, the pastors being entirely dependent upon the churches. It is well known that the Indians are able to do nearly anything if you give them a pattern, and so, by our example, I am endeavoring to inculcate giving, which is the foundation of self-support. In August, September, and October we had our usual Bible class for such helpers, who, for some reason or other, cannot be sent to the Seminary, but are greatly in need of Bible teaching; owing, however, to the cholera, it was poorly attended. Nearly every month, and sometimes several times a month, we have had baptisms.

During the first two months of the year considerable touring was done, and during November and December two long tours were made.

Before the year closed we had the great privilege and joy of welcoming another addition to the Nalgonda staff to take charge of the school work.

A great need of our school work — viz., an addition to the girls' dormitories and a new house for the boys — has been completed. This past year has seen the greatest number of children in our boarding school, and we rejoice in being able to say that there has been a spiritual movement among them, the result of which has been that a number have been converted and baptized. At the end of our first term of mission work, we especially remember and appreciate the love and kindness which our missionary brethren and sisters have shown to us.

In conclusion, we thank God for the way in which He has led us, and the blessings which He has bestowed on us during the past year, and look forward to the year which has opened on us with hope and encouragement.

KANIGIRI.

Rev. George H. Brock and wife.

Mr. Brock reports:

The last year has been an especially encouraging one. It seems to us that real progress has been made along several lines. There have been disappointments, heartaches, weariness, but never discouragement, always hope, because the promises are yea and amen in Christ Jesus.

Day Schools. — The question of schools is a large one on this field, and is constantly growing larger. The total number of village day schools is eighty-two. In these the children are instructed as far as the third standard. There is a general improvement in the schools, I believe, a larger and more regular attendance, and it seems to me a more intelligent knowledge of the true benefits to be derived from education. We report an increase of thirteen new schools opened, twelve new buildings erected, and twelve new teachers have been appointed who as yet are receiving no aid from the mission. Quite a number have passed the primary examination in the village schools and at the Sessional school in Kanigiri. I am glad to say that the most of the teachers have now passed the required Government examinations.

The Government grant-in-aid was more than double that received last year. Requests for new schools come to me almost daily. We are doing what we can to place a Christian teacher in each village where we have Christians. It may be of interest to some to note that all of our teachers are Christians, and that out of a total of 1,309 pupils in all schools only fifty-one are from heathen homes. During the year there has been an increase in the number of pupils by 248.

Night Schools. — Last year we reported two, this year we have had an increase of five, making seven at present. It is encouraging to see the young men gather after their day's work in the fields, endeavoring by the aid of a dim light to master the difficulties of the Telugu language. It means power for them in the future.

Central School. — A new thing has come to pass in schools, and for want of another name I have termed it a Central (Primary) School. Great numbers of the children have passed the third standard, being as far as they can study in the village schools, and the parents are clamoring for further education, so it has occurred to us that instead of establishing a station boarding school we might open a school in one of the villages which children who have passed the third standard might attend. This was done last August, and at present twenty-six are in regular attendance. The children come from surrounding villages. Many more desire to attend, but we had no place this year. We supply teacher and books. They provide the rest: food, clothes, light, and lodgings.

We have had requests to open similar schools in different parts of the field. If this school is a success a step forward has been made in self-support.

Sunday-schools. — We report sixty-seven Sunday-schools, being one more than double that of last year, and an increased attendance of 296. There is much more to be done in this line yet. We feel the need of some simple lesson helps for our village schools.

Churches. — We report two more than last year. In each there have been baptisms. Beginning with January, one church has decided to undertake the support of its pastor. The desire for church organization has not decreased during the year. Several centres are asking us to go and organize churches for them. Funds are being collected in three places for church buildings, and altogether this feature of our work has many encouragements.

Baptisms. — Out of the hundreds who applied for baptism 243 were received and baptized; of these 34 came from heathen Malas, 166 from heathen Madigas, and 43 from the Christian community.

Contributions. — Rs. 468-3-6 received in cash does not even in a small degree show the

real amount contributed by the people for the work, as they help support — in giving food to a more or less extent — the full staff of workers on the field.

Touring. — It has been a delight to go about amongst the people. We have converts in six new villages and in more than a dozen new hamlets. A hitherto untouched corner of the field has been visited, and many have expressed a desire to become Christians.

The Elders. — A special effort has been made to reach the elders. Conferences were held in different parts of the field to which they came, and here we discussed self-support, church organization, church discipline, and other matters pertaining to the spiritual and temporal interests of the Christian community, and I believe it was time well spent.

The quarterly meetings have been seasons of refreshing, though we labor under great difficulties in not having a church building, and the heat at times is terrific.

A Home Mission Society has been organized which we hope may grow and do good.

BANGALORE — 1892.

Rev. John McLaurin and wife.

We have received no report thus far from Dr. McLaurin.

KAVALI — 1893.

Rev. Edwin Bullard and wife.

Rev. E. Bullard reports:

I send herewith a statement of the statistics for the Kavali station for the year just ended. There is but one organized church on the field, and during the last year there were baptized, 6; restored, 2; suspended, 9; excluded, 1. The present membership is 132. As I have been in charge of the field only since Nov. 11, 1896, it is impossible for me to give a report for the entire year. I must leave this to Brothers Downie and Ferguson, in whose care the field was for the time previous to our arrival. Since taking charge I have made several trips to Kavali, going in carts or carriages from Ramapatam, where we are tarrying until the mission house can be completed at Kavali.

A few villages have been visited, and we hope soon to make a more extended tour through the field. This will doubtless do more than anything else, humanly speaking, to bring about a better state of feeling among the people, many of whom have come to regard the mission, on account of the frequent and unhappy changes, as a failure and an object only of contempt. The efforts of our brethren during the past year, and of Brother Stone, who preceded them in the care of the field for a short time, have by no means been in vain, but have resulted in helping a few to be faithful who had believed, and in awakening some even among the heathen to inquire and to turn to the Lord. Moreover, the field is not a new one, but a part of one of the oldest fields in the Telugu Mission. Many years ago honored missionaries with their helpers, some of whom have ceased to labor here, visited these villages and laid foundations even then which have remained till now. The Taluq is, however, one of the most backward and discouraging in many respects. It has, according to the last census, fewer Christians than any other Taluq in the Nellore District. We are by no means hopeless, however, but confident in the ultimate triumph of the Gospel and indeed, if we are not much mistaken, there are plain indications even now of blessing and of harvest-gathering, in store for God's people in the early future on this field. The statistics given above are complete up to the end of the year. It should be stated, however, that there are about fifty or sixty persons, as I find, living in Kavali Taluq whose names are on the church books of other stations. These will, doubtless, be added to us by letter soon. So, also, there are about seventy-five names on our books of persons residing on the Ramapatam field who should be transferred by letter to that church.

KUNDAKUR — 1893.

Rev. Wheeler Boggess and wife.

Mr. Boggess writes:

Our months of touring this year have shown most distinctly the evils on our field resulting from the use of foreign money among the native helpers — how it has dwarfed their spiritual growth and rendered their preaching of the Gospel of little effect. With this revelation came the determination to forsake everything in our former policy that could not be founded on the teaching or examples of the New Testament. After being fully persuaded that the support of native workers with alien funds had no such foundation, and seeing the evils resulting from hiring others to deliver the message given to me, and knowing that we had no right to do evil that good might come, we took the following steps toward the scriptural plan.

The first step was the announcement that hereafter no new names should be added to the list of foreign-paid native workers. Then the Christians of each community were instructed to appoint from among their own number devout men as their elders and spiritual leaders. Afterward these men were gathered together and taught their duties as defined in the New Testament, duly emphasizing the fact that the Gospel was intended among all conditions of all people in all ages to be self-supporting, self-governing, and self-propagating. They were then told that on a certain day the alien support of the preachers should be stopped, and that henceforth the sustaining of the church in their midst should be with them. The appointed day is Feb. 13, 1897. Then, of all times, shall we need the prayers of our brethren.

During the hot season I worked much on a Telugu Subject Index to the Bible, which I hope will soon be ready for the press. Believing that this book would be of much use in the Lord's work, I have given it all the time I could without interfering with the direct preaching of the Word.

Fourteen persons during the year have given evidence of new life and have been baptized. Since the beginning of the year I have visited ninety-two of the ninety-nine villages on our field, preaching several times in each.

The Christian boys attending the Government Middle School here have all passed their examinations and been promoted. Of the other three schools attended by Christians two are prospering. The remaining one is not in good condition because of the inefficiency of the teacher. All of these institutions are quite independent of the mission.

ATMAKUR — 1893.

Rev. Isaac S. Hankins and wife.

Mr. Hankins reports:

Our station is small and our progress is slow. We have only seventeen Christians who have been baptized upon this field. There is no Taluq or station in our mission where so little has been accomplished and so few baptized. The reason is probably to be found in (1) caste prejudice, (2) insufficiency and inefficiency of workers, (3) the wickedness of the people. An official in writing a short history of Nellore District says that Atmakur Taluq is the most corrupt of any in the district. The fact that up to date so little has been accomplished shows that Atmakur is a hard field.

I have secured during the year two helpers from Ongole and one from Udayagiri, making my present staff of workers eight. These I have stationed in good centres, and am now making an effort to reach all the villages of our field. We have to a great extent won favor and disarmed opposition, and secured a better hearing for the gospel message.

Although we reported last year that it was with joy we entered our new bungalow, yet it was a greater joy to be closed in from the hot winds in April last, and to dismiss our troublesome

carpenter. It was not till then that our house was completed. This and out-building work after the hot season made touring impossible. We have also built preachers' houses.

I have made several short tours, eating and sleeping for a week in my bandy. Have in this way attended to all urgent cases. Now that our building work is done we expect to spend all the time on tour possible. Touring is profitable both to the mission and missionary, and I look for much blessing and fruit in touring this year.

Last March we organized a church of thirty-three members, seventeen being converts baptized upon this field, and sixteen being preachers and their wives. It was not of course a self-supporting church. We must get the people before we can get self-support. The whole burden must rest upon the Missionary Union for a while, till the work can be strong enough to support itself. The small bungalow answers very well for the present for a meeting-place.

A day school of eight scholars was begun for the children of Christians. This is the only one we have upon our field. It is not our intention to evangelize by means of schools, but where there are children of Christians we must establish a school. We ought to have another school at once in a village where our work has begun to bear fruit. We need a small appropriation for school work.

Our accessions during the year by baptism have been only nine. While this is a small number as compared with some other fields, yet it means much more to us, perhaps, than hundreds in some other fields. It is first fruit with us, and token of future blessings. A village ten miles north-east of Atmakur, Yedavili, has been a bright spot and source of great encouragement to us during the year. While other villagers were trying to keep out or drive out our preachers from their villages, Yedavili was earnestly asking one of our preachers to come and live in their village. This was so refreshing to us, and seemed an opening God was giving us, so I sent the preachers to their village. As a result, already six have been baptized, and more are interested. This friendliness was a surprise to us. The reason was that the first settlers of this village had come from up above Ongole, and had heard the Gospel many times. The Word had been sown twenty years ago, but had fallen upon good ground and brought forth, after many days, good fruit. May God grant that our work may be fruitful even to eternity. Here we are building a preacher's house, and must have a school here, money or not. 'Tis not all darkness.

We are looking for guidance and blessing from the great Head of the Church. More and more do we realize our weakness and dependence upon Him.

There are many ways yet to be prepared, and many paths to be made straight, before the Kingdom of Christ is established here as we hope to see it.

PODILI — 1894.

Rev. Alfred C. Fuller.

Mr. Fuller sends the following interesting report:

I think I can truly say that on this field during the year past the weak Christians have become less weak and the strong ones stronger. They have shown a willingness to take instructions from the missionary, and improvement is manifest on all sides among them.

It is hardly fair to consider our number of baptisms for the year as an exponent of our work among the heathen, for we have a large Christian population, the fruit of other men's labors, and the children of these naturally follow the belief of their parents, and many such are added to the churches by baptism, each on profession of his faith.

The year has been largely one of beginnings. A year of lengthening of cords and strengthening of stakes in preparation for the needs already upon us. The Ongole field, from which this was set off, was at that time far too large and Podili too distant to receive very much personal cultivation from the missionary, so the Christians had remained almost untrained in many

pects, owing to no fault of theirs, awaiting an answer to their mute appeal for some one to come
er and help them. They are really willing and glad to right themselves and get into line, if
ly some one will show them how and guide them a little. The seed of the Tree of Life is un-
ubtedly in their hearts in most cases, but being so much left to themselves they have not known
w to rear from it a strong and vigorous plant.

But not alone has our work been for the improvement of the Christians on our field. We
ve gone to the heathen also, and the results are very gratifying. For a long time past I have
en trying to impress it upon my preachers and teachers that the bringing of children from
ristian families for baptism is not in its strictest sense the object of our mission, being hardly
ore than the natural order of things, and that unless souls are being converted from heathenism
r work is, in reality, at a standstill, if not running behind, and so we have been all of us strik-
g out in real earnest for the heathen.

More than one-third of all the baptisms during the year past are from among the heathen.
e total number of baptisms for the year is 225.

Podili is by no means a small mission; indeed, it ranks among the very largest in all the
lugu field, both in respect to number of Christians and also in respect to the number employed
the work of the mission, the one naturally creating a necessity for the other.

We have nine preachers, assisted by twenty-six lay workers and eight Bible women.

We have sixty-one Christian village school teachers, a number of whom have taken a full
urse in the Theological Seminary, and are intending to become preachers of the Gospel; they
, in fact, preachers already except in name, for they hold Sunday services in the villages where
ey are located, as well as prayer meetings, and they also go about among the hamlets near them
d hold religious services, besides keeping school. We have, all told, 104 workers on this field.

Our regular Sunday morning service has been steadily increasing. Having no other place,
ere being no trees available for shade, we hold our worship on the shadow side of the mission
use in the veranda. Our quarterly meetings are always large, the congregation ranging from
o to 1,000. On these occasions the Lord's Supper is administered.

Hitherto, almost without exception, all the conversions on this field have been from the
oe-making class, but the past year has been marked by a movement which I believe will make
elf felt in time to come, to wit: the weavers are beginning to openly profess Christ, and work
ong them shows real promise. The year opened with hardly a man in all my field from the
eavers professing Christ, but during the year more than seventy were baptized from that class,
ch making a good profession of his faith in Christ. We have now two weaver villages almost
tirely Christian, one of which is by far the largest and most influential village of that class in all
y territory, so I feel that this may be the foreshadowing of a coming multitude. Many are now
riously considering the matter of their soul's salvation. Their coming would indeed be a very
eat joy, and we are all praying for it, yet I take up my labors day by day with fear and trem-
ing, for the responsibility is very great and increases a hundredfold with the coming of these
abes in Christ. The situation cannot well be appreciated nor fully understood by the people
home. To come out from heathen surroundings, heathen habits, and heathen relatives and
iends and profess Christ is a very hard test for the convert, and it makes a very anxious time
r the missionary. All manner of means are often employed to pull the newly converted
an or the inquirer back to his old walks and ways again.

Almost every new mission has to record a few contests in the course of its early existence,
d in this respect Podili is no exception to the rule.

In regard to self-support, all my work is with that end in view; but as I have already said,
ose people need training. They are raw material, but a little time and patience will do wonders
ith them, I believe. They will do what they can, I am convinced of that, and their offerings are
ready increasing even in these hard times. But these people of mine are not affluent. The

Christians to the north are in much better circumstances. The daily pay for labor there averages double what it does here, and a given sum will buy more rice or grain there than it will here. During the coming months there will be much anxiety all over India regarding crops. The pinching of the times has been somewhat palliated in these regions by rains which, though late in coming and scant in quantity, have prevented the distress from falling to the starvation point, at least for a time, and we hope completely. Much will depend on next season's rains. But at the very best Podili is a sterile tract, which accounts for its wretchedness.

DARSI — 1894.

Darsi is at present without a resident missionary, the work being under the supervision of Dr. Clough.

SATTANAPALLI — 1894.

Mr. W. E. Boggs and wife.

Mr. Boggs reports:

This year has been much more satisfactory to the missionary than the one preceding, not because of getting through more work, for probably 1895, with the worry and rush of building, saw more real hard work than the year just closed. But the work of 1896 seemed to be more in keeping with the ideal one has formed of missionary work, in that much more attention was given to the direct supervision and superintendence of the field and the mission workers, and I was able to tour among the villages and get acquainted with the people and their needs as I had not done before.

The first five months of the year were occupied chiefly in building-work on the bungalow and school-house. In March we were able to get into one of the rooms of the new house, and began to rejoice in the fact that we were at last getting settled in a place of our own. We found ourselves somewhat cramped for a time, but were able, in May, to enlarge our borders by occupying a second room. From that time we found it impossible to go any farther, and we have been compelled to allow the remaining part to stand waiting for better days.

We also have a school-house chapel forty feet by twenty feet so far completed that we are able to use it, and find it an exceedingly great convenience and comfort to have a shelter from sun or storm during our services. The building still requires to be plastered.

A new school-house has also gone up in one of the villages, at a cost of about Rs. 300, of which the Christians in that place contributed more than a third in cash and labor.

The all-absorbing question of self-support has been brought home to us here in a way that we could not have ignored had we desired so to do. I have been working as best I could toward this end since we started here, but it required the reduction of appropriaions behind the ugrent request and the authority of the Executive Committee to enable us to present it as a real, living, burning question to our Christians. Although I had been, to some extent, looking for it, and had been prophesying to our people that the day was near at hand, the cutting down of help from home came somewhat as a surprise, and we were exceedingly fearful at the outset that something would suffer. But we have been happily disappointed so far. We feared that we should have to reduce our staff of workers, but so far, with the exception of three whom we wanted an excuse to get rid of because of inefficiency, and one who proved himself unworthy of his position, we have been able to retain all. The people in four of the villages are undertaking the full support of the teachers in their villages, and pledges have been received from the remaining villages which, if realized, will cover the salaries of all our workers except one. The year is an exceedingly hard one because of the scarcity, even though the famine does not touch us here directly, and it is correspondingly hard for the Christians to give all that they would under ordinary circumstances be willing to do; but we are getting along collecting pledged amounts in a very satisfactory manner; another year they will be able to do better.

The greater part of this touring season has been spent among the villages, and I have found my way around to every village where we have members at least once, many of them several times. The people have been suffering for personal oversight, and I find it is very helpful to them to visit them frequently.

There have been many encouraging and many discouraging features in the work of the year. We have found the Sudras ready to listen, and in some cases we have had them come from other villages to the tent and see and talk with us. They listen attentively as long as we speak, and are evidently much interested. I am not able to see any signs of a breaking way of caste, but we preach the truth to these people as plainly and as faithfully as we can, and trust God with the results. We have to be thankful that we are everywhere, with few exceptions, received by all classes in a friendly way. Of course we know that much of it is hypocrisy or the friendship born of fear of the ruling race, but yet it helps us greatly in going about our work.

To some, one of the most discouraging features of the year's work would be the inability to report baptisms. The state of the Christians is, however, such as to take from me that ardent desire to add any more to our number, unless they be of the real genuine material, until we are able to see those we have rising to a higher level. And so, while we would rejoice in seeing multitudes saved from among the great unchurched crowd, we have more concern at present for the souls of those who are evidently rushing to perdition under the name Christian. It is for these, especially, we work and strive and pray. We find those here and there who greatly encourage us by their interest and desire to see the cause prosper, and it is through these that we are trying, with God's help, to work on the others.

We have had numbers of applications for baptism, but on examination of the candidates we could not feel satisfied that they had gotten much in advance of the many who make our hearts so sore by their lack of any intelligent idea of or interest in Christianity, and so we have asked them to wait and learn. We have gone at the invitation of three villages where there have, so far, been no Christians, and have endeavored to present the gospel message to them plainly and earnestly.

Personally, we have great reason to praise God as we glance back on the year gone. He has led us and blessed us more than we can tell. In the early part of the year Mrs. Boggs became seriously ill, and so low that we despaired of her getting well again. Human means seemed powerless to do anything, and we brought the matter to the Lord, and He graciously restored her. In looking back we see that it was necessary that God should work in some such way, in order to teach us a lesson of trust and dependence on Him that we never knew before. And since we learned the lesson the way has been growing brighter and brighter at every turn.

Apart from Mrs. Boggs's illness we have all enjoyed good health. The hot season was especially trying to our little ones, but we have come through safely to the end of the year.

OOTACAMUND — 1895.

Mrs. Lavinia P. Pearce.

Mrs. Pearce writes:

When the year 1896 commenced we had four day schools, including the one in the compound, but after a few months we found the parents were unwilling to pay even an anna a month towards the education of their children, and as we knew they *could* do it very well we closed two of the schools temporarily, as we told them, hoping they would, after a time, ask us to open them again.

The boarding school also suffered somewhat from the attempt to introduce the "help-support" system. We have succeeded, however, in keeping the most of our older pupils, and they have assisted, as usual, in the out-door gospel work.

At the beginning of the year, and for some months after, our people were persecuted some-

what on account of a little pamphlet, written and published by one of our members, upon the subject of baptism. The Christians of other denominations determined among themselves to ostracize the members of the Baptist church upon every occasion, and they did all they could to break up our church by attempting to draw away our members. They succeeded in taking a few of the weaker sort, but we are thankful to say that before the year closed a much better feeling existed. This was partly owing to the fact that our pastor composed two poems, one on the parable of the "Prodigal Son," the other on the "Marriage of Isaac and Rebekah." Each of these poems is arranged as a service of song, and the pastor and evangelists have been called upon many times to give these song services. The wedding poem is often called for, not only by Christians, but also by heathen and Roman Catholics, and we think much good is being done by these poems.

In one of the villages where we had a school the people (all heathen) asked the pastor and evangelists to visit them and give the service of song on the "Prodigal Son." The whole village gathered together to hear it. The poem is somewhat lengthy, but these people listened attentively from 10 P.M. to 2 A.M., and after it was finished showed their appreciation of it by taking up a collection of Rs. 5 towards the publication of the poem, and asked that some copies of the book should be sent them. And more than this, these heathen people supplied sufficient food for two days to our workers, four in number, who visited them upon this occasion.

We have no baptisms to report during the year, but the good seed has been faithfully sown, and we look forward with hope for the reaping-time.

MARKAPUR — 1895.

Rev. C. R. Marsh and wife.

Rev. C. R. Marsh reports:

Quarterly Meetings. — In January at the quarterly meeting held in Cumbum the formal division of the field took place, and since then Markapur has held its own quarterly meetings.

It is not easy to at once realize the value and importance of these meetings at intervals of three months with our preachers, teachers, and other helpers, from either a spiritual point of view or from a business standpoint, as both devotional and business sessions fill up the four days the meeting ordinarily lasts.

Touring. — This is, perhaps, of equal importance, and we regret that hitherto it has not been possible for us to do more itinerating. When we first went to Markapur in 1895 to begin our work there, Mr. and Mrs. Newcomb undertook to introduce us to our new field in a very helpful and practicable way by taking us on a tour to the important places; but the coming of the heavy rains prevented us from doing more than visit the villages in the neighborhood of the town of Markapur. In February Mr. Newcomb and I started out to finish this tour, but after a few days I became so ill that it was necessary for me to return at once to Cumbum. Mr. Newcomb, however, greatly to the advantage of the work, very kindly kept on and settled disputes and inquired into cases which required the attention of the missionary.

Building Work. — This has occupied much time, and on account of having only raw coolies and but indifferent masons has been more than usually exacting; as far as practicable Christians have been employed. The foundation of the bungalow is in and the basement completed ready for the door-frames and the superstructure. Details regarding the mission house and the mission hall can be given best when these buildings are completed, and so I reserve them for another report.

Famine. — For some time the outlook was dark, as the rains held off week after week, and the fears of the people at length culminated in something very like a panic. But when almost dispaired of the rains at last came, and though the total rainfall for the year is considerably

low the average, sufficient fell to greatly improve the situation. There is unquestionably a arcity of food which will be severely felt by the poorest of the people, and a certain amount of stress is inevitable; but the situation is immeasurably better than would have been the case if ıe south-east monsoon had entirely failed. Exportation of food-grains to those parts of India here the distress is greatest has at times raised prices to famine rates, but this has for the most ırt ceased, and with only local trade prices are easier. Now we are looking forward with hope the time of the south-west monsoon, which we pray may come early with copious rains.

By way of conclusion a few words regarding the condition of the work and the prospects for e future may find place.

Without meaning that there is no room for improvement and no necessity for unremitting l, or that there is nothing at times to discourage and dishearten, we would characterize the ndition of the work as on the whole satisfactory, and the prospects bright and most encouring. We believe the village schools are steadily gaining in general efficiency, and that the ucational outlook is hopeful. We are patiently waiting for a boarding school for boys, which greatly needed.

We rejoice at the prospect of a lower secondary school at Cumbum. There are indications ıt the leaven of the Gospel is working among the Sudras; but the time of their coming into ɛ church is in God's hands.

Thanking the God whose we are, whom also we serve, for the goodly field wherein He has ıced us, and for the cheering prospects of bounteous harvests and sure reward of faithful toil d service, we earnestly pray that He will grant us health and strength to labor for Him many ars in Markapur.

GURZALLA — 1896.

Rev. J. Dussman and wife.

Rev. J. Dussman reports:

It is with feelings of gratitude that we submit this first year's report from this field. The ar under review has been one of beginnings. The larger part of it has been given to building ›rk, and it will be some months yet before we are through.

While thus engaged at home real evangelistic work has necessarily suffered; yet we have anaged to visit all of our Christian villages once during the year, and those nearest a number of nes. Now we feel acquainted with the field and with our Christians.

A revision of the church book was found necessary and has been accomplished. Some who ed a few years ago and others who have moved away were still found upon the roll, but now we now a little more of the whereabouts of our people. The field has been divided into smaller ortions and a preacher put in charge of each portion, with the responsibility of that portion rest-ıg upon him. This has already improved matters, and we have great hope that much good will ɛ derived from this plan. It is with pleasure that we notice an increase of spirituality among ıe preachers. All have pledged themselves to give at least one-tenth during the coming year. ollections have more than doubled over last year. The baptismal waters have been stirred ɔm time to time, sixty-four having been received by baptism.

In the western part of the field, where we had no worker and no Christians, I have placed a ın, with the assurance that his work is not in vain.

Our village schools have not done the work we wished to see. This is largely owing to a ·k of competent teachers, only three of whom have come up to the Government standard. The ıt, I am sorry to say, have had very few advantages, hence we do not see the improvement ong the children which we would be glad to see. We had hoped to open a much-needed ırding school the beginning of January, 1897, but have not the means, and so long as we st have incapable teachers or none we cannot hope for better work.

The caste people everywhere give us a listening ear and are very friendly, but as yet no one has had the courage to confess our Lord openly. The people in Gurzalla have come to the conclusion that we have come to stay, and their conservatism, to a great extent, has disappeared.

May it please the Great Shepherd of Souls to use us in leading these caste people to Him, and to build up His kingdom in this corner of India.

CHINA.

Reference has already been made in the general introduction to the present remarkable attitude toward Christianity throughout China. At some points the change from hostility to an apparently earnest desire to understand the new religion comes as a great surprise. Preaching places are crowded with attentive listeners as never before. Real inquirers are being numbered by the thousands, and invitations are constantly being received by our missionaries to send teachers or preachers to hitherto unvisited places. Results are appearing also in the increased numbers of baptisms reported at some of our mission stations. Our oldest and most experienced missionaries speak confidently of this change as the work of the Divine Spirit. The evidence of this is apparent, especially in some districts, in the spiritual quickening of native believers.

This religious awakening is accompanied by an increased demand for education. There is a desire to become familiar with Western knowledge and Western ideas, quite the opposite of the contempt with which these have hitherto been regarded. A vast movement has begun in China which betokens an opportunity for Christian missions which seems now incalculable.

The causes of this are plain to read, and they need not be dwelt upon. That the hand of Providence is plainly revealed in them all no one who recognizes God in human history will for a moment deny. The cry unto God of a generation for the opening of China is being heard. The lesson for the church to-day is an obvious one. It is simply this: since Almighty God has condescended to overturn "these walls of Jericho," there is nothing now left for His people but to enter in and possess the city.

Great responsibilities are now thrust upon us as a denomination. Our work in China, which for several years past has greatly needed strengthening, demands this at the present time with increased emphasis. The question is now a solemn and pertinent one. Will the churches composing the Union gratefully appropriate the rich blessings which God has bestowed upon our China missions by faithfully assuming the responsibilities these involve?

BANGKOK, SIAM — 1833.

Rev. H. Adamsen, M.D., and wife.

Dr. Adamsen sends the following report for 1896:

Our hearts are filled with praise and thanksgiving for the great blessings that have attended our labors during the past year. Warm Christian fellowship prevailed on every hand among the Chinese, Siamese, and Peguans, and we believe that the Lord has even greater work for us to do during the year 1897.

The most interesting event during the year was the arrival, on the eighteenth of May, of Nai Leh and his wife, who were sent to us by Rev. E. O. Stevens, of Moulmein, Burma, for the

Peguans of Siam. The result of our combined efforts has been the establishment of two new missions among the Peguans — one at Tapowlom, fifty miles north of Bangkok, and one at Paklai, five miles south of Bangkok, having a total membership of twenty-four by baptism since that time. A chapel has been erected at Paklai, and we hope within a month or two to have with us another native preacher and his wife from Moulmein, whom I am willing to support myself.

The members of the Chinese church have raised among themselves one hundred and twenty ticals towards the building of a new chapel, and they have also promised to support or partly support their own preacher during the coming year. This effort on their part, after many years of help from the Board, is an encouragement to us and an assurance of the Holy Spirit in their midst. I have made sixteen tours into the surrounding country and preached to great numbers both in the Peguan and Siamese languages.

We are hoping that this coming year we shall be able to build a chapel at our new station, Tapowlom. The members have shown their great interest. and have all offered to assist in the building. At present our services are held in the home of one of the members, the first man of the village to be baptized.

We are grateful to be able to report forty-three baptisms among the Chinese, twenty-four Peguans, and three Siamese, making a total of seventy for the year 1896.

In reviewing our work of the past year we have great cause to rejoice and be thankful to our Heavenly Father for the manner in which He has led us and the abundant blessings He has bestowed upon our feeble efforts. Surely the Lord is good, and His name to be praised by the nations of the earth.

East China Mission.

NINGPO — 1843.

Rev. J. R. Goddard and wife, J. S. Grant, M.D., and wife (in U.S.), Mr. George Warner and wife (in U.S.), Rev. W. H. Cossum and wife (in U.S.), Miss Elizabeth Stewart, Miss Helen L. Corbin, Miss Ella M. Boynton.

Rev. J. R. Goddard reports:

My chief work the past year has been the translation of the Old Testament into the Ningpo colloquial. Second Samuel, 1st and 2d Kings, 1st and 2d Chronicles, and Ezra have been translated, and are ready for the press. I have also served on a committee for the revision of the New Testament, which has finished its work, and the edition is now passing through the press. The proofs are sent to me for correction. The printing has advanced to the first chapters of Mark's Gospel. I have also superintended the translation and printing of the International Sunday-school Lessons for the year.

The departure of Mr. Warner in April put me in charge of the treasury, the care of which, with its attendant duties, the mails, purchasing and forwarding stores for our inland stations, etc., has taken considerable time, and has confined me somewhat to Ningpo. I have, however, made five trips to Chusan, four to Jili-z-kong, and one each to Nying-kòng-gyio and Si-u; the last two were made for Mr. Cossum, whose health did not permit him to go. Whenever other duties permitted, I have gone during the week to our chapel in the city, which is open daily, where we generally have audiences of from thirty to fifty, and almost always very good attention.

Mrs. Goddard has taken charge of the two day schools for boys and one for girls in connection with our work, and by her careful superintendence has stimulated the native teachers to better and more faithful work. I have looked after the boys' boarding school, giving a review of their work each week, and occasionally do a little instruction in some of the classes. Mrs. Goddard instructs them in vocal music, and also has two or three pupils learning to play the organ.

The daughter of Mr. Yiao, the pastor of the West Gate Church, has made good progress, and is able to accompany the singing in the church; but in general the Chinese are not a musical race.

On the first of October I turned over the work in Chusan to the care of Mr. Viking. He still has his family in Ningpo, but purposes spending considerable of his time in Chusan. During the coming year, in Mr. Cossum's absence, it may be necessary for him to take charge of Mr. Cossum's work, or a considerable portion of it. Meanwhile he can be looking for a suitable home in Chusan, and can decide from personal inspection whether or no the field is of sufficient importance to be occupied permanently by a foreign missionary.

While our work has been uninterrupted and there have been many encouraging indications, — an unusual attention and seriousness in listening to the preaching, and frequently a marked desire to hear the Gospel, — the number of conversions and baptisms has been small. There is a conviction in the minds of most missionaries, and of the native preachers, that the time of large ingatherings is at hand. Yet the blessing tarries. The week of prayer has been observed in the native churches, as well as by the missionaries; the attendance has been good and well sustained. Though no marked interest was shown, the influence has been stimulating and will affect the spiritual life of the churches.

The West Gate Church voted at the beginning of the year to ask for no precuniary help from the Missionary Union. It has been a hard year to begin the experiment. The dollar is fully 20 per cent. less in value than a year ago. Hard times have driven several of our best paying members to other places to seek work. It looks as if they may close their year in debt. But we are determined to keep on in the new way, whatever may happen.

Miss Stewart writes:

The retrospect over 1896, while by no means bright or cheering to a missionary heart eager to see the world brought to Christ, is yet filled with thankfulness for many lessons learned both with regard to the work and one's own spiritual life. For just how closely these two are united only experienced workers in the vineyard know.

The Holy Spirit of God has been very markedly present with the missionaries in Ningpo these past few months, showing faults and shortcomings and suggesting new lines of work. He has not yet, however, found admittance into the native churches, so we have no revival to report. But it is coming just as sure as we are faithful.

Bible Women. — There have been three at work during the year. But the number is often augmented by one or two Christian women.

Last March we opened work near large cotton mills newly erected for work among the women and children there. Opened by women for women, the first fruits have been two men. One of them is in easy circumstances, and has constituted himself preacher, witnessing a good confession and seeking to lead others to Christ.

Mrs. A. J. Li came to us last spring in answer to prayer, and is proving a woman after our own heart. About the same time I had rented and fitted up a boat in which to itinerate, so she went with me everywhere. The boat is a very decided help even if it adds not a little to the burdens hard to carry by a single lady missionary; in fact, travelling made comfortable — that is comparatively so — is part of the secret of evangelization.

Children's Work. — By autumn we had added another worker to our passenger list, viz., Miss S. M. Dzin, aged nineteen, from our Girls' Boarding School. She gathers some of the heathen children in a village together, and teaches them a text of Scripture from picture cards while we talk to the women. When they repeat the text they get the card to take home. This is a new method, which, well worked, would evangelize the rising generation in a few years; and probably Miss Boynton will give herself wholly to it in future. In Ningpo city we have Sunday-schools for street children, with an average attendance of one hundred scholars. These

ed a foreign superintendent, so are limited in number to three at present, but we will go on ding.

Miss Corbin writes:

There have been thirty-two pupils enrolled in the boarding school during the year, but no ptisms to report. This, however, is due more to the fact that all of the girls are already Christ- ıs except the very smallest ones, than to a want of blessing in our midst, for we have evident it of the Spirit's presence with us, and the girls have been steadily growing in faith, love, self- ıtrol, unselfishness, and a desire to help in giving the Gospel to others.

Each girl daily commits to memory a portion from the New Testament, and has one lesson reading from the Old, — coming to me for questioning and explanations as soon as they have ıstered the Chinese hieroglyphics in the day's lesson with the native teacher. Another class s just completed memorizing the whole of the New Testament, and are beginning to formulate writing what they believe to be the teaching of God's Word on different subjects and doctrines, ring references for their authority, and I am often surprised by their clearness of thought. We nsider the Bible lessons the most important part of the day's work, but they also have temper- ce, physiology, and hygiene, as well as geography, a little history and elementary arithmetic, d their industrial work.

One of the older girls has a class in Sunday-school of small girls from Christian families, ıile another has a class of little heathen girls she has gathered in from the neighborhood. One the oldest girls, Saen-may, is working with Miss Stewart this year. She goes about with Miss ewart and the Bible women, and while they are engaged in talking with the women from house house, Saen-may gathers the children about her, teaching them a verse of Scripture. Miss ewart is to have two other girls from school to help in the same way during the first month of ıinese New Year. Other girls are doing same work while at home in the country for holidays.

Miss Boynton writes:

The past year has been my second here, and I have been making beginnings in just such ıristian work as you at home are doing easily — beginning to call upon the Christians, to take rt in the women's prayer meetings and in Sunday-school. A part of the time has been spent study, and sickness has used some of this winter. The first year's examination came just er last year's report, and the second will come soon. With the Christian women I have gone ıong the heathen some and tried to talk, and the women have made me understood when I ıld not do it myself. As I see how much God has given me for body and soul, and the verty of the Chinese life, I think, Why have I all this? — and I do desire to yield all to His use ıo gave it.

SHAOHING. — 1869.

:v. H. Jenkins and wife, Rev. W. S. Sweet and wife, Miss Mary A. Dowling (in United States), Miss Lillie A. Snowden.

Rev. Horace Jenkins sends the following regarding the Theological School:

Wholly released during the year from cares from without, I have been able to give my tire time to the Theological School.

The question of *self-support* just now agitating the churches of the Eastern China Missions s operated to discourage young men from seeking the advantages of our school. Fearing lest ıen they shall have finished the three years' course they may be obliged to engage in secular ıployment until such time as they may be able to create a religious interest sufficiently large to ıure their support instead of being taken into immediate employment by the mission, they are ite loath to throw up any employment they may now have to enter our school. While this ıy tend to secure a better class of pupils, for the present it prevents any special addition to our

numbers; and this would seem, in the diminished number of prospective laborers, to affo promise of any near enlargement in direct mission work. There is, however, among the c I am told, an appreciation of the merits of our school, and a desire to make use of its ad as fast as worthy men present themselves.

It is worthy of record here that we have in school an unmarried middle-aged man the second year, who wholly supports himself. Some years since, the Shaohing churc own option, worked a small station outside of the city. Tsiang Veng-tsae here heard the G the first time. After visiting our city chapel later, his interest in the Gospel ripened into tion. He was finally baptized by Mr. Mason at Hangchau, and, throwing up his co with the Shaohing magistrate's office, he entered our school to pass the three years of his own expense. His example in this respect, and his Christian deportment, are admira

Early in the year I opened a chapel in the city on the East street, at a place called Bao kéo, — *i.e.*, "The mouth of the Alley of the Bao family," — placing in charge Mr. Kwee the oldest Shaohing Christians, an early pupil of mine and a former instructor in the T ical School. Preaching at this chapel has been maintained through the year, Mr. Kwe assisted occasionally week days both by Brethren Sweet and Copp, and on the Sabb pupil from the school. The hearers are largely passers-by from the country as they city on business. Mrs. Jenkins has made occasional visits with her Bible women to this of the city, visiting the women at their homes, while Miss Snowden has inaugurated at th a weekly meeting for the women of the neighborhood. Wishing, if possible, to acc something more definite for the women than she could in some cases hope to do from h house visitation, she caused a placard to be posted at the chapel door inviting the wome district to meet her and Mrs. Du at the chapel on a certain day of the week. The plan ing successfully as the year closes.

I have continued the usual Sabbath morning services for the little Christian comm our school compound through the year, when not infrequently some few interested ones from among our neighbors. In the afternoon public services are held in the women's c our great gate. This service is attended by all the Christians living in the vicinity of th associated with us in Christian work or otherwise, and, as a rule, large numbers of pas both men from our section of the city and others from the country bringing their sr purchases, come in to listen for a season. Frequently groups of women who have h Gospel at some time from Mrs. Jenkins or Miss Snowden and their Bible women, or w been won through the gift of a little medicine or some kind office of healing, con show their appreciation of the truth, or it may be to beg for a little further medical atter possibly with the hope of securing a quiet ramble through our pleasant grounds and a our homes; but to all such the Gospel is preached.

The work of each Sabbath really commences with what we are pleased to call Mis den's Sunday-school, held in the women's chapel between nine and ten in the n Hither, at the ringing of the bell, all the Christians on the compound, male and female. Presently cheerful songs of praise to the Christian's God ring out, with the hope of drawi children from the street. The success is only partial, but men have been enticed, an times women, when the Christians select their pupils, and the work of the hour for Ch his Gospel is pleasantly passed.

Rev. W. S. Sweet reports:

This, my third annual report, may properly be termed a report of beginnings, fo has been. Our first opening was the gathering of our workers and, after prayer, selecti places where we thought wise to open stations.

Our first attempt was at Tong-p'u, where we were very hospitably received and c invited to dinner. A bargain was soon closed for a building, but no money paid dow

ıney was to be paid the next day. We found, however, that the next day had brought a dif-ent state of mind and the money would not be received. No other word was given than that : neighbors refused to have a chapel near them. Another day's search revealed the fact that ıd had better things for us in another part of the city. This place was rented and found to be ıt where the people in large numbers would attend. The year has given large audiences and e or two who have really seemed to accept the doctrine.

Our next attempt was at Teo-men, where every effort was thwarted by the unwillingness of : people to receive the Gospel. Our faces were then turned to Mo-san. The bargain was ısed and money paid, when a crowd rushed up and asked the proprietor if we would pay theatre ıney. That is a form of idol worship, and all we could say was "No." The owner seemed ıred out of his wits, and all that could be done was to take the money back and get out of the ıwd as quickly as possible.

We were discouraged, and this drove us to God in prayer, which brought the man to our house : next day, when we closed the bargain and secured an opening. Soon after we located a :acher there and began regular visits. Soon all manner of lies were in circulation of the terri-: deeds of destruction and death carried on in this chapel. Scurrilous notices were posted, and :rowd came one day and insulted and beat the preacher in a terrible way. Thereafter a league :med to be made which prevented any one from coming to the chapel. This letting alone con-ıued two or three months, but visiting from house to house broke it up at last, and now for ree months attendance has been quite good. There are two or three who seemed interested, d we hope for conversions.

The third opening for our hand was the Hangchau work. Brother Mason turned this over me early in September. In order to strengthen our work we rented a chapel in a neglected rt of the city and changed the Shaohing pastor to Hangchau. The man formerly in charge the work at the main chapel was put into the new chapel. Early in December the rented apel was burned down and all the furniture therein. This stopped work there, and on account several acts of the preacher, both before and after, we conclude it was a just retribution for eating and other bad conduct; yet it almost seemed that God thwarted His own work. How tle we know the Divine mind in such cases!

On account of the needed changes to open so much new work, there has been a spirit of ır and distrust on the part of the natives; for I find that the natives, like some foreigners, feel ey own a certain position after having occupied it for some time. We are more than thankful say that all this spirit seems to be taking its flight and we have had blessed meetings of late.

In results that can be counted there has not been much: five await baptism and one has :eived the ordinance. We look forward to the coming year with a trusting faith that God will t the sickle into our hand.

Our Sunday-school, young people's meetings, and prayer meetings have all been well tended, and the interest is good.

Mrs. Sweet has kept busy with school work, translating with her teacher, working amongst e women, and in correcting proof and setting type in the printing-room.

I must not close this report without reference to the printing, for this, too, is work begun is year. Our little "Greetings" has been sent out four times, and we would that it had a wider ·culation. The two new departments, the Central China Department and the Southern Baptist :partment, will be followed by still others not yet announced.

The "First Lessons in Chinese," printed in Roman, is in constant use in our school. Our ·mnal is also used in our Sunday-school. The "Help for the Morning Watch" is just out, and ıy lead our preachers to a more constant study of the Word.

KINHWA — 1883.

S. P. Barchet, M.D., and wife, Rev. T. D. Holmes and wife, Miss Annie S. Young, Miss Clara E. Righter.

Dr. Barchet reports:

As early in the year I handed over to Mr. Holmes the country stations I was in charge of, I shall confine my report to medical work, to which my time was mostly given. The hospital and dispensary were kept open throughout the year. We have been enabled to repair and put ceilings to all the rooms upstairs and most of the rooms on the ground floor, fitting them with glass windows, a luxury for Kinhwa people. We can comfortably accommodate thirty in-patients, and have room besides for students, helpers, and ourselves.

The hospital was patronized by an increasing number of in-patients. Last year we received 160 in-patients, this year we treated 228. Out-patients' visits last year amounted to 6,200, this year to 3,582; this smaller number is accounted for by my giving up country stations. Confining my work to the hospital has given me more time to attend to in-patients and to teach a class of medical students, now numbering four.

We have morning and evening meetings with the in-patients, who rarely fail to be present when able to leave their beds. I take the men, and Mrs. Barchet meets with the women. That the truth thus sown is not in vain is shown by some of them buying Scriptures from us and other helpful books; others, who cannot read, have come repeatedly after they were cured to learn more of the truth and to join our Sunday afternoon Bible class. That some of these have accepted Christ we have evidence in their changed lives, but how hard it often is to break with time-honored customs, to openly confess Christ, was shown by a recent in-patient who expressed faith in Christ with the remark, "If I could only remain within the hospital walls for the rest of my life it would not be so hard to lead a Christian life, but living amongst my friends and relatives it will be next to impossible." God has begun a work in several of our in-patients, who are not far from the kingdom, and we believe that before long they will come out openly on the Lord's side.

Through the hospital work God has also opened our way to reach the gentry and officials, who are becoming quite friendly. Last year the Prefect (our highest official in Kinhwa) did his best to quell a threatened disturbance at Mao-deo, one of our country stations; recently he did something more for us to protect our native Christians from being molested by heathen neighbors who have repeatedly attempted to force native Christians to contribute toward heathen rites and festivals, idolatrous processions, etc. He issued a proclamation throughout the eight districts over which he has jurisdiction, so that not only Christians of our mission, but those of other denominations, are equally benefited.

Of the various diseases treated, those of the eye predominate; next in frequency come skin diseases, gastric and rheumatic troubles, fevers, dropsies, abscess, cancer, leprosy, and so on. In one case we removed cancer by operation for the third time within two years, the patient still surviving; lepers came for treatment, but without separate accommodation for them not much could be done for these unfortunates.

Since opening of the hospital we treated sixty-six opium patients who came to be cured of their bad habit. We had fully as many applications for help to save attempted opium suicides. In several of these cases we were called too late to be of any avail, but in the majority of cases life was saved. The suffering and misery which this deadly drug has brought to the Chinese can never be fully told; in what respect it can be "a boon to hard-working people" I have not yet been able to see.

Through help given by the Bible societies, we have also been enabled to circulate a large number of Scripture portions and other Christian literature. This quiet seed-sowing has been

carried on with hardly any opposition from the people, and will bear fruit in time. We have also found picture cards most useful to carry Bible truths to the homes of the natives. A gentleman who called to-day was struck with the text on the back of one of these pictures and begged for it, not for the picture, but for the text, the truth of which had struck him.

Rev. T. D. Holmes reports:

It is difficult to sum up in one brief letter the events of a year in the churches on so broad a field. The main general aim has been to confirm the Christians in the faith. To this end we have tried to impress upon the minds of the people the importance of the study of the Scriptures, the duty of living up to our professions, and the privilege of the indwelling Spirit.

To get the people interested in the Scriptures the preachers and evangelists have been called together to first pray and study and plan. While we have no organized Sunday-schools we have tried to have the Sunday-school idea carried out in all the churches. The people have been provided at low rates with helps to Bible study, and the preachers and elders have been encouraged to do all they could to spread a knowledge of the truth among their congregations.

Much effort is needed here as it is everywhere to get the Christians to live the Gospel. We have endeavored to hold the people to the Scripture commands, and the example of the Lord Jesus has been faithfully kept in view.

The longer I work with these people the more I see the force of the Scripture expressions, "weak in faith," "babes in Christ." Hence the conception of an indwelling Holy Spirit witnessing and acting with their spirits is to many rather an ideal unattainable by their present weak faith. Still in spite of the hinderances of the evil one I believe the Spirit does work with these churches, and dwells in the heart of many a poor weak brother struggling against sin, though he may not be conscious of it. I try to visit each church once in two months.

As a good step in the direction of self-support I have been trying to encourage the churches to provide their own meeting-houses. We are glad to notice that the church at Maoteo have subscribed about forty-five dollars towards a church property of their own, and will soon have completed a purchase now under negotiation.

Within the city and vicinity, with two evangelists we try to reach all the people we can. Early in the year when I had only one evangelist he used to take a volunteer helper out with him one day in the week to visit among the neighboring villages, carrying the Gospel to many who could not otherwise be reached. I hope soon to arrange to go out with the evangelists. We expect to go forth two by two, as the disciples and early Christians did. Thus we are enabled to sow the seed and help water the garden of the Lord, but unless He gives the increase all will be in vain. We need the earnest prayers of our friends that our efforts may be owned and blessed of the Lord.

Miss Righter adds:

The year has been full, for me, of city and village work amongst the women. My Bible women and I have visited most of the homes within reach of us, and found many who were not only willing to listen, but who were *trying* to understand how to believe the Gospel. The year past has seemed the most hopeful of all, and I fully believe the wave of conversion that has visited other parts of China is just coming to this place. Villages that for years past would have nothing to do with us have this year opened up to our work, and homes where we have previously met only closed doors have bid us welcome. The Christian women have done nicely in their studies also, both at home and in my Sunday-school, and some of them have helped in the village and city work. There is much to encourage us for this new year, so pray with us, please, that *all* our hopes may be realized, and God's people may come out from amongst the heathen.

HUCHAU — 1888.

Rev. G. L. Mason and wife.

Rev. G. L. Mason reports:

Bright Outlook. — We praise God for countless blessings during the year. We trust in the promises of the Word and not in appearances; yet things have never looked so hopeful at this station as they do now. More people than ever are seriously interested. Such have just had much instruction in a series of evening meetings during five weeks. More people than ever admit that God's claims are right; more Gospels have been sold; more Christians are daily testifying of a present Savior's power and love; and twice as many are praying in Huchau city as ever before. The total number of believers appears a little less than last year, for the Hang-chau church is now reported from Shaohing. During a welcome change of scene at the hills during the summer we did no less work, but were able to preach to the people of many villages who hear the Gospel at no other season. Scores of our people have pledged against tobacco and strong drink.

Dông-si. — After three years' work the first convert has been baptized, an earnest man who is a lover of the Scriptures, and who bears persecution patiently. The preacher, Mr. Cash, has also done much work in the country round. This busy city, with steam silk factory, telegraph, converging native express and steamboat lines, and very populous suburbs and surrounding country much needs a missionary family.

Self-support. — This is urged on every convert from the first. All are taught to testify and to lead meetings and to give. We hold it truth that after a fair start is made the more *true* converts there are in a field the less demand there should be for American missionaries. But you should help us get a start! Our country church at Zông-pah has generously relinquished the services of the preacher whom they support in part. They conduct their own meetings without expense to the mission, and the preacher is opening up new work in Hiao-fung, a populous county of Huchau Fu, in which there has not been one native Christian living till now. There are churches in New England, too, which would be more vigorous if the members led their own meetings and sent their young pastors to China.

Showers of blessings have fallen in T'ai-chau, a fu of this province. The revival began in connection with some marked cases of bodily healing in answer to prayer. Five hundred have been immersed there this year. Such showers will also fall in Huchau. Hearts joined in believing prayer are expecting that people of all ranks, classes, and callings will soon accept Christ's kingdom inwardly in their hearts, and look for the kingdom outwardly at His second coming. Now, will the wealthy American Baptists come over and help us with *three missionary families* in 1897?

We have toiled all the night and have caught something. But the Master bids us launch out into the deep. He will cause us to inclose a great multitude of fishes.

One missionary family to live at the East Gate, in the vacant mission house, now in good repair and repainted; one family to work neglected parts of this great city; and a third to enter in and reap at Dông-si. This is a modest request, and a just one, if we remember that in other o our Asiatic fields some towns of only a few hundreds or a very few thousands of people are occu pied as stations, while here are we alone, one family in Huchau city, with 70,000 idolators, an with easily 200,000 more in the country accessible to us, who do not hear the word of life fro other missions.

CHUSAN — 1896.

Rev. C. F. Viking and wife.

Rev. C. F. Viking sends the following report:

As a report of my past year's work I have not much to say. I call this year my first on th field. I have spent one year and three months in all in Ningpo.

Last October Rev. Mr. Goddard handed over to me the charge of the work in Chusan. Chusan, a group of islands some forty miles east of Ningpo with about 250,000 inhabitants, was decided by the Board to be my field. I might mention here in connection with what Mr. Goddard is stating in the first issue of "East China Greetings" this year under heading 1866, "The church at Chusan sent an appeal to the Baptists of America for a missionary to be stationed on the island," that I was born the year after, in 1867.

For some time I have been thinking, praying, and planning about the work, and I felt strongly that it was my duty to spend much of the time in 1897 among the people on the field, and also to go about and get in touch with all the important places.

My plans have now been changed a little because of Mr. Cossum's home-going, which came on very suddenly. I was asked to look after Mr. Cossum's out-stations, which means about four working centres with churches, and some of these with a number of smaller centres where work is prospering. I felt it my duty and privilege to step in and be used. I shall not be able to spend so much time in Chusan this year as first thought, but the work will be looked after and the Gospel preached.

As I look on into 1897 and glance over the wide field, I find myself not without work. I praise God for the work He has given. I have the last year been blessed with a stronger body than any previous year, in China and America.

South China Mission.

SWATOW — 1846.

Rev. Wm. Ashmore, D.D., and wife, Rev. S. B. Partridge, D.D., and wife (in United States), Rev. Wm. K. McKibben and wife, Rev. Wm. Ashmore, Jr., and wife, Rev. J. M. Foster (and wife in United States), Mrs. Anna K. Scott, M.D., Miss Mary K. Scott, Miss M. E. Magee (in United States), Miss Harriet E. St. John.

Dr. Ashmore sends the following summaries:

These summaries are for three mission centres, *Swatow*, the *Hu City*, and *Kityang City*. Detailed reports are sent you by the individuals at each station.

Baptisms and Inquirers. — During the year 110 persons have been baptized at the different stations. Inquirers reported sum up to three or four hundred. But here we reckon with caution.

Stations Old and New. — Old stations, thirty-one; new stations opened during the year, three. There are also four "places of prayer," *i.e.*, private houses arranged for public worship.

Old Chapels Enlarged and New Ones Built. — Enlargements have been made at three places to provide more room and better accommodation. We hope to enlarge at several other places during the coming year. New and commodious chapels have been built at three places, a great advance in style and capacity over some of our older chapels.

Ground Purchased. — In four places ground has been purchased to meet our growing needs. The costs have been met from private funds. In one other place land for a chapel has been given by native donors.

Preacher and Teacher. — Ordained, two; unordained, eighteen; head teachers, four; village school teachers who serve also as preachers on Sunday, eight. Pupils in all the schools including the girls' school at Swatow (or Kakchieh), 173. Village schools are always small, ten being a common number. This is the Chinese system, but we intend to improve upon it, arrange for training more in classes, and otherwise adopt the system better for our use.

Bible Women. — During the year fourteen have been in active service. There has been also a class of nineteen women studying at the central station to fit them for future usefulness.

Hospital Work. — There are two hospitals, three dispensaries continuously kept open;

there have been five medical students, three of them graduating after a three years' course, who are now rendering efficient service. The "in-patients" have been 915, while the "applications for treatment" have been 20,978.

Biblical School. — Number of students during the year, twenty-six. Out of these six have been two years in the class as required; four of them will be engaged in permanent work, the others not yet settled; seven others, graduates of the middle school, have been in the class temporarily previous to taking charge of village schools. Others will continue in the class next year. From some of the number, enrolled as "transients," we do not expect much beyond improved usefulness at their own homes.

Contributions. — We have not done ourselves justice in the past. The churches have not reported all their gifts. This year we have taken pains to get fuller reports. The moneys contributed by the Chinese themselves for church building and all purposes amount to nineteen hundred and sixty dollars. This does not include various gifts by missionaries which would swell the amount some five or six hundred dollars more.

April School for Biblical Study. — This was devised for the benefit of all our preachers and teachers. It is needful that they should have an occasional time for study.

Progress made in Musical Culture. — This has been very marked among the preachers and teachers. For the first time in their history they have evinced a desire and a capacity to manage the four parts.

A General Information Society. — This has been organized for the purpose of getting them better informed about events of the day which affect the well-being of themselves and their nation, and the general uplift of mankind towards the kingdom of God.

Printing. — After the blocks are cut, printing in Chinese is easily and cheaply done. We have a little place for that kind of work. Two men are employed and we print all our own hymn-books, and expect to do considerable other printing by and by.

Bible Revision and Translation. — Steady progress is being made towards the accomplishment of our long-cherished purpose to have the New Testament put into the colloquial of our people; and also in a size of print that can be read by old people. The Revelation has gone through the press and is now in use among us.

Visits to Country Stations. — These have been fully and faithfully made by various members of the mission. The one older member of the mission has been kept here on the compound, but the others have been, some one of them, perpetually on the move, and sometimes all of them have been away at the same time. Every single one of the stations has been cared for to the very best of our ability.

Spiritual Uplift. — This has been general and conspicuous during the year, especially among our preachers and teachers and Bible women. More conviction of the truth of what they believe, more confidence in the outcome, and greater boldness in maintaining a Christian profession have characterized them as a body.

Notable Events of the Year. — The Ko-Khoi affair took up a great deal of our time for a while. Some government proclamations in our favor have encouraged us. The transformation that China has entered upon of course stirs us all profoundly. We are all on the watch tower.

Projected Movements. — We have several in contemplation. We want to enlarge our operations in every direction to meet the new conditions that have opened before us. We want to increase the number of our stations and the number of our preachers, and we want to enlarge our schools. We must enlarge; we cannot contract.

Rev. Wm. Ashmore, Jr., reports:

Sixteen country stations have been under my care during the year. A review of the work at these stations, at the end of the year, shows on the whole a good degree of progress. At

twelve of them there have been baptisms to the number of forty-eight in all; and at some of the others where there have been none baptized there are new hearers. At some of these stations there has been a marked increase in the attendance and interest.

At the large district city of Chao-yang the work has taken a fresh start. Our rented chapel there had to be given up some years ago, as the owner wanted possession. Since then the little band of Christians had met in the shop of one of their number. At the beginning of the year they asked for a day school, for which they thought a place could be secured with less danger of opposition than if it were to be used simply for a chapel. At the same time it would serve them for a chapel on Sunday. They were successful and no trouble followed. God's blessing has been with them and with the young preacher sent to them. New hearers have gathered, and of these five had been baptized up to the end of the year. Further, while the city was visited by the plague during the early half of the year, and large numbers of the people died daily, all of our people were spared.

At Kham-e a chapel has been built at an expense, including the ground, of $375, of which all but $100 was given by the people themselves. Not all of this sum, however, was subscribed within the year: part of it had been accumulating for a number of years with this very object in view. Our people had heretofore met in a room belonging to one of their number.

At Gush-sia the chapel has been changed and enlarged at an expense of $225, of which all but $80 was given by the members themselves, and during the current year. Three of our young preachers belonging to this station and receiving from $4.50 to $5 a month subscribed each two months' salary.

We have had country schools at eight of the stations with an enrolment of 101, of whom about three-fourths have been from Christian families. The contributions of the people towards the support of these schools have been $165. The end of the year finds a very decided increase of interest in the subject of these country day schools, with applications for sixteen for the new year, more applications than we have available teachers.

The boarding school for boys has had forty-seven on its roll with an average of thirty-one boarders and eight day scholars. We are impressed with a new sense of the importance of this school as a part of our mission plant, as we see the demand for properly trained teachers for the work in the country. The supply must come from the school here. We do not believe at all in employing heathen teachers for our country day schools. And men educated in the ordinary schools of the country are even after conversion far from satisfactory for our purposes. The old ideas and old methods are too deeply rooted to allow of their ever becoming first-class teachers for us.

The boarding school for girls, under Mrs. Ashmore's care, is also doing for the young women of the church a work the value and importance of which are already apparent, and sure to become more and more so as the years go on. The number enrolled has been twenty-five.

At the beginning of the year a start was made in the work of revising our colloquial Scriptures, and one Gospel with part of another was done, when the Ko-khoi troubles broke upon us, and demanded for months our whole strength and attention, up to the middle of the summer. The strain proved too much for me, and it was thought best that I should take the change of going to Japan. Reluctantly I relinquished the hope I had cherished of resuming in the summer quarter, when I could more fully command the time and help of the compound teachers, the work of revision which had been interrupted in the spring. Three months were spent in Japan, during which time I met the larger part of our missionaries in that country, whose kindness to me I most gratefully recall. Strength was regained, and I was again ready to take up the work that had for a time been laid aside. My return to Swatow was somewhat delayed that I might await the coming of my wife, who had been home to the United States to take our

two children. We both acknowledge God's great goodness to us in a year crowned with His mercies.

Rev. Wm. K. McKibben reports:

The stations in my care have shared in the advance of the mission and in the widespread gospel movement now arising in the southern provinces of the empire.

Lai-pu-soa, a market town, of special interest to the writer because there his first missionary efforts were made twenty years ago. A year or two ago all there was to show for twenty years of hard work was a discouraged company of about a dozen members. By the beginning of this year matters were beginning to brighten. A few months more, and the growing congregations crowded their little house. A new house became necessary, and is now being built, largely by native contributions. Eight have been baptized this year. In contrast with the slow but finally successful development at this place is the rapid growth of the church next to be mentioned.

Kuan-po, a stopping-place for river steamboats. For many years there had been a family of Christians here, members of a station about five miles away. They held occasional Sunday-school services in the loft of their house, where several young men became Christians. At the beginning of 1896, with direction and help from Mr. Ashmore, they rented a little house and started a day school, also holding meetings on Sunday in the school-house. The effort was greatly blessed. More conversions took place, and before the middle of the year the growing congregation overflowed the house. With a little help from neighboring churches they raised $446 toward a new building. Dr. Ashmore and Miss Scott helped with personal gifts, and within a year from the day when their school was opened, a beautiful and commodious house of worship has been built and dedicated, standing conspicuously close by the steamboat-landing. The number baptized here during the year is five, with many more inquirers.

Nam-koi, a large village. A year ago we had a few inquirers and one church member. Some of her family and neighbors were won by this sister's efforts. A congregation sprang up, worshipping at first in her house. Then an old house abandoned as haunted was secured and fitted up. There is now a congregation of about forty professed believers, of whom eight have been baptized the present year.

Ko-Khoi, reported a year ago as just entering on entire self-support. Throughout almost the entire year this devoted band have been in the furnace of persecution. Not from those known as heathen; our enemies now are the Catholics. Space does not allow a rehearsal of how they let loose upon our people an outlaw for whose arrest the mandarins had offered a reward; how our people had to fight a night and a day for their lives and their homes; how for a month they were in a state of siege, the enemy restrained only by the presence of several hundred soldiers; how our deacon and schoolmaster were thrown into prison on capital charges manufactured against them; and how throughout half the year almost our whole mission abandoned other work to plan and toil for the deliverance of the prisoners and the protection of our people. Through many marked providences of God, by His blessing on our efforts, and through the generous help of representatives of the American Government, the principle of religious liberty has been upheld, and our people have been maintained in possession of their homes. Our American representatives responded with unstinted assistance. I would record in particular an expression of profound gratitude to the Hon. Charles Seymour, formerly of La Crosse, Wisconsin, for many years consul at Canton, the friend of every American missionary, and a helper in every good cause.

The church at Ko-Khoi came out of the furnace unscathed. They all held together; they kept up their self-support, though daily suffering loss and robbery; and now that order is restored their congregation is increasing. Only one has been baptized, but others will follow soon.

At other places, as well as at Ko-Khoi, the advanced ground taken by the brethren a year ago in the matter of self-support has been fully maintained. Besides raising $700 for building

hapels, the churches I am reporting have contributed $217 toward support of preachers and eachers, equal to a third of the salaries of the force of preachers and teachers on this part of he field. These native contributions will make it possible to carry on our enlarging work without asking enlarged appropriations.

Besides the churches named, ten other churches and stations, mostly smaller, have been in ny care. Some advance might be specifically reported from several of these were there space. There are also about ten neighborhood prayer-meeting places, several of them on the way to develop into churches.

My direct personal efforts, like all the work, have been much interrupted. Three extended ourneys in behalf of Ko-Khoi took a large part of the spring and summer. Two of these journeys were to Canton, the provincial city, and one was to the capital at Pekin. I have baptized ineteen persons at five places in the country. These and others who have been baptized, together with various particulars, are included in the full statistical tables of the mission prepared y Mr. Ashmore.

For all the mercies of the year, and for the tokens of yet greater blessings in coming years, would ask the friends at home to join the missionaries in expressing profound gratitude to God.

Mrs. Anna K. Scott, M.D., reports with regard to her medical work:

One hospital, 2 dispensaries, 5 students, 4 assistants. In-patients, 513. Total applications or treatment, 12,075.

Two small hospitals have formerly been reported at Kak-chieh and one at Kit-yang. The wo at Kak-chieh will henceforth be known as the Kak-chieh Hospital, as they are now entirely nder one supervision, and Dr. Bixby will henceforth report for the Kityang medical work.

In October three of the medical students completed the regular course of study, and are w rendering good service as assistants. As they are Christians and the sons of preachers, we pe they will be as zealous in evangelical work as they are in the healing of the body. These ng men have been self-supporting throughout their entire course of study.

Faithful work has been done by my assistants, and all patients have had the way of life ted out to them. Many have declared themselves believers, and some have entered the ch, but the majority, having received medical and surgical healing, have not returned to give y to God. We are often constrained to ask, "Were there not ten cleansed? Where are the ?"

The work in behalf of opium-smokers is encouraging. Sixty have been cured during the ear, and by far the greater number of those cured in former years are still free from the deizing habit.

The yearly increase of leper patients is a sad indication of what the future of China must be Government does not wake to the importance of a strict segregation of all afflicted with athsome and incurable disease. Our remedies can only relieve their suffering. The aim medical missionary is to heal the sick, relieve physical distress, comfort the sorrowing, d each soul to trust its all in the hands of the Great Physician.

iss Mary K. Scott reports for the Bible women's work:

ring the year 1896 the work in this district has made an advance in several directions. feeling of prejudice against the foreigner seems to be giving place to a more friendly In many places the people now flock to our chapels and become regular attendants vices. This change affects the work among the women also. More homes are thrown the entrance of missionaries and Bible women, and closer attention is given to the of the Word. For many years we have had only the "mercy-drops;" we now hope me has come for "showers of blessing."

The Bible Women. — The past year fourteen Bible women have been employed. These women have worked 2,842 days. They have been stationed in all parts of our field. When they have entrance into the homes they prefer to talk quietly to the women inside. In case no invitation is given to enter, they are forced to talk in the streets. Some of the heathen are superstitious about Christians entering their houses. They say their gods will run away if a "worship God person" comes in. Often the Bible women, going for the first time to a village, have no invitation to enter the homes, while afterwards many chances occur to talk to the women in their own apartments. Then again, it sometimes happens that women who are most cordial in their reception a first time will close their doors in the faces of the Bible women on a second visit. We usually find in such cases that the men are to blame. When they learn that a Bible woman has been talking the "Jesus doctrine" in the house, they order the women not to receive them again. The work of the Bible women in going from house to house and village to village, comforting and strengthening the Christians, and bringing the light of the Gospel "to them that sit in darkness and in the shadow of death," can be better pictured than described. The discouragements and reproaches which they receive are many, but they show a remarkable patience in all their trials. During the year three Bible women, Lau-sit, A-niu, and Sai-ngo, have been put on the retired list. The last named has recently been called to higher service in the heavenly home. For a year her eyes have been sightless, but we can now rejoice that she is with her Savior and can see the "King in His beauty."

The Woman's Class. — Nineteen women from various parts of the district studied the Bible from April to October. The spring class was an unusually good one. There was a larger number than usual of young women who already knew how to read a little. They made good progress in their studies, and showed much intelligence in answering questions, and in taking in the deeper truths of the Bible. The older women, though slow in learning to read, were much profited by oral instruction. They showed by their efforts to learn the precious Gospel that the Spirit was indeed dwelling within them.

In connection with the women's work, there is held a weekly prayer meeting. It is attended by the women and children living on the compound. In order that the efficiency of our Christian women and girls may be increased, we have arranged to have them take turns in leading the meetings and explaining the Scriptures.

The Dorcas Society has done its usual good work in helping the needy ones in the church. It has the hearty support of foreigners and natives alike. Our people, in thus giving their labor and money, are learning by experience that "it is more blessed to give than to receive."

Miss St. John reports:

My first report from the field! What can be said? Truly, that the Lord has again proven Himself greater than circumstances. "Behold, I have set before thee a door opened, which none can shut." Thus, I now find myself in the midst of a great work; in a field where many have toiled, and some of the laborers are being permitted to bring in the sheaves.

The first implement needed for this work is the language. It can only be obtained by patient, persistent study. Miss Scott and Dr. Bixby had secured a teacher for me previous to my arrival, hence no time was lost, and I began my first work on New Year's day, 1896. Mr. Wm. Ashmore, Jr., gave me valuable assistance by his suggestions and the loan of a book on St. Mark, which he had arranged himself. I have read the Gospels of Mark and John in Chinese character; a part of "Pilgrim's Progress" in the Romanized colloquial, and also studied Dr. Ashmore's Grammar. I am not elated over the progress, neither am I cast down. I do enjoy the study.

My few inland trips have been pleasant and profitable, especially the month's tour I took with Miss Scott. I saw her method of work among the village people. The lessons I learned

will be most valuable to me when I am fully prepared to share the responsibility of this department of the work with her.

MUNKEULIANG — 1882.

Rev. G. E. Whitman.

Rev. G. E. Whitman reports:

The year of 1896 has given many more signs of encouragement, so far as mission work is concerned, than the previous year. A real advance has been made in some directions, and we are inspired with new hope all along the line.

New Stations. — In July a new station was opened up at Malu, a village of about 1,000 inhabitants. There are now some ten or more hopeful inquirers there, and a good attendance at the preaching services. The outlook is bright there for a live church not many years hence if given proper attention now.

Another village situated in a fertile plain, and surrounded by other populous villages, has asked for a preacher to be sent to them. We have no preacher to send at present, so have urged those who are interested to come to our chapel at Punshui, about four miles distant. Ten or more are now coming regularly from that village, and if the interest continues we hope to open up a station there before long.

Attendance. — The attendance at the chapels has greatly increased during the latter part of the year; and many come long distances to hear the Word. Not all are in earnest; not all sincere. Some want to be relieved from the oppression of the officials; and some have disputes with their neighbors or other villages which they would like to have the "foreign teacher" adjust to their advantage. They seek for worldly gain; but we trust and believe some of them will find something better — even a heavenly kingdom.

Additions. — There were only six baptized during the year, though there were many more inquirers. We have to wait. It is not wise to accept the first professions of the Chinese at par. It takes a long time to reveal what is at the bottom of their hearts; but it is best to find out about it if possible before allowing them to take so serious a step as that of entering the church. Hence we wait for some evidence that the blossoms of promise will bring forth fruit. Thank God we do not always wait in vain.

KAYIN — 1890.

Rev. Geo. Campbell and wife, Edward Bailey, M.D., and wife, Miss Elia Campbell (in U.S.).

Mr. Campbell reports:

During the past year our work in this city has been carried on much as usual. A great many people hear the Word, and whenever I go away from home I constantly meet people who speak of having heard me at Salvation Hall. We are made to feel that we have to reckon with the watchful and persistent opposition of the *literati*. In this prefecture they are peculiarly influential. Though there are many wealthy families here, they have little influence unless they also possess literary distinction. This scholar caste seems implacably opposed to the Gospel and, as a rule, to all progress, being intrenched behind bulwarks of conservatism, prejudice, and ignorance.

Work among the women and children has been steadily prosecuted by my sister and by Mrs. Campbell. Just now one woman is asking for baptism. She has been believing a good while and gives good evidence of a real change of heart. She is not the first one whom we have good reason to believe has been led to Christ through the women's work.

Early in the year I spent a little time at Ts'iung-k'eu, a large town, forty miles north-east of here. Sooner or later I trust we shall find an opening there, but as yet the way seems hedged

up. Several visits have been made to the city of P'in-yen, seventy-two miles north-west of here. The outlook is hopeful, and I believe we shall reap if we faint not. During the year three cities in Kiang-si province and three in Fuh-kien province were visited. I had visited them in previous years, but in every case they seemed more friendly and accessible than ever before. All these cities are Hakka-speaking, and none of them worked or visited by the missionaries of any other society. Most of the summer was spent in this work, many tracts were sold, and a great many people met and talked with. At Ko-pi, a town in T'ai-pu, the northernmost district of Chin chow fu, a little work has been done. Siau Loi lives here, a faithful old disciple, baptized in 1888.

Two important events should be referred to. A small place has been bought just outside the East Gate. It is well adapted for the use of a school.

We began December 21 with three Christian boys sought out by Mr. Whitman. The teacher is a young man trained in the schools at Swatow, but Hakka-speaking. After Chinese New Year we expect to augment the number of pupils to ten or more by selection from the Ka-yin boys whom my sister has been teaching off and on for years.

We begin 1897 with firmer faith and brighter hopes than we had a year ago. We hope to make a substantial advance this year. Our force will be reduced soon to the number we had in 1887, but the reduction will, we trust, be but temporary.

Our earnest hope and prayer is that God will endue us with power that souls may be saved through the preaching of the Word.

UNGKUNG — 1892.

Rev. J. W. Carlin, D.D., and wife.

Dr. Carlin reports:

At our last quarterly communion there were forty-one applicants for baptism, of whom seventeen were baptized.

In the year we had 109 applicants for baptism, 60 of whom were baptized. These sixty can hardly be missed from the number of hopeful adherents who regularly attend preaching. Our helpers are expecting seventy-five or one hundred applicants for baptism at our next quarterly communion. Our chapels are all filled every Sunday, whilst here and at Só-lai city it is not infrequent the attendants cannot all find seats or even standing-room in the chapels.

Our work has lengthened and widened until we have not the workers to answer the demands. We have a line of stations fifty miles in length extending into two provinces, and the work is widening on either side of this line so that even now we have two houses offered for chapels free of charge that we cannot occupy for lack of helpers. There is also four miles from Ungkung an ancestral hall offered us that we cannot occupy yet. Indeed, we gave up a house that had been loaned us by a woman who was baptized in the year in a town three miles away. We had no one to spare suitable for preaching there on Sundays, and the attendance was so great that the house appeared well-nigh useless, not one-third of the attendants being able to get into it. We now preach there week days.

Three stations were permanently opened in the year. At Ngo-to in the Fokien Province eight were baptized, the first Baptist fruits of that province of 16,000,000 souls. While there a few weeks ago I preached two hours in the forenoon to about 1,000 persons at the baptismal pool; in the afternoon about as long to a crowded house; and at night likewise. A great door is open to us there, and it is to be hoped that in the present year a missionary may be sent there, where he can live the year round upon a promontory of the sea, where is a town of 20,000 inhabitants, and where a good place is now for sale. But this is business, you say; yet I do not know where this suggestion of business could fit in more appropriately than right here, for 16,000,000 of people so near with no Baptist missionary stirs my zeal to venture a suggestion here in the hope

that some person or church will assume the charge of sending a missionary to this place, where two of the persons baptized desire to fit themselves for preaching, one of whom is now in my Bible class. He is twenty-four years of age, has studied under a native teacher sixteen consecutive years, and is not excelled in Chinese scholarship among the Christians, perhaps, in South China. He will be of great assistance to a missionary in his own province.

At Só-lai, twelve miles away, where we opened a chapel two months ago, the prospect is simply buoyant. Four weeks ago I preached there; half the audience could not get into the chapel, and I ascertained that persons were there from ten surrounding towns. The attendance is larger now than then. There are 50,000 people within three miles of Só-lai.

At the other new station we baptized nineteen, whilst ten more await baptism. During the year we sold above 9,000 tracts, Scripture portions, Old and New Testaments, not many of the latter two, and the Gospel was preached more vigorously and extensively than ever before; not a few of the lay brethren and sisters bestirred themselves to make known the Gospel, even visiting other towns for no other purpose; and many have been induced to attend preaching through their efforts. All of the past year's work was done with but little of apparent opposition. The native helpers, as well as Mrs. Carlin and myself, meet with respectful treatment everywhere, and we are frequently invited to visit towns by the heathen, who never fail to entertain us; and what may be said of our place may be said measurably of almost every mission station in China. A great change has come, and is coming, over the people. China's awakening is at hand; the heralds of the Lord should also be at hand.

Our present outlook is inspiring; we are having previsions of great harvests, for which I am now training ten new reapers forenoon and night of each week day, by instructing them in the Bible, and in the afternoon by taking them, the men into the fields for practice in sowing and reaping, whilst the Bible women in training follow the older Bible women into the fields; and we hope by another year to have workers sufficient to meet the demands of the field better than we are meeting them at present.

CHAUCHAUFU — 1894.

Rev. H. A. Kemp and wife.

Rev. H. A. Kemp reports:

During nearly nine months of the past year Mrs. Kemp and I lived in our rented Chinese house at the city. From the latter part of June until October we were at Swatow; the month of September I myself spent at the city. The work has been very encouraging in many respects.

January and February were very much broken by Chinese New Year and rainy weather. March and April we worked in the villages round about the city. The latter part of May I spent at one of the out-stations with my two helpers.

We preached the Gospel in twenty-three towns and villages, having meetings in the chapel evenings for the Christians. In June I baptized from this place seven men. At the same time I baptized three others at Hu-City, making in all ten. During July and August I studied — sometimes with a teacher and sometimes alone. In September I returned to the city, leaving Mrs. Kemp at Swatow. In October I told my two helpers that we would begin street-preaching in the city. As no one so far as I know had ever done anything of that sort, they did not seem to be very enthusiastic, but I told them we must, for the Lord wished them to hear as well as the village people. So we began and worked inside the city walls during October, November, and December. We preached in nearly all the streets, except one or two of the most crowded, which we could not without blocking business, as the crowds would gather to see the foreigner. I must say that the Lord blessed us wonderfully: the people listened quietly and respectfully everywhere. We preached in upwards of seventy streets; I should say that between seven and

ten thousand people heard the Gospel for the first time. We have had no direct results from this work, but may we not hope and pray that our sowing will yield a harvest in due time?

The things which encourage us most are not the numbers joining the church, for if this were our only source of encouragement we should be very much dispirited. But what is most encouraging is to note the slow but sure change in their attitude toward us. They are more friendly; our neighbors are more inclined to be friendly; they are more willing to rent and sell us property. Not infrequently am I invited by shop-keepers to come in and sit. This may seem to be a very small reason for encouragement, but when one knows the Chinese it becomes a great ground of hope. For example, two or three years ago if a shop-keeper should ask a foreigner into his shop and treat him friendly it would be a good reason for his shop-neighbors to persecute him.

The city is full of pride and wickedness, but we believe that the Lord has people in it, and that He will call them out in His own good time. In the meantime we will work in hope.

KITYANG — 1896.

Rev. Jacob Speicher and wife, Miss Josephine M. Bixby, M.D.

Rev. J. Speicher reports:

The work at this important centre was opened many years ago by Dr. Ashmore. The present site of the chapel and hospital could not have been better selected. There are many things concerning this central station that have agreeably surprised us. The hospital work established by Dr. Scott has almost entirely obliterated all opposition and slander against our work in this entire district. We thank God for having been appointed to carry on the work in this district, and wish to make special recognition of both Dr. Ashmore and Dr. Scott for the work done at this important centre before we came.

I. DEVELOPMENT OF THE WORK. — When we came to Kityang about 100 persons assembled every Sunday; of these twenty-one were baptized believers. The presence of foreigners, however, soon increased the number. For several months our chapel has been overcrowded every Sunday. During the past year more than 150 persons have had their names inscribed as such as desire to become followers of Christ. They promise to have nothing to do with idolatry, and are expected to attend worship every Sunday. We do not inscribe any name unless we have sufficient evidence of their sincerity. During the past year forty-four persons have asked to be baptized. Of these we have baptized only seventeen, as we would rather advance slowly and build a good foundation. The Chinese are dubious; I rejoice with fear concerning the development of the work during the past year. God has led us to open three new stations during the past six months.

First we were providentially led to open a new station at a place called Lau-kng, about seven miles south-east of Kityang. The progress of the Gospel at this place has been remarkable. More than 100 men and perhaps as many women have come out of heathenism. They have raised more than $300 to build themselves a chapel.

The second station opened is at a place called To-thau, about four miles north-west of Kityang. Here quite a number attend services every Sunday.

The third station is in Kityang itself, near the West Gate, one and one-half miles' distance from our chapel. Kityang is a city of over 125,000 inhabitants. The native officials claim 175,000. With the exception of our newly opened station near the West Gate, there is not a single place within the city walls where the Gospel is preached. Our headquarters are outside of the North Gate. The English Presbyterians, instead of building their commodious chapel near one of the other important gates, have unwisely built very close to us. As we are stationed at Kityang they do not intend to locate a missionary at this place, nor do they make any effor

to reach the thousands within the city walls. The Roman Catholics have an old dingy chapel, and true to their principle do not preach the Gospel of Christ. But this large city ***must*** be taken into captivity by the Gospel of Christ. Our watchword is "Kityang for Christ." We hope soon to open another preaching-hall, perhaps near the South Gate, and if God leads us to open one also in the centre of the city I will rejoice.

II. EVANGELISTIC WORK. 1. *Itinerating.* — I have begun to go out into the villages with my preachers during the past three months. My first duty of course was to get something of the language. At present I itinerate with my native helpers two or three days a week; the rest of the week I spend with my personal teacher. Thus I make use of both the practical work as well as of the work of the study in obtaining the language. During the past three months we have visited more than fifty villages. I have just returned from a trip about thirty miles southwest of Kityang, to a very populous district called Chim-khen. We have been asked by them to come and give them the Gospel. According to their own statements, no foreigner has ever been at this place before. It is too early to report anything concerning this new opening; but it does seem to me that there is a general drift towards the "Unknown God." The Chinese have lost faith in their own leaders and officials, and are more than willing to welcome us.

2. *Hospital Work.* — The hospital offers many advantages for sound evangelistic work. Our aim is to reach every man and woman that enters the hospital. While speaking of the hospital I wish to mention the good and faithful work Dr. Bixby is doing. May God answer her and our earnest prayers for future success of this important work. The Women's Society of the West deserve to be congratulated in having such a fine work at this important centre.

III. WORK AMONG THE WOMEN. — Mrs. Speicher has charge of this work. The hospital offers a very fine opportunity for the Bible women to help their benighted sisters. Mrs. Speicher and her Bible women also visit the homes of the Christians in order to broaden and deepen the spiritual life in the home. The Bible women need to be directed very closely in their work in order to prevent a waste of energy and of time, but this is also true of our native preachers.

IV. EDUCATION. — Here we strike a snag. There is no education worthy of the name among our people at Kityang. Only a small percentage of the members can read. The great difficulty is they do not care to have their children educated. As a beginning we have built a small school-house for our boys. We must care for our boys if we wish to have an intelligent and progressive church in the future.

In closing let me say that our more than promising work is hampered because of lack of room, of a more commodious chapel, and of a proper mission house. Every day of delay will undoubtedly affect our work.

Report of the hospital work at Kityang, by Dr. J. M. Bixby:

Native helpers	4
Student	1
No. in-patients for 1896	402
No. dispensary calls	8,903
No. out-calls	25
No. operations	239

Our hospital has been open nine months of the year 1896 — from January 1 to June 27, and September 28 to December 31. It was a great disappointment that I was not able to remain here later in the summer, but the heat became so intense in June that we found it would be risking health to remain longer. The summer was an unusually trying one.

Our wards have been well filled since opening this fall, thirty-seven being the highest number we have had since October first. We could accommodate more women, as we have more room for women than for men; but we could easily use another men's ward if we had it. We

have dispensary three days a week, and usually have as many patients as we can well attend to, 110 being the highest number we have treated in one morning since October first.

Out-calls. — Since October 1 I have adopted the rule of charging a fee of one dollar for each out-call — not, however, to the exclusion of any very poor and needy person who cannot pay even so small a sum as that. I felt that this was a wise method to adopt, both because I found that there was a disposition to call me out to see many incurable cases, and also because some of us believe that the medical work ought to be made independent as far as possible, and ought to teach the people independence. This method, moreover, has been tried by other doctors in this same province, and has been found good. Thus far I have found it to work well. Since starting this plan I have received five dollars in fees. The most of my calls, though not all, have been to see women. I have found this branch of our work to be very telling among the people. "Sister Plum," my hospital matron, always goes with me, and is learning to be a very efficient helper.

During the year I have received at different times three dollars and eight hundred cash (800 cash — about eighty cents), from four different native women, as voluntary gifts to the hospital, "to help some who are poorer than themselves to come and be healed." In each case these were heathen women, but were glad to come and hear the gospel truth. One woman said "she had all these years been giving money to build temples and worship idols, and it had never done her any good; now she wanted to give something to a better cause."

The evangelistic services consist of a short gospel sermon before dispensary hour in the morning, conducted by one of Mr. Speicher's preachers, and afterward, while the patients are awaiting their turn to be admitted, the preacher is busy in the waiting-room talking to the people. This branch of the work is now under Mr. Speicher's efficient management, while the work among the women has received a great impulse through the help rendered by Mrs. Speicher and her two Bible women. They also spend the mornings in the dispensary among the women.

It is our united purpose that no one shall be able to come for medicine or treatment and go again without hearing something of the Gospel. In the evening another simple service is held specially for the in-patients. The truth is making an impression upon them. Quite a number of our former patients are now regular attendants at chapel, or have gone to far-away villages to tell what they have heard about the one true God.

The West China Mission.

SUICHAUFU — 1889.

Rev. C. H. Finch, M.D., and wife, Rev. Robert Wellwood and wife, Rev. C. A. Salquist.

C. H. Finch, M.D., reports:

In regard to Suifu:

The past year has been an eventful one. Returning from our enforced vacation February 1, we soon got the work in good running order. In June baptized nine new converts and two of Presbyterian church from down the river. Since then have had very good attendance at preaching stations and in our front yard on the Sabbath. Had the pleasure of baptizing two worldly travellers, whom the Holy Spirit seemed to have decisively called while tarrying with us. Mr Salquist has made many trips into the country, and we have now applications from three places to establish a station with them. Two at least seem very reliable and the other is being investigated. The signs are very hopeful.

Mr. Wellwood has met with unexpected success in his attempt to interest the student class with an essay and prizes for the best seven. I will leave him to enlarge upon it.

We are contemplating a redistribution of labor to better meet our condition. We shall as

he Association to ordain Mr. Wellwood, that he may take the acting pastorate of the church, as is proficiency in the language makes him the natural spokesman and the one who should aturally be the head of the church work. As Mr. Salquist wishes to put all of his time in the ountry, I have agreed to take on the treasuryship upon Mr. Wellwood's becoming the pastor. This change on my part seems to me for the best interest of the work, though I do it with a feeling of sadness; but I wish to develop my medical work a little more, and I am not one of those with unlimited capacity for work. As I said, I am building a dispensary on the hospital ground, and shall open it for daily dispensary work about the middle of February.

We begin the New Year with bright prospects for the coming year and with great hopes of God's blessing upon the work, and all ready to do all that we can in the Master's service. We pray that He may use us abundantly.

We devoted the evenings of the first week to prayer, uniting with the C.I.M. brethren, using the topics in use among the churches at home. We trust that we have received much good from these meetings.

The health of the mission at the beginning of the New Year is first class. None on the sick list; all up and attending to their respective duties.

KIATING — 1894.

Mr. W. F. Beaman and wife.

Mr. Beaman reports:

My report for the past year can easily be summed up in the little phrase, "Waiting and working." The words that weighed most heavily on one's heart during the absence from Western China for eight months of 1895 were, "When shall I be allowed to return? How long is this unbearable suspense and waiting to go on?" After it was all over, the months of waiting, the long, dangerous journey up the river, the uncertainty of what awaited a return, and the great joy of again planting one's foot upon Kiating soil, began that second siege of waiting, as truly heart-trying and exasperating as any previous experience had been. September of 1896 had nearly expired before the money to repair our house and replace our goods was forthcoming.

Kiating was not so fortunate as Suifu and Yachau in having dwellings left by the rioters into which the workers could go upon returning; but instead our house stood stripped of its clothing, as it were, with nothing left but bare posts and naked timbers.

Except for the kindness of the brethren of the China Inland Mission who took us in, we should have been under the unwelcome necessity of either going to a Chinese inn or staying in a boat on the river until some corner in the ruins of our old dwelling-house was fixed up.

By the kindness of our China Inland Mission friends giving us shelter, we were enabled after time to patch up a small room in our own quarters into which we moved. To this we added another room of like kind, — pieces of boards nailed over the openings and doors made to *do* rather than to fit, with Chinese white paper pasted over the whole to cover the multiplicity of cracks and air-holes, — which afforded one room for sleeping and another for living, eating, entertaining guests in, etc.

Thus the year's work is begun. January has gone, February passes, March, April, and May go. Hot weather is upon us. Waiting, waiting, waiting. How slowly the Chinese officials move! The provincial authorities, after quibbling for days and weeks, finally refuse to pay without a large compromise on our part which could not be granted, since the American Commission had been promised a prompt payment of all American claims in full.

The hot season comes on. These two small rooms are no fit place in which to spend four months of sweltering summer heat. It is already making its mark upon us. What shall be done? There is room in Suifu. To go there is the only alternative to staying here and running the risk of losing one's health for want of proper protection from the intense heat.

At Suifu the time is improved by study and made exciting by waiting.

September comes. The indemnity is paid. A speedy return to Kiating, and the work of repairing is begun. Three months of hard work at building and doing what one found to do in the line of gospel work, and the year's work is accounted for.

It may seem from the outside that not much has been done. Perhaps not in the way of organizing, but the old waste places have been rebuilt, the way has been prepared. Our hands have been weak. For the coming year the outlook is more promising. New premises have been secured for work in the most populous and promising part of the city, and a street chapel (a part of the buildings purchased for work) made ready for every day preaching; outlying districts have been visited and the outlook is good there. Our hands are to be strengthened by the coming of Brother Bradshaw from Yachau to join our forces.

We are not discouraged nor cast down. Our strength is not in ourselves, not in what we have done, but in God and what He will do through us.

YACHAU — 1894.

Rev. W. M. Upcraft and wife, Rev. F. J. Bradshaw, Mr. H. J. Openshaw.

Rev. F. J. Bradshaw reports:

Hardly a year ago we came back to the field, after that sorrowful exit. Of that return I have already written. Of the succeeding days to this hour under "the good hand of our God" we can never write in full. But some things we will write for our common joy.

A new beginning had to be made. The officials advised us to make it very cautiously, a thing we were only too ready to do. No work could be done in the city for the crowds gathered for New Year festivities, later for military drill, and still later for literary examinations. The first two weeks the two evangelists and I spent over the New Testament in preparation. Then we went to near villages. Gradually we narrowed our circle about the city suburbs, at same time keeping one little room next to street open as guest hall, where any one might drop in, drink a cup of tea, look over our tracts, and chat. This soon developed into a preaching-hall, when every other evening the Word was preached while the work outside was kept up as usual.

After five months of this work Messrs. Upcraft and Openshaw rejoined me. Mr. Upcraft, after completing the work on buildings so unceremoniously dropped a year before, and effectively reopening the medical and other station work, started for the coast to meet his bride.

Mr. Openshaw and I, yet imperfectly equipped in the Chinese language, now found the work on our hands. Just a few days later I made my first trip into the country. I had sent one of our evangelists on two days before to visit the handy small towns, sell books, paste up tracts, preach, etc., meet personally all who would be approached. I started on after on horseback with my boy carrying a basket of books and tracts, hoping to stop at all the larger places and hasten back to support Mr. Openshaw at the station. I visited one prefectorial city and two large towns, sold all my books, on every fitting and many unbefitting places posted up our gospel sheets, preached to many eager crowds, found some friends who wanted our books and wished to know more about the doctrine.

Several called upon us for medicine. We were able to help some, and glad to be able to tell others of a little dispensary we have in Yachau, where we would be glad to meet and help them, and so returned refreshed in soul, and we hope with a work done not altogether in vain.

From this time Mr. Openshaw, with one evangelist, took up the country work and has been pushing it vigorously and almost uninterruptedly up to this hour. Since that time I, with the other evangelist, have been doing what seemed most necessary in the city.

Our *guest-hall* has been kept constantly open for personal work. Rich and poor all have

been welcomed. Some come again and again for a time to hear of a Savior's love, but, being laughed at or persecuted, come no more. Others just come in to see the new things the foreigner has, and, being satisfied, go out, to return or not, as time pleases them.

The chapel is open three nights every week for evangelistic services; and the evangelist tries to make clear where I fail. Sometimes we have had a full house, at others only two or three come in with us. The Master has always been present. This last week Mr. Openshaw has been in with us.

On Sundays our services are almost altogether evangelistic. Even our Sunday-school lesson many times has to be more than half given up, to meet outsiders with the direct gospel message. And this was many times followed up with a distribution of leaflets bearing forth the word of life. In this way very many heard the glad tidings for the first time. May we not hope not to return unto Him void, but to accomplish that whereunto He sent it forth?

Speaking of manifest results, we will not stop to mention our two servants, though the trust they profess in Jesus seems very manifest in their lives. But of others we will speak more particularly.

One man, a dyer by trade, was first interested in the word preached. This was deepened by a leaflet taken home. Then he came to inquire more perfectly about what he had heard and read, and carried home more tracts for his idle hours. About three months ago he applied for membership. He was asked to give himself to the Word of God itself and prayer for a season. Since then his business called him many miles away in the mountains.

Another, a teacher of high scholarship, at our last conference meeting made a very clear confession of faith in Jesus as his personal Savior. We have believed him a Christian for some time. But he was afraid to declare himself altogether, because of the persecution he has had to endure; yet he has kept on giving his testimony to the truth whenever his persecutors gave him the chance. Lately they brought him to the test. An idolatrous feast was to be held, and he was pressed to share in the general expenses. He refused. His fellow-students, then four hundred strong, came to the feast, and, after talking over his departure from their fathers' faith, turned him out of their caste as far as they were able, and prohibited any of their number from recognizing him. What they meant for evil God meant for good. Like the blind man of old, being cast out he clearly declares his belief in Jesus as the Son of God. As a further proof of his sincerity he has broken altogether with the opium habit. If you could meet Ho Shien Sen to-day you would not recognize him as the one who came in when, three years ago, Mr. Openshaw was seeking a new teacher.

In our opium refuge we have only received six patients during the last year. Two of these ran away from us, and did not return to pay the fine of reëntrance. The other four are, up to this hour, free men. One is the teacher mentioned above; another, a young man of wealthy parents several miles from the city, professed his faith and asked for baptism. The other two show their belief in us, and at least their interest in the Gospel. Perhaps they are secret believers. Our Dispensary is always opened with evangelistic services, and while waiting on the patients a personal word is given where occasion offers.

We might tell of those who have gone out from here to speak well of the religion that bears such fruit. Some difficult cases have been undertaken, and God has helped us to save some precious lives. We offer this work up to Him with the rest, that all may know Him who gave Himself to save the world from eternal death.

Mr. Openshaw writes:

The first half of this year was spent in journeying from Bhamo, Burma, to Yachau, W. China. A large number of books were sold, tracts distributed and posted, on this trip, of which no complete record is at hand.

From June we have been at home. Brother Bradshaw had his coat off, working hard, with the work well in hand, and together with our able leader, Upcraft, we soon found the work, medical and evangelistic, moving along with the old-time vigor.

For recreation during the heated months we resumed our Chinese study, aiding in the general work of the station as occasion served.

In October, the season opening favorably, we decided on a *Country Campaign*. Brother Bradshaw led in the first march into the enemy's camp, visiting a large walled city some seventy-five li distant, with very gratifying results.

Following this good start the writer has made seven country trips, travelled 1,745 li (581 miles), visited forty different towns, including six large walled cities, sold books amounting to 27,384 cash, posted tracts all along the way and at each town passed through and stopped at, and preached the good tidings everywhere, at many places where they heard the message for the first time and had never before seen a foreigner.

The travelling was all done on horseback. Roads, good, bad, and indifferent (mostly bad), lay along plains, over mountains, twice getting up to the snow line, and across shaky bridges, but barring one or two slight casualties all went well.

The money received from book-sales (27,384 cash) is equal to about $27 Mexican, and is represented in sales of from one to twenty cash, more than fifty per cent. in sales of ten cash and under. The purchasing value of a cash here is probably equal to that of a cent at home. Or at any rate you would think so could you but hear a Chinaman "jiang jia" — talk price. More than 500 Gospels and literally hundreds of gospel treatises have been sold.

Work at the station has been ably cared for by Brother Bradshaw, his work in the medical hall opening many opportunities for witnessing and making for us many friends. The saving of the life of a woman bitten by a snake was a signal triumph, and not without helpful results. With such a parish, literally thousands (including six large walled cities) within our easy reach, *without a single witness for Jesus*, how can we think of retrenchment? The year closed with a precious day of united prayer, taking inventory — a most helpful and profitable exercise. The labors of the year we gladly lay at the Master's feet. For blessing and help given we are devotedly thankful.

"HOPE" in large letters is our motto for 1897, as we go up to possess the land in the name of our King.

The Central China Mission.

HANYANG — 1893.

Rev. J. S. Adams and wife, Rev. W. F. Gray and wife.

Rev. J. S. Adams reports:

In 1896 we have done our best with the means at our disposal. Much of our service cannot be put into a report. It has been a year of peace, after a season of storm. "God is unto us a God of deliverances." To Him be the glory.

The Hanyang church, of which I am the pastor at present, has received six by baptism. One member, who came to us from another place by letter, has been expelled for selling his daughter-in-law. Our converts are poor and need much teaching. We have escaped peril from some worthless members of other missions who would have joined us from unworthy motives. We are indebted to Mr. T'sao, our preacher, for his helpful services. I wish we had more like him. Despite the mistakes of our native brethren, we should be ill off without them. They are often what the folly or the wisdom of the missionary makes them.

We have to gratefully acknowledge the goodness of God and the liberality of our friends, in the building of our mission house at Hanyang. It will (D.V.) be occupied by the time this report is in print. This will mean much for the future of our work in Hanyang.

It is cause for much satisfaction that our sanatarium on the Kuling mountains has been secured without any expense to the Union. The site is 4,800 feet above Kiu-Kiang, and is but twenty-four hours distant from Hankow. Not the least part of our pleasure was the privilege of giving hospitality to others.

Distribution of Books and Tracts. — As one of the Executive Committee of the Central China Religious Tract Society, I would like to draw attention to the fact that the society has sold during 1896 1,306,352 separate publications. Chinese do not buy what they have no use for. This enormous output contradicts the slander that our missionary books "are unsuited in style and matter to the Chinese," and similar statements made by travelling diplomats at world's fairs and elsewhere — statements boldly made and swallowed by the average citizen, like the Dutchman's oyster, shell and all. We wish sometimes that "one who knows" could contradict such statements. These gospel tracts are prepared in a most friendly spirit, and deserve every confidence. They are in the language of the street; the workshop, the market, the day school, the academy. There are others in literary style; the same as that used in the Testament presented to the Empress. They are written with a special knowledge of the people, their language, modes of thought, spiritual need, their prejudices and errors, and a sympathetic appreciation of their many difficulties.

It is an infamous falsehood which blames missionary literature for the riots of last year. It was the infamous Hunan tracts, with their lewd pictures and false accusations of nameless vices against the missionaries and their converts, which caused the riots. These are poured out by the thousands in all these western provinces and Central China.

I hope to employ a colporter this year to travel with a preacher among the villages. The people listen earnestly to the old message. The voice of Christ is the only power in China to-day. There is no protest raised against her sins and crimes. The old systems are powerless to save. Love of money, the prospect of gain, is making China reach after Western ideas of trade and education, but she still loves the darkness. The "travelling politician" from China tells listening America that his people "very much object to be called heathen." In our experience they would very much object to be called "Christian." In our work among foreigners we have had the joy of seeing some brought to the Lord. The meetings at the Y.M.C.A. (of which I am secretary) have been very helpful to this end. A "convention for the deepening of the spiritual life" was held, and was a blessing to many. Mr. John R. Mott came at our invitation and helped us greatly. His words to the great gatherings of Chinese Christians of all the missions will be long remembered. Our work in connection with foreigners will cease with our removal into Hanyang.

It is unavailing to write of extension, of open doors, of gracious opportunities, while debt so burdens us. We need to humble ourselves before God in fasting, self-examination, and prayer, that His Holy Spirit may be poured out upon the home churches and upon the wide mission fields. Then shall the work of God prosper everywhere. Victory! through our Lord Jesus Christ!

Mr. Gray adds:

The past year has brought to me some peculiar trials, but God is good and has matched them with some special blessings. We have had the pleasure of seeing some confess Christ as their Savior, and others become interested inquirers. My heart aches for the mass of people here in the depths of poverty and blindness of soul. There is, therefore, the more joy in seeing some give up their idols and turn from their sins. I would fain add to this some of the comforts which a little money could give.

By persistent effort and close economy I was able to secure a little place at the new summer resort near Kiu-Kiang last summer, and we are very thankful for it. Last summer was a very unhealthy time here. Typhus fever, cholera, and small-pox claimed a number of victims from

the foreigners, among whom were five prominent and successful missionaries. My wife and children have all had a low fever for the past three or four months, and I have just recovered from a severe attack of influenza. It is a comfort to know that we are in our Heavenly Father's care, and we are trying to do His will. I would thank all our friends at home for their words of sympathy and good cheer.

JAPAN.

An impression has become widely prevalent that no more missionaries are needed for Japan. No doubt the progress of this wonderful land in material civilization and the recognition that has been accorded to it by Christian nations have done much towards strengthening this impression. Nothing, however, could be more misleading. It is true Japan may not need large numbers of new missionaries, but it does need — and this need was never greater — a limited number of missionaries of exceptional ability.

The masses of Japan's population have as yet scarcely been touched by the Gospel. Those who are best informed upon the subject estimate that three-fourths, or 30,000,000, of the people have not yet heard of Christ. There are thickly inhabited groups of islands, numerous inland towns and cities, and large sections of the country not only without missionaries, but without even Japanese workers. The Japanese church, unaided from abroad, is as yet wholly unequal to the work of evangelization indicated by these facts.

It may be further added that while Buddhism there holds the masses of the lower classes, and will not relax its grip without a long, hard struggle, scepticism and atheism are dominant among the educated classes. A recent utterance of Marquis Ito, the ablest of Japan's statesmen, well represents this attitude of the educated: "I regard religion itself as quite unnecessary for a nation's life. Science is far above superstition; and what is any religion, Buddhism or Christianity, but superstition, and therefore a possible source of weakness to a nation? I do not regret the tendency to free thought and atheism which is almost universal in Japan, because I do not regard it as a source of danger to the community."

What does this utterance signify so far as the leaders of thought are concerned, if not that Japan has broken loose from the traditions and moral standards of the past, and has substituted no other? She is in the midst of a momentous national transition. What the final outcome religiously shall be, must, humanly speaking, soon be determined. Able missionaries of Jesus Christ are needed to guide and steady the infant Japanese church in this critical juncture, to wisely and faithfully interpret the Scriptures, to train Christian workers, to aid in creating an adequate Christian literature, to organize Christian work, and impart to it spiritual life and energy.

Allusion has been made in previous reports to the need of our own mission of three new missionaries. This need is accentuated by the recent losses that the work has sustained in the withdrawal of Messrs. Halsey and Story. This society has its part to perform in the evangelization of Japan. The results already achieved by your missionaries demand that the work should be supported in a manner worthy of the denomination.

YOKOHAMA — 1872.

Rev. A. A. Bennett and wife, Rev. C. K. Harrington (and wife in United States), Rev. J. L. Dearing and wife, Rev. F. G. Harrington and wife, Rev. W. B. Parshley and wife, Miss Clara A. Converse, Miss Mary A. Hawley, Miss Harriet M. Witherbee.

Rev. A. A. Bennett reports:

The year can scarcely be called a marked one for us. The country at large suffered greatly om floods, earthquake, and tidal wave, but from all of these Yokohama seemed exceptionally xempt. Religiously, too, matters have been rather stationary — far too stationary to be satis- ictory. There have been both a happy lack of any great religious opposition and a sad ack f any great religious zeal. In reporting this latter I mainly deplore my own heart's low tem- erature, and feel again impressed with the need, the imperative need, of a larger measure of the pirit's gracious work within.

There is nothing special to report in regard to the work at Kawasaki and Kami-Mizo. At dawara, and to a less extent at Atsugi, in both of which places Miss Rolman and Miss Fife ave been laboring, the outlook is very encouraging. Eight were baptized at Odawara a few undays ago. Now that Miss Rolman and Miss Fife have removed thence to Tokyo, it may not e out of place to say that the work done by them, and by Miss Wilson before Miss Fife went here, deserves the highest praise, and I take great pleasure in bearing witness to the excellency f its character.

That part of the work in Yokohama which it falls to my lot to report has advanced slowly; et there has been an advance. Takeda San, a member of the graduating class in the Seminary, s the preacher for the native church, they paying his salary in full during vacations, and in part during term-time. He is by nature "an eloquent man," by training "instructed in the way of the Lord," and by grace is, at times at least, "fervent in spirit" and "mighty in the Scriptures." He is beloved by the church, and doing a good work. We hope for great things through this young Apollos.

My personal work has been mainly in connection with the Theological Seminary, although as a rule I have preached on Sundays in one or another of the country churches. I taught a little in the Tokyo Boys' School in the spring, but increased class-room duties in the Seminary in the fall prevented my resuming work in Mr. Clement's school. After our annual conference last April I went, at Mr. Thomson's request, on an evangelistic tour to Liu Chiu. Thence I went to Formosa to see if the condition of affairs seemed to call for Baptist mission work in that new accession to the Empire of Japan. While there I was rejoiced to learn that the man who seemed to be doing most for the spiritual bettering of the Japanese of the island was my dear friend and former helper, Ichikawa San, once the native preacher of this Yokohama church. It seemed to be best for the present simply to encourage him in his plan of self-supporting work, and not recommend any responsibility on the part of the Missionary Union. Later in the summer, and not long after my return from Formosa, two Methodist brethren and myself were requested to visit the tidal wave district on behalf of foreigners in Yokohama and Tokyo, and act as their almoners. These two brethren were soon obliged to return home, so that the actual distribution was left solely to me, although the lines to be followed were agreed upon by us all while still together. This work occupied about a month. I have since received from the Government office of the prefecture in which most of this was done written reports aggregating over five hundred pages in regard to their carrying out what our committee had left with them to consummate, in the line of making boats and distributing to the aged bedding which I had made and forwarded. These reports show more than a thousand names of persons benefited. To each name is affixed the print of the recipient's personal seal, or in its absence a mark made by inking the end of the thumb and then with it imprinting the paper.

Mrs. Bennett has continued her music instruction in the Seminary. She has completed for her use there some musical charts on which she has long been working. The completion of these, as well as of our new hymn-book, which has also been a work of years, is a matter of profound gratitude. The work on the hymn-book was only shared by us in common with other members of the Hymn-book Committee.

Rev. C. K. Harrington writes:

From January to May, 1896, my duties were almost exclusively in the Theological Seminary, and so likewise from September to December, and Mr. Dearing's report for the school will make a separate account of my work unnecessary. During the school vacation I spent several months, as before reported, in country work in Shiushiu. The believers there are members of the Yokohama church, and are included in Mr. Bennett's reports. I have been blessed with good health during the year, and have enjoyed the school and evangelistic work committed to me.

Rev. J. L. Dearing, President of the Theological Seminary, reports:

The year has, on the whole, been a happy one, and I am thankful for the share that I have had in its work. There has, however, often been a feeling of depression arising from the consciousness that I was responsible for more work than I could well do.

Theological Seminary. — My first work has been that in connection with the Seminary. Here we have had a good year. There has been little change. The same teachers have been in the school to the close of the year, and good work has been done by them. The efforts on the part of the teachers have been well supported by the students. Good progress has been made in all departments. There has been a spirit of contentment and pride in the school; that on the part of Japanese students has been quite remarkable. No class has been graduated during the year, but a class of four will be graduated in April, 1897. The spiritual atmosphere of the school is very perceptible, and the growth in spirituality, as well as in scholarship, is very gratifying. The number of students is smaller than we could wish, though the proportion of students to church membership in Japan compares well with our churches at home and in other mission fields. The proportion is also much greater in our church than in other missions working in Japan. Nevertheless we are on the watch for new students called of God to the work of the ministry. Two new men came to us in the fall. We have also lost some during the year. We try to be very careful as to the men received into the school. The students have been zealous in evangelistic work, both during term-time and during the summer when they were scattered in different parts of the field. There have been about twenty-five baptisms during the summer and fall that are to be traced to the work of the students during the summer. We are gradually trying to raise the grade of the school, while at the same time we wish to aid those of limited training who come to us if they give evidence of the Divine call. To do the two kinds of work we shall soon be compelled to have a special course for men of limited preparation, which shall be something like the course provided in some of the seminaries at home for those who have not had a college training. We have had thirteen men in the school during the year. The different parts of the field have been about equally represented. There is a growing loyalty to the school on the part of the Japanese. I believe that the work that we are putting into the school now will show good results in the future ministry of the church. There are already hopeful indications as to the stability of our students and their reliance upon the Scriptures as final authority.

I have completed during the year my "Outline of Theology" for the use of my classes, and put it through the press. There was nothing of the kind in print except a few outlines in use in other mission seminaries, but they were not such as I could use in my work, so the preparation of a brief work was a necessity in order to do the best work with my classes. The result has been very satisfactory.

Country Work. — I cannot give as hopeful a report of my country work as I would like. The work is so distant from Yokohama that it is well-nigh impossible to go to it in term time. A trip to my field requires at least three days to spend any time in the nearest portions of it, and there are duties in connection with the Seminary which require my presence here almost every day.

The evangelist at Mito has become discouraged during the year and given up work there. The opposition to Christianity is so strong, and the results which he saw so small, that he felt that he could not hold out longer. Mito is thus without a regular preacher, though I send some one there as often as possible for Sunday work. In the out-stations on this field there have been better results to report. During the summer I had, for most of the time, three students working in various out-stations. At one place, Makabe, I have had the pleasure of baptizing nine during the year, and the work is very hopeful. Christianity has got a good start in this town, and all that is needed is to follow up what has been gained in order to see good results in the future. At Makabe occasional visits by Miss Whitman from Tokyo and her Bible woman's work have been of great assistance. In other towns there have not been so good results in baptisms, but the indications are very encouraging. What is needed is faithful work in this section of the country in order to reap abundantly. For me, with my knowledge of the needs of the field from actual contact with it for five years, it is a great trial to be able neither to go in and do the work needed, nor to see any one else sent to do it.

General Mission Work. — In addition to what has been spoken of above I have a share of city mission work in Yokohama. Two preaching places, which are carried on by the students, are centres of work in the poor section of the city. In these places, besides preaching, we have Sunday-schools and do various work to reach the people. Mrs. Dearing has carried on a Sunday-school in one of these places ever since we came to Japan, and the evidences of its purifying effect on the community are not small. She is also able to do house-to-house visiting. During the fall she has started an industrial school here also. Children who do not know how to sew, or do other things that Japanese children should know, are taught, and at the same time religious instruction is given them and talks as to how they can make their homes happier, cleaner, and more like homes, are given. These children come from poor homes which scarcely deserve the name. It is hoped that the practical nature of the school will make an impression on the community and its moral influence will strengthen the work done in the Sunday-school. I may also mention a little work in the American Naval Hospital, into which I have been providentially led during the year. Paul, in his missionary work, was not unmindful of the Jews wherever he went. We, who are located in the open ports, cannot but be drawn out towards our own countrymen in need, who are here far from home. One needs wisdom to know how far to go in this kind of work, but in the case in question I may say that an hour or two a week seems wisely spent in Christian effort among those who would otherwise be without any such influence. As I am the only clergyman who has any access to the men, and this privilege came through a special permission of the surgeon in charge, I feel in duty bound to use it occasionally. There are other kinds of work among the foreign population that one can aid only by sympathy.

I will say, in closing, that while growth in church membership may not be so great as we would wish to see, yet I feel confident that growth in Christian influence and Christian character has gone on apace. The place of Christianity in the nation's life is becoming more and more recognized. Its influence upon customs and manners is constantly showing itself in new ways. I firmly believe that we are passing through a most necessary period of preparation for great advance in the Christian religion in the near future. What is being done in these years may not show so much, but we now have it in our power to greatly mould future events. In that way the present is a time of great possibilities, and, as I regard it, a time of great importance.

TOKYO — 1874.

Rev. C. H. D. Fisher and wife, Rev. J. C. Brand and wife, Prof. E. W. Clement and wife, Prof. Henry Topping and wife, Miss Anna H. Kidder, Miss M. Antoinette Whitman, Miss Eva L. Rolman, Miss Nellie E. Fife, Miss Anna M. Claggett.

Rev. C. H. D. Fisher reports:

Our work at the First Church has had some very encouraging features during the past year. A good hearing has been given to some of the most faithful sermons I have heard in Japan, and the growth in grace of some of our members has been very apparent, resulting in not a little personal work for the salvation of souls.

While the result in additions has not been as great as we hoped, some have found Christ and others are inquiring the way. We have had good Sunday-schools and an unusually good attendance at the weekly prayer meetings, and have had many reasons to know that a good influence was reaching farther than we had supposed; but we long for more power to "compel them to come in." Faithful preaching of God's Word and the earnest lives of many Christians have not been without effect, and it is evident that prejudice and distrust of Christianity have been disappearing from many minds.

Calls made at many homes have been very welcome, and we greatly need a good Bible woman so that more can be done in that direction.

We have made some repairs on our house, so that it is now very neat. Our members are many of them absent from Tokyo, and some who were formerly best able to help financially have gone to be a help in other churches, but those that remain have, considering their ability, done well in giving. When various calls have come for the church, for orphans, for tidal-wave victims, etc., the way some very needy ones have responded has been to us one of the best proofs of the power of Christianity. Brought up though they were in heathen selfishness, there are not many in America who long to give and, in proportion to their means, do give as they do.

Nihon Bashi, Tokyo. — So as to make our work in Tokyo as effective as possible, some of the brethren of the church have helped also at the Nihon Bashi chapel on a busy street in the centre of the city. Here, besides the Sunday-school, of which Mrs. Fisher has had especial care four evenings of the week, we had preaching services, and I have never enjoyed myself more than in preaching the precious Gospel to so many who seemed indeed like sheep without a shepherd. Some come up and sit on the mats, some on benches on the ground just inside the door, and some, whose attention is arrested while passing the wide-open door, stand inside or just outside, and listen sometimes through the service. Some stop for conversation afterward, and then as answer and illustration in quick succession follow questions, some of the most effective preaching is done. Mr. Meiyagawa, our deacon-preacher, is most ready in this kind of work, and I have often wished I could get a snap-shot picture of the eager listeners to this kind of preaching.

It is not infrequent that we find that inquirers are from the extreme north or west of Japan, and soon to return to their homes. Of course, our church here does not often gain members from this kind of work, but we believe God will bless His Word, and that heaven will be the richer for it. May we not ask you to pray especially for it?

Tochigi. — We have usually gone once a month to help our country work in the Tochigi District. The members are scattered over a large section, and as Mr. Suzuki goes from town to town his work is really more that of an evangelist than that of a pastor; but he is usually back at his home for Sunday services, and has a good Sunday-school.

If faithfulness will bring success, I am sure that in the end his work will have it. Of course many are indifferent, but I hardly know which is preferable, that or priestly opposition such as he and I found at Koga, one of the largest towns of his field.

Oyama. — At Oyama, another of the towns of this section, where we had a preacher for a e, we had the help during five summer months of one of our members, a student in the Theo- ical Seminary, and there was much willingness to hear. I so much wish I could have a rker there all the time.

Rev. J. C. Brand writes:

In my work in Tokyo the Gospel has been preached about 400 times. The people are ling, generally, to listen to the foreigner, but there are very few, at present, who are ready give up their sins and follow the Savior. I have baptized thirteen in Tokyo, and we still e some inquirers. The members of the church have collected thirty-eight yen towards repairing chapel roof, and fifteen yen and more than three hundred pieces of clothing for the tidal-wave ferers, and they have paid all the running expenses of the church and Sunday-school, also the d tax, and thus, including the money for the roof and tidal-wave sufferers, have raised a little r 120 yen.

In Kofu there has been much blessing on the work. We spent part of May and June in t city, holding meetings twice a day, and in June, before our return to Tokyo, Matsuno San, evangelist stationed in Kofu, was ordained to the work of the gospel ministry. Since his lination, he has baptized eleven converts in that city, making in all twenty-four baptisms ce we commenced work there. The members of that church take an active part in all the etings, and they have given regularly every month towards incidental expenses, and they are ntributing regularly towards a church building, which they hope to have in two or three ars.

We feel that Kofu is an important station, needing more workers than we have been able to nd there. Two helpers, at different times during the year, labored there assisting Matsuno n, but he should have a co-worker stationed in Kofu, or in one of the adjoining towns. In the y, and in the towns and numerous villages round about, there are still tens of thousands who ink God only a stick or a stone, and there the Gospel must be preached, tracts distributed, and e Bible circulated.

Professor Clement sends the following report of the Tokyo Baptist Academy:

The year ending Dec. 31, 1896, was one of change, with some losses, but more gains, and, erefore, general progress. In the first place, there were several changes in the faculty of the hool. The teacher of mathematics had to give up his work on account of protracted illness, d was succeeded by a non-Christian, the only man available in the emergency. On the other nd, the teacher of Japanese and Chinese had become a Christian and joined the United ethren Church; and he is now wielding an influence on the right side in the school. In the ring Rev. A. A. Bennett, of Yokohama, took an evangelistic trip to Formosa, and was thus mpelled to give up his work in the department of Biblical instruction; and during the summer cation, Mr. Ide, instructor in the same department, tendered his resignation, with the idea of ing to America. But, fortunately for us, we were able to induce Rev. F. G. Harrington, of okohama, to come up once a week and take Bible classes, both morning and afternoon. With is valuable assistance, and by taking extra work ourselves, this important department is fully anned, it is our aim to make the Bible classes interesting and instructive, and to fill the inds of the pupils with high moral purposes. Since the early part of November the older stu- nts have enjoyed the privilege of weekly lectures on "The Elements of Japanese Law," by a ominent barrister of this city. Such lectures are of immense practical benefit to the young men New Japan. All of the teachers, I am happy to say, manifest a growing interest in the welfare the school.

From January to July there was a gradual increase in the number of students; but after the mmer vacation there was a slight falling off, due to various unavoidable causes. During the fall

term, however, others came to us, so that we closed the year 1896 with a return to the attendance of twenty. These are distributed among the first, second, fourth, and fifth year classes; just about half of them are practically "regular;" the others are either working into the regular course or taking only special studies. One of our "English specials" is now a student in Pillsbury Academy, Owatonna, Minn., and one young man, who has recently come to us to prepare for the Theological Seminary, is sent from the Hanson Place Baptist Church, Brooklyn, N.Y. Of the twenty students, six are day pupils.

We continue to maintain the principle of self-support as strictly as possible, and within the year have been unable to receive two or three applicants who were willing to work, simply because we could not find any work for them. There are three students wholly, and one partially, supported by missionaries; but they engage gladly and earnestly in religious work in return for their support. Two others are supported by scholarships (furnished by the Hyde Park Baptist Church, Chicago, and the Y.P.S.C.E. of the Strong Place Baptist Church, Brooklyn). These scholarships are awarded on the basis of excellence in study and deportment, and do not, therefore, militate at all against the principle of self-support. Besides these, there are eight students supporting themselves entirely by various kinds of work. We have, therefore, ten or a dozen students who are practically self-supporting — part by physical labor, part by intellectual labor, and part by direct religious work. Moreover, the holders of scholarships are not exempt from other labor, but are frequently called on to assist in physical work. In addition to this, the students of the Academy gratuitously conduct Sunday-school and preaching services in a station kindly transferred to us by Rev. and Mrs. J. C. Brand We frequently encounter disappointments and discouragements; but we feel that we have great reason to praise God for His many blessings upon us and the work.

Professor Topping, connected with the Academy, adds:

The process of preparing a report of our work for the year 1896 but makes us more sensible of the blessings of God upon it. In all departments of our work — the Academy, the Ichigaya church and its evangelistic work, and in the Sunday-school and kindergarten work — we have, under God, gained much momentum during the year.

1. *The Academy.* — The present attitude of students in Japan toward foreigners is more or less critical. When this spirit has been shown in the Academy by some new student it has been so wisely met by the leading Japanese members of the faculty that it has disappeared at once. In cases of discipline made delicate by the romantic patriotism of the day, we are helped and guided by the solid common sense of these teachers. We feel that God has selected these men to help us safely guide the school through these years of testing. The Academy has a better spirit within than a year ago, and has gained in its hold on the people. Its students are identifying themselves with evangelistic, Sunday-school, and even kindergarten work, so that all are strengthened together.

2. *The Ichigaya Church and Evangelistic Work.* — The outlook for the Ichigaya church is bright. At each of the different centres of work there are inquirers. We think several of them will soon put on Christ in baptism. Several young Baptists from distant homes, who had not found any Baptist church since their removal to Tokyo, have been searched out and have become regular attendants. We have reason to hope that good has been done in this way. One man was brought in last week by a student of the Academy, who had, by many conversations, quietly led him to accept Christ. We have fostered such work on the part of students till they now carry on evangelistic work regularly and effectively. In the work with the church our progress has been much strengthened by the coming of Miss Rolman and Miss Fife. Their sympathetic knowledge of the people and their use of the language have been as keys to open many a barred gate. Their presence, counsel, and help have multiplied our force manifold.

3. *The Sunday-school and Kindergarten.* — Here the help of Miss Rolman and Miss Fife,

their workers, is even more valuable. This is their peculiar field. It is a great joy to see good work among the children.

The influence of this work is widening and deepening every week. Mrs. Topping's kinder-:n has gained the respect of some of the chief educators of Tokyo, who both visit the school send some of their kindergarteners to it regularly for training in methods. Two of these in recent lectures to the public school teachers advised a study of Christianity and of the e in order to perfect themselves as teachers. One speaker read Mrs. Topping's Outline of ıy for the ensuing year, and announced that he was having it translated for the class to study. leaflet is so permeated with Christianity that its dissemination cannot but preach the ɔel of Christ. Another prominent educator recently said to one of our Japanese helpers probably the educational system of Japan would formally recognize Christianity and be ɔdelled upon a Christian basis within twenty years. Although the present motive for this ement may be largely for the improvement of the schools, the result will be to greatly ıgthen the kingdom of our Lord, we cannot doubt.

Miss Kidder adds:

Matters in the fields where Miss Whitman and I have been permitted to labor are moving ard slowly. Services are held in each place all Lord's Day and in the evening, with two tings for prayer during the week. These last are poorly attended; partly because women ıot go out in the evening, and the men — what few there are — cannot so well spare the day-:. At covenant meeting, however, a special effort is made. Mr. Harrington comes from :ohama to help and encourage us, and we often separate with, "What a good meeting!" Four e come before the church and been baptized. Others have asked, but for them to wait seemed wiser course. Our preachers have been one from the Seminary and one from Mr. Harring-. Both are good men, and have spoken the truth in love. We had, perhaps, better preach-than during any previous year. The Christians have worked as well as they really knew. still find that many who have true faith are the veriest babes.

The week of prayer was a special comfort. The disciples seemed interested in the subjects, l offered prayers that were to the point. At least there was this improvement, that we and work were lost sight of, and blessing was sought for others and their labors.

We can see that the Christians grow in grace, in knowledge, and in ability to teach, but ; year, like many others, has been one of sowing and waiting. We have met with much less ɔsition from them, and we almost dare to hope that they have learned the more excellent /. All through our church, and as far as we hear from other denominations, the cry is, "How l we are in Christ's service! We do need the Holy Spirit!" This makes us hope that the e past has sufficed to show the believers that the church must be ordered on God's plan; that y those who have been born again, and chosen to obey God, are fit subjects for membership in holy body; so we look forward more gladly to 1897, because we see in so many this turning ɔod for help and guidance.

Miss Whitman adds:

Time and strength have been divided among various things. Of course, there are the y duties in school and things connected with that work. We have not had a large number of ils — but about fifty; but since the fall a good spirit has pervaded the family. In December of the pupils, girls of about fourteen, were baptized. Other girls have asked for baptism, we think they should wait a little longer before making public profession of faith.

Eight of the girls help in Sabbath-schools, and ten former pupils have been during the year ıected in different ways with Christian work.

A class for poor children, started about four years ago, has been held daily during most of year, and we believe it is a help to the little ones who attend.

Twice I have made trips into the country, on one visit holding meetings in two towns. the larger town Mr. Dearing has baptized several men and women. One of the Bible women worked there for many months, and Mr. Dearing has had evangelists there from time to tir The battle with sin there, as elsewhere, is a sharp one.

Our Sunday work is always a pleasure. We can see great improvement in one Sund school, and at most of the preaching services there has been a fair attendance.

The year has been full of many and varied blessings, yet we long to see more of the people turning to Him who alone can save them. Would that the power of God might be mar fested more mightily in us and in the work! We realize more and more that without that all vain.

KOBE — 1881.

Rev. H. H. Rhees, D.D., and wife, Rev. R. A. Thomson and wife, Rev. G. W. Taft and wi (in United States), Miss Ella R. Church, Miss Daisy D. Barlow.

Dr. Rhees reports:

In making my report for the year ending Dec. 31, 1896, I have to regret that there is n more of interest to write. In April forty-eight members of the church in Kobe were dismiss in order to form a separate church in Himeji. A council of recognition was called according the usage of the Baptist churches of the United States, to which several missionaries we invited and attended. In May the newly organized church called to the pastorate the evangel who had served them for more than a year, and he was duly ordained by a council called proper form. Since the formation of the church five have been received by baptism and two letter, and one has been excluded. On the night of the 30th of August a disastrous flood ov whelmed one of my out-stations, Fukuchiyuma. The evangelist and his family were driven the roof of the preaching place in which they lived, where they remained from two o'clock the night till five o'clock in the afternoon of the 31st. Everything that could be floated was carried away. The town was a desolation. Two of the disciples with their mother were al compelled to take refuge on the roof, and house and all floated away. The three were rescued, a I had the pleasure, at my next visit, of baptizing the mother of the two young men. I have be able to visit the out-stations every month save two, when Mr. Thomson kindly went in my ste one month and the native pastor of the church in Kobe went for me the other month, I taki his work at home. A good feeling has seemed to prevail very generally, though the high pric which have ruled have caused much distress, and this has been greatly augmented by the ma disasters which have befallen the empire throughout, demanding from us extra expenditure bo of money and sympathy.

Rev. R. A. Thomson reports:

I am glad to bear my testimony that the Lord has been wonderfully good to us during t past year, and it is with profound gratitude that we review the work which He has permitted us accomplish for Him. Not for years past have we had such good health and real enjoyment in o work as in the year just closed.

Twelve months ago the whole country was in a state of intense excitement over the succes ful result of the war with China. This, with intense business excitement, turned for a time tl attention of the people from spiritual concerns, and even the Christians appeared to be indiffe ent to the growing coldness of their church life; so that, altogether, we looked forward to tl coming year with a good deal of trepidation, but happily our fears have not been realized. think I am safe in saying that as far as this station is concerned we have never had a more su cessful year of work. The number of additions to our church membership has been great than ever before, and the spiritual life of our people as a whole seems to be growing. It is tr

we have had difficulties, but after all they seem slight when souls are being saved and added to the church.

The work in the church of Kobe has been fairly prosperous during the year, the meetings well attended, and the pastor, Yoshikawa San, doing faithful and efficient service. He has not had the support he ought to have had from some of the members, as strange spirit among them seemed to cause disaffection. I rejoice, however, that we have such a strong and good man at the front of our Baptist work in this part of the country. He has assisted both Mr. Rhees and myself in visiting the out-stations frequently.

Onohama. — Early in the year we opened a preaching place where Mrs. Thomson has her kindergarten school, and quite a good number of the people in the neighborhood have come out twice a week to the meetings. Four baptisms are a direct result of the work at this place. The kindergarten has been a wonderful influence for good in this vicinity, the children all look brighter and happier than they ever did before, and the parents seem to recognize the benefits themselves, as they look pleased when they see us, and I do think that they appreciate the efforts on behalf of the children.

Hiogo. — Very earnest and faithful work has been done at this preaching place. Meetings have been held regularly twice a week during the whole year, and while we only report three baptisms as a direct result I feel sure that much good has been done. A healthful influence has gone out in the neighborhood, and thousands of people have heard the word of life preached as they passed by.

Akomura. — After six months' trial at this place we were forced to give up the work. Strong opposition was manifested from the very first, and grew more violent until the Buddhist priests brought pressure to bear on the house-owner to take our meeting-place from us, and it was found impossible to get another. The house was frequently stoned during meetings, the preacher and his family were annoyed continually on the streets, and for the time we were there it was decidedly unpleasant. It was with great difficulty that I could find a place to stay at over night, as the hotel-keepers were afraid to take in any of the "Yasokyo" (Jesus) teaching people. There were two baptisms into the Himeji church from this station, as it is near that city, — one man and one woman. The latter is now at our girls' school there.

Ikeda. — This has been the most prosperous station on this field during the past year, both in additions and in spiritual growth. I expected to have to report that we had given up this place. I had held on as long as I could, but it seemed useless, and I was trying to bring myself to the point of closing the work up, and had so informed the few believers we had there. They began praying about the work as they never had before, and during the summer quite a revival broke out. Prayer meetings were held every morning at five o'clock by the river side, and have been kept up for months. A change was soon manifested and a marked increase of interest in the meetings. Very soon we had a number of inquirers, and during the past fall we baptized nine candidates, among them being a Government school teacher. He is now instructing three other teachers in the truth, and we have three or four candidates waiting now. It is worthy of note that all the Christians come out regularly to the meetings. If they are absent the other members at once visit and pray with them. All the expenses of this station are paid by the believers, with the exception of the evangelist's salary, and they hope soon to be able to help in this also.

Liu-Chiu. — The work here continues to prosper. Mr. Bennett, of Yokohama, very kindly visited this station at my invitation and expense last April. I was to have gone with him, but was prevented by peculiar circumstances over which I had no control, and it would only have been added expense to have followed later on. Mr. Bennett baptized two Liu-Chiuans while there. Hara San is doing a faithful work, and I rejoice in having such a good man for this difficult field. There are three of our Christian Liu-Chiuan young men who desire very much to be

trained for the work of the ministry among their own people, and I hope to be able to assist them. The evangelization of these islands will have to be accomplished by means of native Liu-Chiuans, so it is very important to have men trained for this work.

It is difficult to crowd into such a short report many of the items of interest in connection with the work, but one fact is worth noting and it is that souls have been saved at every meeting-place we have on this field during the year, and I take it as an indication that Christian work is reviving in this country.

SENDAI — 1882.

Rev. E. H. Jones and wife, Rev. S. W. Hamblen and wife, Miss Lavinia Mead, Miss Annie S. Buzzell.

Rev. S. W. Hamblen reports:

My report for the year 1896 covers the work centring in Morioka and in Hachinohei, together with such work in Sendai as is carried on by the joint efforts of Brother Jones and myself.

This latter work finds its home in the mission preaching place, which we have both used as strength and circumstances permitted. It has been a source of much sorrow and regret that from the beginning of the new financial year, neither Brother Jones nor myself, because of the demands made upon our appropriations by our outlying field work, have had the money to hire a personal helper and evangelist to work with us here in Sendai, for this lack has curtailed much the work at the preaching place. Many of the believers gladly help in evangelistic services on the Sabbath, but on week days are unable so to do, being occupied in their regular business. We have, therefore, been unable to use as fully as formerly this centre of influence. Hope is entertained, however, that we can soon, either by rearranging our field work or in some other way, secure the help necessary to use it to its full capacity. The work done in the preaching place is almost wholly the preaching of the Word; one out of the six mission Sunday-schools carried on in Sendai by the efforts of the pupils in our girls' school finds here its home. While hundreds have stood, at least a few moments, to hear what the speakers were saying, we are hardly able to say that we can put our fingers on direct and marked results. We are sure, however, that we are contributing to the knowledge of Christ and His salvation that is gradually becoming general in Japan and will one day make itself felt openly and with power.

It seems to be the general experience that Christian work in Japan during 1896 has not met with especially encouraging results. The Morioka field, however, is on the whole in a good condition. Far too large a proportion of the Morioka church members take no interest in the work of God's kingdom, but a goodly number are coöperating heartily with Evangelist Nakajima and his wife, who are working along wise lines. The meetings and the Sunday-school maintain a good average, and what is most encouraging a band of about thirty young collegians, a class difficult to reach, are regular attendants on Brother Nakajima's teaching. We can hardly hope that conversions among these young men will build up to any great extent the church, for they will soon return to their homes; but they will help to establish God's kingdom in Japan, and it is for this that we are working. Of the five baptized during the year one is from this company of students. Most gratifying also was the cordial response received from the church to a letter setting forth the financial stress of the society, and requesting that it not only defray its own expenses as usual, but also contribute to the expenses of the society incurred in behalf of the work centring in Morioka. The difficulty of enlarging its contributions is increased by the lack of resident male members on salary who take much interest in church matters, but the church will try to raise the sums requested. The out-station work has been continued as regularly possible. I had hoped to again have workers in Tono during the summer months, but the ti

wave came and drew off my men to distribute relief to the sufferers. With thanksgiving, however, do I record that Brother Nakajima reports that in Tono some are asking baptism, and that there are hopeful signs in at least one more of the out-stations.

The Hachinohei field does not present the encouraging features that obtain in the Morioka field. Evangelist Haraguchi has continued his faithful work with but seemingly meagre results, but one has been added to the church by baptism — the wife of one already a member. The condition in Hachinohei causes anxiety, for while there are some who faithfully attend the church meetings, more do not, and a cold formality, which precludes aggressiveness, seems to prevail. The church does not seem to realize that it has its own responsibilities, and seems content to let Brother Haraguchi and his wife carry the burden of the work. Brother Haraguchi and his wife have led in all spiritual effort, and contributed about one-half of all money raised. He, moreover, has spent much time in the out-stations, and especially in the region of the tidal wave, in distributing relief and in evangelistic work. We are waiting for the seed sown to spring up and bear fruit.

The population of the provinces in which Morioka and Hachinohei are situated is about 1,300,000, and Baptists have a peculiar obligation toward these people by reason of being the first, through the efforts of Brother Poate, to open work among them. And yet how little are we doing for them! May the day speedily come when we can do more for them, when Baptist believers among them can do more for them, and when they themselves may break through the reserve now holding them, and become subjects in the kingdom of God!

I cannot close this brief report without recording God's great love and mercy in granting His presence throughout the year. His is the work, and He gives us many signs that He is carrying out His will among this people, and that He is claiming them for His own, and so in times of doubt, as well as in times when all is clear, we press on, knowing that victory is with the cause of Christ.

Rev. E. H. Jones writes:

God has blessed us all with good health and other favoring circumstances, so that we were enabled to get out on country tours more than usual. I was able myself to make eight tours during the year. A trip usually occupies about ten days. I have also been able to visit several new places, and to preach to a larger number of people than in any previous year in Japan. We have had no opposition, and have had a respectful hearing everywhere. In most of the places have had large audiences and much promise of fruit.

Opportunities were never better for preaching the Gospel to the masses of the people. The only important drawback now is the extreme sensitiveness of the native Christians towards the foreign worker. The number baptized during this year was sixteen. Of this number six were baptized in connection with the Sendai church work, and ten as a result of the country work, which may be said to be conducted by the missionaries. Of the six baptized in this city five were members of families already in connection with the church. The remaining one represented work in the school under the charge of Misses Mead and Buzzell. So we cannot congratulate our Sendai church on the result of their separate aggressive work during the year. We have helped all we could in the church, besides maintaining a preaching place twice or three times every week. In this we had the help of the church members. That the church have paid all their own expenses during the year is in their favor. That they have kept up their Sunday meetings and school, one prayer and two evangelistic meetings during the year, is very praiseworthy.

The most interesting part of the country work is that at Kinshi, back in the country about four miles from the Kita Kami river; six were baptized there during the year. The work of leading them to Christ was done largely by the church members at that station. The believers in Kinshi came to think that they could do better work by forming a separate church, as the

Sendai church of which they were members was about sixty miles away. So, in the spring of last year they formed a church, starting with nineteen members. They have since been doing aggressive evangelistic work in their own village and in the near tidal-wave district, — they are about eight miles from the district swept by the terrible tidal-wave last June, — and have already fully shown themselves to be entitled to a separate church organization. The two out-stations in the tidal-wave district, Kisennuma and Shizugawa, were fortunate in not losing any of their members in that calamity. Work has been kept up there regularly either by visits of myself or by Date San, our evangelist. Sometimes we went together; sometimes we separate to cover more ground and thus do more work. No converts have been added at these out-stations, but we have some encouragement for the future.

At Tome good meetings have been held at the hotel front and on the street and in the evangelist's house, when I have visited the place. One convert was baptized here, and prospects of more encouraging results this year. Yanagitsu, one of our oldest out-stations, now our hardest field, has a little more hopeful outlook than last year. A man and his wife, brought to decide to give themselves to the Lord by the husband hearing our street preaching last year, are still studying the Bible, and we hope he will soon show such fruits of repentance that we can admit him to the church.

Shiogama, the most immoral community, or at least the most brazen-faced immoral place in which we work, has given us three converts during the year.

The believers in this town, with some help from us, have done noble work. The Master will say, "I know thy works and where thou dwellest, even where Satan's seat is; and thou holdest fast my name and hast not denied my faith." Misses Mead and Buzzell have done at this place very faithful work through their helpers sent from the school, sometimes going with them personally. Also in Sendai, the ladies, through their six Sunday-schools and their house-to-house visitings, have done an amount of work that under more favorable circumstances would have produced abundant fruit.

SHIMONOSEKI — 1886.

Rev. W. E. Story and wife (in United States), Rev. G. W. Hill and wife, Miss Harriet M. Browne (in United States), Miss E. L. Cummings, Miss Olive M. Blunt (in United States.)

Rev. G. W. Hill reports:

The year has been one of steady work in all our evangelistic centres, and we trust the actual gains are much more than the statistics would indicate. In fifteen centres of the population of this *ken*, in five of which we have resident evangelists, the Word has been proclaimed. In common with other workers in Japan we find Christian work attended with many hindrances, and especially we may mention the immaturity and lack of training on the part of native helpers, the instability of the professed believers, the strong anti-foreign feeling which resents the alleged need of "foreign religion." Following the war there has come an industrial and commercial revival which is engrossing the interests of the people and diverting their attention from religious matters. Yet there are some cases of faithful Christian living, and I am deeply impressed with the difficulties of maintaining an out-and-out Christian life in a heathen land. The believers suffer a kind of social ostracism, which is the keenest persecution. The evangelists have difficulty in securing a hearing in public meetings, though when the foreigner is present, to preach or to be looked at in these parts, a good attendance is secured and attention given to the word preached. Owing to lack of sufficient workers, the work at Tokuyama, our most distant out-station, has been temporarily withdrawn, the preacher being now settled in Shimonoseki, where we have been without a regular worker most of the year.

The church at this latter point is greatly run down, the membership scattered, and many seem to have lost their faith entirely. Much good work has been done, however, in reaching

new class of people; some inquirers attend regularly and there are some things to encourage us to hope for brighter days.

At Chofu there have been baptisms from the girls' school and also from the orphanage. One very promising young man has been won, and the year 1897 opens up with considerable interest and several earnest inquirers. Our preacher here came to us from the Presbyterians at the beginning of the year. He is a well-trained man and a great strength to our work.

Inquirers are also reported from Yamaguchi and Hogi. At the latter place the believers have stood nobly amid many persecutions, and there is now a growing respect and regard for the Christian cause there.

In order to help the native preachers a Workers' Conference was held during the summer, in connection with the Southern Baptist helpers. The result was so encouraging that the coming summer we are planning a summer school on a larger basis, and hope to have the help of some of the Seminary faculty.

We are rejoiced in the prospect of Miss Cummings coming to take up the Bible women's work, which during Miss Browne's vacation has greatly needed a leader.

Personally the year has been one of peculiar trial. It was not easy to recover from the shock that came with the necessity of the change from my former field in China, nor to adjust myself to the new situation and take up a new language. I can say, however, that amid all these and other difficulties I have been sustained by Him who holds the key to all our life plans, and I am beginning to see recently with clearer vision the necessity of the discipline. I trust that I may learn thoroughly the lessons meant for my own spiritual life, and be prepared to do something on this field towards making Christ known and owned in the lives of these people, in whom I am becoming deeply interested.

Miss O. M. Blunt writes regarding the Henrich Memorial Home:

The days of 1896 have been filled with common duties, nothing great to report, yet done in His name and with sincere desire to be true to Him and His work committed to me.

The total number of pupils for the year has been about the average for the past three years, twenty-three, but several of our older girls have gone from our "home nest" to work in other fields. One married an evangelist, and is living in Nagasaki. One went to her teacher, Miss Duffield, and afterwards to Tokyo; for one we secured a place in a hospital to receive training as a nurse; one went to Mr. Hill, one to Mrs. Story, and another to Mrs. Maynard. The two latter had signed the contract to teach two years after graduation, or if going out to service before graduation would return part of their wages monthly until a certain amount was repaid to repay the school for the outlay made upon their education. One pupil has been with Mrs. Thomson in Kobe in training in her kindergarten for work there. We can hardly dignify our children's gathering by the title of kindergarten, but we have permission from the local officer, who is very kind, for us to have this gathering at this hour, when it will not conflict with the Government school, from three to five o'clock. We average about thirty-five. It is taught by the girls of the school and so costs comparatively nothing, and through the children we hope to get into many homes. Our school will be slow in growth, owing to two things: first, that the people who are able do not see the need or desire of Christian education for their daughters, and the majority cannot, even if they saw the need, afford to spare their daughters even from bread winning, much less to pay for their education; second, for lack of funds to support those who wish an education, but who cannot afford to pay for it.

I am constrained to say after six years' experience, and speaking with those who have had much more, that the majority of baptisms and subsequent Christian workers come from the ranks of supported boarding pupils.

I cannot believe in watching these pupils that they are "rice Christians," but truly believe that surrounded by strong Christian influences they *grow strong*; and while the day pupils

study and are influenced by Christianity, and I believe several are saved, yet during the six years not one of the day pupils has received baptism, while twenty of the boarding pupils have. While our school has not grown in numbers, yet the girls are working earnestly, and realize more and more the need of Bible study and dependence upon the Holy Spirit if they would honor God and win others. Four were received by baptism during the year. Five girls teach in the church Sunday-school, and during the week five Sunday-schools are sustained by them.

NEMURO — 1887.

Mrs. Harriet E. Carpenter, Miss M. M. Carpenter.

Mrs. Carpenter has been residing in Yokohama during the winter, but still continues to maintain the work at Nemuro.

MORIOKA — 1887.

The mission work at this station is in charge of Rev. S. W. Hamblen, of Sendai. His report contains an account of the work that has been carried on during the past year, both interesting and encouraging.

OSAKA — 1892.

Rev. William Wynd and wife, Rev. J. H. Scott and wife (in United States), Miss Mattie Walton (in United States), Miss Florence A. Duffield.

Rev. William Wynd reports:

During the past year my time has been given first to evangelistic work in this city, second to evangelistic work in the villages around Osaka and in Marugame, in Shikoku, and third to evening school work.

In our city work, although the number reached has not been large, we have seen much to fill us with hope and encouragement. The Sunday services have been fairly well attended, a more than usual amount of interest has been awakened, and by the persevering labors of Miss Duffield a Sunday-school has been established. Altogether during the year seven have been baptized, and as an illustration of the different classes whom our work reaches I might mention that among these seven each of the following classes is represented; the soldier, the official, the merchant, and the factory worker.

These young believers have manifested a disposition to work for the conversion of their brethren, and also to give of their means for the carrying on of the Lord's work. One man with a little leisure at his disposal used it in going to a neighboring village and proclaiming there the message of salvation. Another supplemented that work by giving enough money to rent a preaching place in the village, and the result of their combined labor has been another out-station opened without any additional expense to the Union, regular services held every week, and four or five men awakened to seek earnestly the way of salvation. Such a spirit manifested justifies us in feeling hopeful about the work in Utsubo.

Marugame, which in former years was our most fruitful field, has this year turned out less fruitful, only one having been baptized during the year. This I believe is due to the fact that we have been prevented by lack of funds from visiting the field as often, and prosecuting the work with as much vigor, as we ought to have done.

It is a grand field for work, and while we have done what we could, what we have done bears little proportion to what ought to have been done, not only in Marugame, but in that whole district. Nowhere in the whole island except in Marugame is there any Baptist work, and in the neighborhood of Marugame there are many towns with no worker of any denomination.

My evening school work is compulsory, but these past months I have had so much satisfaction from it that even if it were not compulsory I would feel inclined to keep it on. Through it we have been brought into frequent and close contact with about thirty young men mostly belonging to the merchant class. Only one of these has openly confessed Christ by being baptized in His name, but I believe a few others are secret disciples, and all at least have been brought into contact with Christianity, for we have regular classes for teaching Christian truths. By getting acquainted with these young men I have been introduced into their homes, and thus through the school I have been enabled to go with the Gospel into homes into which without the school I could not have gained admission.

On the whole I believe that there has been less opposition to the Gospel this year than in former years. In my own personal dealings with young men at least I have found this markedly so. There has been less bringing forward frivolous objections, less of a tendency to uphold at all costs the national faith, and to look with suspicion on Christianity. I should say that among those who give the subject of religion serious consideration there is a growing conviction that through Christianity alone can the individual be saved and the nation exalted. In a recent mass meeting of students in Osaka, after an address by Mr. Mott from sixty to one hundred young men (not Christians) stood up in the presence of their brethren as an expression of their desire to become followers of Christ. Subsequently I had a talk with several of those present and noted with pleasure the deep conviction which many of them had of the merit and importance of Christianity. Among the merchants I find the observance of Sunday to be a rock on which many of them stumble, but this and all other obstacles will appear insignificant when their eyes have been opened and their hearts touched by the Holy Spirit. If we mistake not the signs around us the Spirit is indeed working in Japan at the present time, and if we who are privileged to be co-workers with Him slacken not our efforts to bring the Gospel in its purity and simplicity before all classes of the Japanese the near future shall witness a great turning unto the Lord.

Rev. J. H. Scott reports:

Osaka is the commercial metropolis of Japan, having with its suburbs over 1,300,000 people, and on account of its great population, and on account of its importance and prominence, is a very inviting though very hard field for mission service. A brief quotation will illustrate its increasingly great commercial prominence: "Commerce and industry since the war [with China] have made immense strides everywhere in Japan, but nowhere in such large proportion as in Osaka. Not only have new companies grown like mushrooms within the city, but many companies lately established in the vicinity and even as far away as Kyashu are eager to establish branch offices in Osaka. This has caused an immense rise in the value of land. House rent has risen to exorbitant rates, yet no unoccupied houses are to be seen." Prices of labor, of food, indeed of everything, have greatly advanced. There are now eighteen large cotton mills in the city, with capitals from yen 250,000 to yen 2,000,000, and also very many other large manufactures. Oh, that this great city might become such a centre for spiritual influence and power as it is already of business!

My work in the city is from the two centres, Kogawa Cho and Kiyohori Mura. At these points there has been during the year a very encouraging increase in interest and attendance at all the services, especially at the Sunday-schools, which during the year have doubled their attendance. Many members have moved away, so that the number of resident members is not now greater than one year ago. The letters from some of these non-resident members have been of special interest. They send regularly their contributions for church expenses and are evidently at work for their Master. The resident members, upon whom we have especially and repeatedly urged the importance of prayer, consecration, and self-support, are more united, more loyal to the church, and doing more for the church in work and contributions than ever before.

I have commenced work outside the city towards the south, and now have out-stations at Sakai, nine miles distant, a city of 50,000 people, and at Kishiwada, 20,000 people, twenty miles distant. These two places are worked by one native evangelist who is also to go occasionally to Sakurai, forty miles distant, another city of prominence and promise.

This district south of Osaka is thickly populated, has a very fertile soil, contains many large manufactories, and is a very promising field for mission work. The old daimio, feudal lord, of Kishiwada is still living in Tokoy, and has become a Christian, which fact will, I think, have much influence for good. This district is a peninsula about 100 by 200 miles. I have been about considerably and have found the people ready to listen respectfully to the Gospel. I am anxious to put another man into this district to go about from place to place with the message of the Gospel to the unconverted, and with words of encouragement and instruction to the scattered believers. As yet very little Christian work has been done in the district.

What we all need and what I hope we pray for is the Pentecostal presence of the Holy Spirit in the hearts of the missionaries and native members, making them all such a power in this great city and vicinity that the Gospel cannot be resisted or gainsaid.

AFRICA.

The reports from the Congo Mission contain a mingling of the bright and the dark. At Banza Manteke the baptisms have exceeded those of any year in its history with one exception. Special blessings also have rested upon the work at Palabala. Wanderers have returned, converts have sought baptism, and the church, which seemed to have lost its name to live, has been rehabilitated with bright promise for the future.

The work on the upper river has suffered from the never-ending strifes between the natives and the State, growing out of the exactions of the latter and the barbarous manner of enforcing these. Since the recent visit of the Governor-General there are some indications that reforms will be instituted.

In connection with no one of our mission fields are the problems so perplexing as those relating to the Congo Mission. Our staff has become so depleted by removals on account of sickness and other causes, leaving vacant places which from lack of means your committee have been unable to fill, that it has become impossible to sustain the work, as now carried on, with the existing force. They are directly confronted with the alternative: either more money must be expended upon the mission or the numbers of stations must be reduced, so that the posts retained can be effectively worked. The present situation calls for some decisive action at once. May He who alone has all wisdom guide the counsels of His servants.

PALABALA — 1878.

Rev. C. H. Harvey.

Rev. C. H. Harvey, who returned to his field last autumn, thus writes:

The work at Palabala is now very encouraging. I propose to baptize a number of those professing who have been tested and are evidently living Christian lives. There are some I am glad to say, whom I examined a week or so ago of whose conversion I have no doubt. These to the number of seventeen I will baptize shortly (D.V.), and having formed (or reformed) a church with them I shall through them examine the others requesting baptism, about forty or

fifty more. There has been much persecution at Palabala, and some of these seventeen men and women have suffered much for Christ's sake. I fully believe that the tide has turned, and that the time to favor Zion at Palabala has come.

BANZA MANTEKE — 1879.

Rev. Henry Richards and wife, W. H. Leslie, M.D., and wife (in United States), Miss Frances A. Cole.

Mr. Richards reports:

The year now past has been one of much blessing, many sorrows and hard toils, but we thank our God and Father for them all. Like the vegetation here, we need the scorching as well as the showers to make us grow. From January to December, through the preaching of the glorious Gospel and the power of the Holy Spirit, souls have continually been brought into the liberty of the sons of God. The opposition has at times been furious, but as a rule a sign of coming victories. We usually require, and have found it necessary, that converts prove by their life their sincerity from six to twelve months before baptizing them. Two hundred and twelve have been baptized during the year. Only in 1894 have so many been baptized in one year, when the number was 248. We are quite as eager to keep the church pure as we are to increase the membership; but the one helps the other. Every candidate is examined three times, and some many more, before baptism.

The work at Palabala was carried on as an out-station, and God has greatly changed the state of things there. More than fifty profess to have faith in Christ, and have suffered much persecution from the heathen. Past experience at that place made it necessary to be very cautious in dealing with converts before baptizing them. Hearing that Mr. Harvey was returning at the end of the year, it seemed wise to wait until he came. Mr. Harvey writes his impression of the work there after his visit: "On Monday I commenced examining and selected seventeen, all of whom I (and the evangelists) believe are following the Lord wholly. I have not baptized them, but I propose to do so when I go up there in a fortnight's time. On the whole I was very pleased with what I saw at Palabala, and really believe that a better time has come." Mr. Harvey has since baptized fifteen. Our two preachers will remain there for a time.

Our greatest harvest has been gathered at Kinkanza, the largest and seemingly the hardest town in the district. Nloko, who was converted in 1894 and quickly developed into a powerful preacher, has been the chief instrument there. Sixty-nine of the converts there have been baptized and they seem very bright and earnest. The insults they endure from the heathen are unspeakable. The work there is still prospering, and a convert came in this afternoon to say that three more have just come to the light. There is also a large school there, and adults attend, as well as the children. The word "Nloko" means a curse, so the preacher's name has been changed to Paulo.

The Viaza church has added three members to the church roll by baptism.

Kiaba church has suffered much by death and the fall of their teacher; eight have been baptized, but twenty have died through an epidemic of "sleeping sickness," and three put out.

Banza Manteke church has received the greatest share of converts, 201 having been added to the number. We have lost sixty-one by death and ten have been expelled, so that the present membership is 739. The present standing membership of the three churches named is 832. As Mr. Harvey will probably report on Palabala, the above number does not include that station.

The Training School was opened March 11 with eleven students; two soon broke down in health and returned to their towns, and others were needed to help in the Christian work among their own people. We closed the session December 24 with six students. The preachers at work could not be spared to come in, as we had great difficulty in supplying the out-stations. We

have lost two preachers and two teachers by death this year, and two proved unfit for the work. I hope, however, to be able to select a goodly number for the Training School that is soon to be opened again. The prospect of being sent anywhere, the hard work, persecution, and small pay, are not inducements to any but earnest people to offer themselves for the Training School.

The primary schools have made rapid strides, so that we have now 988 pupils in twenty-one schools, an advance of 339 as compared with the previous year. This is due to the extra number of converts and to the tranquillity of the district. The State officer that caused so much trouble in 1895 was sent away, and we have another who likes peace. The people have returned from the bush to live in their towns and are allowed to live unmolested.

The medical work has become very heavy and puts great strain on Mrs. Richards, who has taken charge of it since Dr. Leslie left. Since May 6 more than 15,000 patients have received attention, besides the hospital work and visiting the sick in the towns. More converts mean more work for the doctor. The heathen also are rapidly losing their faith in their "nkisi" and witch doctor, and prefer to come here to be treated than trust in their charms. Thus we have an opportunity of preaching the Gospel to some who would otherwise be difficult to reach.

Contributions have been more liberal the past year, and we feel that considering their poverty they have done fairly well; 800 francs have been collected from the Banza Manteke church for the support of preachers, 120 francs for new bell tower, 240 francs to buy medical tickets for the poor members, 24 for the support of a blind man, and 638 francs for medical tickets, altogether amounting to 1,822 francs.

The Kiba church pays two preachers working in their district. The Viaza church pays half the cost of their preacher. Four other teachers are paid by the native Christians.

MATADI — 1880.

Mr. Thomas Hill and wife.

The extension of the railroad has in large measure transferred the work that was formerly required to be done at Matadi, to Tumba, the present terminus of the road. At this latter point Mr. Hill has prepared temporary quarters to which he has removed. He remains in general charge of transportation as hitherto.

LUKUNGA — 1882.

Rev. C. B. Antisdel and wife (in United States), Rev. A. L. Bain and wife, Miss Clara A. Howard (in United States).

This station has suffered severely during the past year. Rev. T. H. Hoste, who has so long and so heroically stood at his post here, was completely prostrated early in the year and compelled to return to England. He has since submitted his resignation, being unable ever to return to Africa. Mr. Young, who was left in charge, soon succumbed to the heavy work, and has also gone home to England, closing his connection with the society. Rev. A. L. Bain, with his wife, were next assigned to Lukunga. Soon after assuming charge of the station both were prostrated at one time with fever, and Mr. and Mrs. Bain seemed beyond recovery. This serious illness of Mr. Bain explains the failure to receive any report from the station. As a consequence of this series of interruptions great loss has been inflicted upon the work.

MUKIMVIKA — 1882.

F. P. Lynch, M.D.

Just as this report was going to press we received the sad intelligence of the sudden death of Mrs. Lynch. She was a woman of rare sweetness and beauty of character, and her labors have been untiring. She has literally laid down her life in giving the Gospel of Divine love to Africa.

Dr. Lynch sends the following report:

History repeats itself in the mission life of the year, and the months glide all too swiftly with the daily demands and opportunity of service. The varying needs of the work become more emphasized as wider experience reveals the force of actual conditions and surroundings. Here are a people who at the service or in personal conversation listen attentively to the teaching, but the interest apparently passes with the moment. They freely admit the fallacy of the *nkisi*, the duplicity and greed of the *nganga*, and the wickedness of other communities or individuals, but they still remain bound by inexorable traditions. A glance over the past three years does not reveal a single positive convert, though some cases have been hopeful and still give signs of promise. It must needs be the morning time for sowing, the weary time of waiting amid the work, the all-essential time for patient persistence, with a broad, deep, and far-reaching faith in the power of the Spirit and the Word.

The daily service has been marked by good attendance, though the numbers from the near towns have not been as large as last year. A marked timidity arose from the charges against and the poisoning of Paz Blanc, reported last year; but the sense of apprehension is gradually wearing away. The towns have carefully maintained their compact, and while there are frequent reports of the poisoning test in other sections, here there has not been even an effort in that direction. Several patients have recently come from Paz Blanc's town, which is a sure sign of waning fear. Only earnest evangelical preaching in the towns can meet the present need, which will doubtless be attained in the coming year.

The school has been composed almost entirely of the station boys, with a few from the hospital and the towns; a more adequate force of workers at the station will ultimately render the school all to be desired in attendance and results.

The medical work among the natives in the dispensary and hospital generally occupies from two to three hours daily, and the results have been most gratifying. Patients have come from as far south as Ambrizette, — a seven days' journey for a strong man; so the distance in days is increased proportionally when the patient can but walk slowly or is conveyed by hammock. They have also come almost as far from other directions, so the influence extends and expands, overcoming prejudice and making many open doors for future evangelical work. An interesting mark of increasing confidence is the willingness to submit to operations. Three years ago the sign of a knife was a signal for an instant, wild, precipitous flight from the dispensary, and the suggested application of nitrate of silver proved the occasion of an indignant exodus of four or five women from the hospital. The knife and nitrate may still be objects of awe, but a rise of resistance is rare.

The sanitarium has fully established its claim and won its reputation as the most healthful location on the Congo or the coast. Its availability is indicated by the comparatively large number who have come from as far up the Congo as Mukimbungu and Lukunga and along the coast from Cabinda and Landana.

An encouraging number of missionaries have been here during the year, three of whom were strongly advised to return home because of poor health. After a residence of two or three

months they returned to their stations in renewed health and energy, and with but a single instance no one has remained here without marked and recognized benefit.

So the varied interests have made the year a crowded one, the tension of which was very materially relieved by the willing service of Miss Edmunds. The result, the ever-present aim, lies in the sure unfoldings of the future, and for the present we can but pray, "Establish Thou the work of our hands upon us, yea the work of our hand, establish Thou it."

LEOPOLDVILLE — 1883.

Rev. A. Sims, M.D., Rev. Thomas Adams.

Dr. Sims reports:

On the whole this year is not so favorable as the last one; lack of food has deprived us of the young men who preach and the children who come to school. These conditions are likely to get worse for the next three years; until the completion of the railway things will not resume their normal state. While this is discouraging in itself, it promises much facility of communication in the future, convenience for the rapid propagation of the Gospel, repose to the natives who are at present wholly occupied with carrying and other governmental obligations which are heavy on them. While it is so here, Lukunga and Banza Manteke enjoy the new order of things and are quite left to themselves, unmolested in their domestic affairs, and can therefore listen to the Gospel in peace. The railway once finished thoroughly emancipates them from their present disabilities, and leaves them undisturbed pretty much as before the occupation by the Government.

Mr. Adams conducted the school during the year, and on his departure I found it in a very satisfactory state, seven in the eldest class being able to read the New Testament easily; the others read in proportion.

The towns were worked and visited from time to time by Mr. Adams, and the seventy in our region heard the Gospel. Mr. Adams was aided by one native preacher.

We have held daily services at 11 A.M. and 7 P.M. and twice on Sundays. Strangers and the sick of the place were generally present. Twelve were baptized during the year.

Medicines were dispensed each day, and one thousand in this way received relief to their bodily troubles. Many white men and missionaries, both of our own and sister societies, were helped. One most excellent missionary, Mr. Logie (C. B. M.), died of dysentery, and an American lady, wife of a Presbyterian missionary, died of fever.

Industrial instruction has been given in carpentry, bricklaying, tailoring, and gardening. For this purpose I employ two Sierra Leone men, members in good standing with their churches there. Gardening corrects the pride of these trades, and religion and schools add the finishing touches. I am an ardent admirer of this Lovedale system of helping the native, and find is the only true system where a number of young people have to be dealt with, and esteem work on truly right lines.

BOLENGI — 1884.

Rev. C. B. Banks and wife, Rev. E. V. Sjoblom (in Sweden).

Rev. C. B. Banks reports:

In my last letter I gave you a summary of our work for the year, but evidently it has been lost. While Mr. Sjoblom was here we took it week about to conduct the services on the station and in the nearer towns, so that one might always be free for evangelizing the farther towns. And I think this has been done more effectually during the past year than in any preceding, but still without seeing much result in the way of fruit. There has been increased interest in those

o attended the meetings; also more have come to hear the Word, but none from the farther vns have confessed Christ.

About eighteen from Wangata confessed Christ, and there was a stir among the ung people, and they used to come regularly to school. Mrs. Banks had a school of about ghty-four scholars; then the yearly flood came, and they, after keeping it up for some good ne, gradually began to dwindle in their attendance at school, first the smaller, then the bigger ls, and since the river has gone down again the attendance has been very poor; some days ne have come at all.

As I mentioned in a former letter, we had made bridges over the swamps and creeks between e station and the nearest towns. We made them higher than ever we had seen the water rise, even than we had heard from the natives; but this year the river rose two feet higher than ever y of the people remember to have seen it, and our bridges were completely destroyed. In t, the river rose so high that it was two feet deep on the site where our old Wangata dwelling-use was. During the flood we were not able to go about much. Now, in the rainy season, have low water, and so will be able to pass to the towns on either side without having to im for it. One or two of the former church members have come back to Christ. Of the ung people in Wangata who professed conversion we have not as yet baptized any. As for e Bolengi people they seem dead to spiritual things. However, the Lord can awaken them, d we are striving and praying for this end. Sometimes they come regularly to the meetings r a while, and then they will stop away again for a month and six weeks at a time. If it was t that the Lord has sent us here, and he is almighty, I would be tempted to despair of ever eing any blessing among them. Many of their old superstitions are now discredited, and they e undoubtedly enlightened in some measure, but they are *worldly*.

The daily services on the station are chiefly for instructing those who profess a desire to llow Christ; those in the villages purely evangelistic, with personal dealing and a little con-ersation at odd times, when opportunity occurs.

Mr. Sjoblom adds:

As usual I have looked after and kept in order my compound, and in turn we have taken the ily services at the station. Owing still to the past reaction and the ungodly lives of those who nfessed and were baptized in the past, we have not seen much blessing on our labor at the tion; and though I feel I would like to say it weeping on my knees, still it is so. We know, wever, that the seed must bring forth fruit in due time. But having often and in turn ited some nearer towns we have been somewhat encouraged in the work. Crowds have ened attentively to the old story, some have expressed the desire to follow Jesus, and a few ng men I hope are saved. With the past experience, though, we deem it wise not to be a hurry to baptize them. May God keep and bless them!

I regret I have not made any extensive preaching journey during the past year, owing to rs in the interior most of the time the natives being unable to produce all the forced labor aring the name of taxes. A good deal of the time I have not felt strong enough to make such esome journeys. I am glad I used the opportunities during the previous years, because it abled me better to see the need of this people; to see the atrocities of soldiers; to tell the ople at least once of God's love, and give them an opportunity to come in contact with a essenger of peace.

With regard to the work we can truly say, as was said in the days of Nehemiah, "The work great and large, and we are separated upon the way far from one another."

BWEMBA — 1889.

Rev. A. Billington and wife, Rev. C. B. Glenesk and wife, Mr. A. Christopher.

No report has reached us from this station. The staff last year was increased by the addition of Mr. Christopher, who came out from England. He is an engineer as well as devout missionary, and will share with Messrs. Glenesk and Billington in the running of the steamer "Henry Reed," as well as in the work of the station.

KIFWA — 1890.

Rev. P. Frederickson and wife, Rev. Christian Nelson (and wife in United States).

Rev. P. Frederickson reports:

As I have been alone the most part of the year, the many and various station duties, which otherwise would have been divided, have fallen on me, and as such kept me very busy. There have been difficulties and disappointments, yet in the midst of it all we have much to thank God for and to make our hearts glad.

House-building has been one of the cares. Fifteen thousand bricks have been made and burned. My building work will be finished in a few months more, and I shall be glad to be set at liberty to use all my time in the work I love most — the spreading of the word of life among the people.

The gospel work has been pushed forward as much as time and means have allowed us; but being alone has naturally kept me from being out among the people.

Our Sunday congregation has increased in numbers lately; men, women, and children come from the surrounding villages to the meetings. Some of them are very regular attendants. Some have expressed a desire to become Christians, but have not yet taken any definite step.

Our evangelists have done good work. The most of their time has been spent out among the people. In the most of the villages they are received kindly. The people gather around them to hear the good news. In two villages they have been told to leave, in two others they were threatened.

Nine villages have given us houses for school and worship. These houses are of course very small, not being able to hold more than from fifteen to twenty people sitting down on the ground. Yet they are places where we can go when we visit them, and centres where the people can gather around us to hear what we have to tell them of Jesus.

We have four outposts — five, six, ten, and twenty-four miles respectively from the station. These places are centres where the evangelists stay, and from there they go out to visit the villages around them. Three villages twenty miles south of our station have asked for a teacher and promised to give us a house, but we have no one to send them at present.

Although a large number have heard the Gospel and many hear it gladly, yet the number of converts has been small; only eleven have been received into the church. More applied for baptism, but it was thought wise that they should wait a little. We will sow in hope, believing that our loving Father will in His own time give us a large ingathering.

The school work has been carried on all the year, with the exception of a school vacation time; the teaching has been done by the evangelist and native Christians. My own time has been so much occupied that I could not give so much time as I wished to that very important work. The evangelists come in every month to report on their work, and spend some days of each month with me on the station in order to get some teaching, which they are much in need of.

The church members on the whole have done fairly well; they have personally given more

this year to the work than any previous year. They have had no help from America towards their preacher, and this year they have pledged themselves to keep an evangelist.

IREBU — 1890.

Rev. Thomas Moody and wife, Rev. W. A. Hall and wife, Miss L. C. Flemming, M.D.

Mr. Moody reports:

The Lord has brought us through another year at Irebu. At the present writing we are all well, for which we thank our Heavenly Father.

It has also been a year of trial, especially when the natives attacked the State camp at Irebu, June 28, and also came and pillaged the station. We were kept from all harm, but it was a very trying time for a month or two. At the present time the leader of the rebels is at large, and so long as he is at large the trouble will not be finished. We have had another visit from the Governor-General. We had the first in 1891 when Mr. and Mrs. Hartsock were with us, and he kindly remembered them. The Governor seems to be well inclined toward the missionaries, and also well pleased with the work they are doing. We hope that we may have a better service of State officials, and that the natives will not be forced so much to get rubber. Preaching has been carried on at Irebu, Busindi, and Lusakani. It is hard to get the attention of the people, as they always want to talk about something else, or trading; still, by persistent preaching, we hope soon that some will be converted.

The work on the station is encouraging. There is preaching every morning, and the native Christians carry on a service every evening among themselves.

Dr. Flemming has the medical work. The school is in fine working order, and in charge of Mrs. Hall.

We have been very much encouraged lately by some of the women professing conversion — the workmen's wives. I believe it is genuine, and pray our Heavenly Father that we may soon have families spreading the light of the Gospel at Irebu, Busindi, and Lusakani.

Schools have been opened again at Busindi and Lusakani. We hope soon to have native preachers at these places with their wives.

The English Baptist brethren have issued this year the Gospels of Luke and John, which is a great help to us in our work. Now we have the four Gospels in Bobangi, and a new hymn book containing 181 hymns. We are greatly helped by our English Baptist brethren.

And so with preaching, teaching, and singing we hope to bring the people to a knowledge of Christ.

Mr. Hall adds:

We begun the past year with bright hopes, but before the close of the first half of the year our hopes were almost shattered from the result of a native war. The people in the towns around were scattered, our goods destroyed and stolen, and three of our boys taken captive by these inland warriors; but we feel grateful that our lives have been providentially spared. "The Lord of hosts is with us; the God of Jacob is our refuge."

But though we have had these drawbacks, which we all deplore, the outlook is by no means destitute of the cheering and stimulating element. There are five women who have professed a desire to follow Jesus. These are not under station restriction, but after a long seed-sowing these we believe to be the buds of promise among the Bobangi women, for they have given good signs of, if not conversion, a true seeking after the unknown God. The husband of one of these women has also professed conversion. The wife of the young man whom we baptized from Bosendi, in January of the past year, is one of the five women that have come forward, and we have reason to believe that she will be very helpful to her husband and to the work. Another young man from Bosendi has made profession. We have kept up the service regularly during

the year at Bosendi, assisted by the natives. I have been enabled to build a temporary house there for school and service, but owing to the unsettled condition of things during a part of last year we did not open the school until the fourth of the present month. There are twenty-seven scholars in attendance. Mr. Moody has reopened the school at Lusakani also. These schools are being taught by Christian lads under our supervision. They teach these out-schools in the forenoon, and return in time to attend the station school in the afternoon for instruction.

Offerings for the year, $30.00. They voted to use this amount in paying for a new roof on the chapel, and for the erection of a hospital for the sick. They also agree to pay the expenses of the two native teachers. We do praise the Lord for past mercies, and sincerely pray that there may be more waiting upon God for the replenishing of the Holy Spirit this year; more Christ-like self-denial in doing God's work; a juster apprehension of the enormity of sin, with greater energy in denouncing it; may there be a clearer understanding of the danger to which the unsaved are exposed, and of our personal responsibility to do all in our power to persuade them to flee from the wrath to come; a more implicit confidence in the power of the blood of the atonement offered on Calvary for the world's redemption.

"For if these things are yours and abound, they make you to be not idle nor unfruitful unto the knowledge of our Lord Jesus Christ; for thus shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Savior Jesus Christ."

IKOKO — 1894.

Rev. Joseph Clark and wife, Mr. R. R. Milne, Miss Gertrude Milne.

Mr. Clark sends the following:

Another year has gone. A year of very strange character it has been to me. Hope and fear, peace and war, emptiness and plenty constantly alternating. But through all the changes God's presence has been ours, and even when rumors of war and threats fell loudest on our ears, in our hearts a still small voice, heard clearly through the clamoring troubles, said "Peace, be still." "Be still, and know that I am God."

From our standpoint our work has been hindered by these wars. It has been impossible to send our people out to outlying towns, and quite unsafe for ourselves to attempt it. We have been able to see a good many strangers in Ikoko, and some of them have now learned that God has sent us here; but "why" they cannot understand. Sin is such an unimportant matter that it does not trouble them, and love is practically unknown. There is something of it in the hearts of mothers for their little ones, but it is so degraded as to be, so far as I can see, little more than animal instinct. To hear that God loves men, that He desires to save men from sin, that Jesus the Son of God died to save men, is so utterly new to them that they do not trouble to look at the matter — it is too clearly untrue to need any consideration.

At the close of the year there seems to be fresh cause to hope for peace between the State and natives, and that means to us an opportunity of visiting the regions beyond.

When the Governor-General passed up river I had very little hope of any change in the conduct of the State officials, as he did not seem able to believe that our reports were true. But I think he had reason to change his mind ere his return. He sent for me to meet him at Irebu, and I went there. He was very kind, and has made several concessions asked for touching our work; and from the way he conducted the inquiries he made, it is evident he was convinced that reform was needed, and I feel sure we are to have it.

Many of the Ikoko people now know that to be one of God's people is to forsake sin. That is enough for them. They love the darkness and will not come to the light, lest they have their own evil hearts set before them.

Yet here and there one meets with a little to cheer. I was saddened a month or two ago

rowning of our most hopeful man. Two were lost at the same time who seemed to have to know God. Of one in particular the natives say, "He was no longer of us," "He God's Word in his heart," and though the light was but dim it gave promise of sunrise. ent to purchase food for me and themselves, and returning were lost, with, I think, other hree people not known by me.

ie open-air meetings in the town are encouraging, as we generally get a good hearing from

nong our young men at school I think we have much to cheer. Living as they do sur- constantly by numerous opportunities for immoral conduct, to see any young man kept om the crowd is a proof that he has a power not of this world at work in his heart. f the young women too, I think, are coming to understand something of our message. ew days ago one came with her husband, and she said she desired to give her heart to Her husband had been teaching her about God's Word as far as he knew it. He is one enior class in school. She comes to school in afternoons, and in the evenings she very y attends service and night school. They can be seen seated together, often with one young married women beside her, being taught to read syllables by her "educated" l. From the conversations I have had with them I judge she is quite sincere in her state- at she desires to follow Jesus.

xpect that during the year we have now entered on we will baptize three or four. They ofessed a desire to follow Jesus for two years, and they walk very differently from their . We have made considerable progress in the language during the year, and have now hands of our scholars five booklets, biographical, — Jesus, Joseph, John the Baptist, , Judas Iscariot, — in the lake language.

ie prayer meeting after evening service is well attended. A few of the town people now it, as well as a good number of our station lads and girls.

hool work has made, I think, good progress. A year ago I reported "fully thirty read." ere are about forty-five reading Bobangi Gospels and the new biographical booklets in their ngue, and eighteen more reading a simple book. The balance of twenty are recent and one or two that have failed to go on. A year ago I think the lake boys and girls had rned to stumble through addition; now there is a class with fifteen doing multiplication nd other fourteen in subtraction; sixty-three can now write to dictation; of these fifteen beginners, but forty-eight write to dictation, or Scripture texts from memory, and do

ir memorizing of texts is still a prominent feature in school and in our services. During ese scholars have learned about 120 verses of Scripture in their own tongue.

our Sunday evening prayer meeting we afford an opportunity to any who desire to give rods for their Savior. With a balance from last year, the contributors voted to give Miss help pay school expenses $6.83 (local value of rods is more than double that amount). who had broken his leg at the close of the year thirty-four cents were given (enough to e food for two weeks), and he is being cared for. Also $2.16 was spent in buying oil to evening services.

rdening by the school boys, and to a small extent by girls also, brought in 7,301 brass ighing about 250 pounds, in England worth about $35.60, and here $75. The expenses school boys who do the gardening do not appear against the A.B.M.U. They pay a rable part of their own cost (by sale of produce), and the balance is paid by Miss Milne . Milne.

ie medical work has been carried on by Mr. Milne and Mrs. Clark. They have had a any cases that they have certainly greatly helped or cured. Dysentery has been very ly treated, probably caused by impure water and badly prepared food. Two very severe

cases were brought one day, both with bullet wounds, one through the body, the other through the thigh. Both recovered.

We have added a class-room to our school-house. It is twenty feet by eight feet. It is very helpful and was much needed, as when weather was good one class had to be taught in open air, and at times my office was utilized. Some other buildings have been put up because absolutely required by us. They cost little, and the little does not form an item in my accounts. Mr. Milne takes charge of building, etc.

In closing I would just add that our Sunday services have generally 140 to 180 present — including school boys. Some of the town people are regular in attendance, and I hope are truly interested in what they hear. There are a few that are often at the evening services during the week. These are conducted by Mr. Milne. And frequently we have visitors from other towns at the daily mid-day services. The town open-air meetings we all share in, and all alike enjoy them. Sunday-school is conducted by Miss Milne, and at present lessons are selected from the Old Testament.

I have reported above the things that encourage us. There are some burdens we have to bear, and disappointments to endure; but they are common to every field.

Mr. Milne adds:

My work during the year has been the same as the previous one — superintending the men and boys at their work. As we have a fairly large staff it occupies a good deal of time, but as my doing this leaves Mr. Clark comparatively free to go on with the language, I do not grudge it; and then I profit by getting the result of Mr. Clark's labors to help me in my studies.

During the first half of the year I was busy at Miss Milne's house. We expected a carpenter from the coast to help us with this, but he failed to come, so we had to do the work ourselves. With the help of our station boys, we have got up a good, strong, comfortable house.

I also conduct one of the services every day, and on Sundays I go out in the afternoons into the town with some of our boys, and have two or three meetings.

In the beginning of the year we intended visiting the towns in the interior, but owing to the war this has been impossible. I was able to visit one town some hours back, before the war broke out, but found the people very unsettled.

Regarding medical work, the people now see that our medicines are more effectual than their own, and many of them now come to the station, and they bring their children also when they are sick. There have been several serious cases, and I am thankful to say we have been able to do something for them. We had two men brought to us who had been shot during the war — one of them shot through the leg and the other through the body; the latter was rather serious, but he got better, as also did the former.

Sleeping sickness has made its appearance here; two of our workmen are now sick with it. We are doing what we can for them. There are no deaths yet, so far as we know.

We continue to unite with you praying "Thy kingdom come," and in working for that object.

EUROPEAN MISSIONS.

FRANCE — 1832.

The work in France has made progress in the matter of organization after the American plan. Three associations have been formed: the Western, which includes Paris, and the Eastern and Southern Associations. The general supervision of these associations has been assigned to Pastors Saillens and Sainton. Mr. Saillens sends the

port for these associations. It contains facts of great interest, and gives a very clear ew of this portion of the French Mission:

The eighteen churches forming this department of the field are now thoroughly organized in ree associations, which meet regularly once a year.

The Paris and Western Association comprises the following churches: Paris, rue de Lille, ıris, rue Saint Denis, Rouen, Niort, and Chatellerault. Neither of these is absolutely self-pporting. The total membership is 486, and the contributions for all purposes from the embers are 7,773.20 francs. Officers: Pastor Saillens, moderator; Pastor Sainton, joint-oderator; Prof. Paul Passy, secretary.

The Eastern Association comprises the churches of Montbeliard and Valentigney (France), ıd Neuchatel, Tramelan, and Chaux-de-Fonds (Switzerland). Total membership, 373; gifts ır all purposes, 6,744.30 francs. Moderator, Pastor Revel, of Tramelan; secretary, Pastor ouijs, of Valentigney.

The Southern Association comprises the churches of Lyon, Saint Etienne, Marseilles, Toulon, ı Seyne, Nice, Nimes, and Alais. With the exception of the two first named, these churches re all recent; the last one was formed this year. Membership, 232; gifts for all purposes, ,868.90 francs. Officers: Moderator, Pastor Laügt, of Marseilles; secretary, Pastor Long, of lice.

As far as possible a distinction is made between the evangelistic work, which is supported ıy the American Baptist Missionary Union, and the ecclesiastical activities, which are upon the hurches' responsibility. Our aim is to bring the churches towards self-support, and to use the ppropriations of the Union for purely missionary purposes. You will notice that the gifts of he members form an important sum, considering the fact that nine-tenths of our members ıre poor workingmen. They have responded this year more than before to your appeals, and ıave helped us to maintain, and even to enlarge, the work without increased appropriations from he Union.

Baptisms. — We have had the privilege of baptizing 162 persons during the year, the greater part of whom were Roman Catholics before. The net increase over last year is 146, or ıbout fourteen per cent. Though this has not been a remarkable year in comparison with the ıreceding ones, we have much to be thankful for. Quite lately a movement of the Spirit has ıegun in our eastern churches, and I hope to report great increase from that quarter next year.

Missions to the Heathen. — The colonial policy of our government, and the loud appeals of the Paris *Société de Missions Evangéliques* for men and women for the Madagascar field, together with other causes, have stirred up among our people an interest on behalf of the heathen. Several young men and young women have been called of God, we believe, to go to far-off lands. One of them is in the employment of the Congo Balolo Mission (Dr. H. Grattan Guinness), and another is preparing at Harley House for the same field. A young lady is also in London, at Dr. and Mrs. Guinness's Institute, with a view to going abroad. Two or three more young men are awaiting the opening which they believe the Lord will make for them. In view of the fact that no French or Swiss society can employ Baptists as such in the foreign field, and that there is a danger that our young men may be drafted in the service of non-Baptist societies, or else left unemployed, we ask the Board of the Union to consider the following question: Would it ıe practicable and expedient that such young men and young women from the French-speaking Baptist churches, who are anxious to serve the Lord among the heathen, after having been rained and examined in the way that the Board should approve, should be sent to the French olony of the Congo, the authorities of which are not antipathic to Protestant missions, and here employed by the American Baptist Missionary Union, in connection with the American

missionaries already settled in that region? We lay the matter on your hearts, hoping that you may be able to give us a favorable answer.

Press Work. — We have done more in that line than ever before. The first large book published by French Baptists has appeared this year. It is "*L'Histoire des Baptistes*," by the late Pastor Ramseyer, edited by his son-in-law, Pastor Revel. The book has been favorably reviewed both by the French and English journals. It is not a mere compilation, but a real contribution to Baptist history, which will do much towards the propagation of our principles. The chapters on Anabaptism are especially interesting. The book may be had in America, through the American Baptist Publication Society. It will interest you to know that this large volume was printed in Tramelan, by a member of our church there.

Pastor Sainton has launched a monthly evangelistic paper, "*La Cloche d'Alarme*" ("The Alarm Bell"), of which 6,000 or 7,000 copies are regularly sold.

With the aid of Prof. Paul Passy, I have continued to edit "*L'Echo de le Vérité*," our bi-monthly denominational paper.

Professor Passy is engaged in giving to the French public a new and more popular translation from the Greek of the New Testament. The Gospels of Luke and John, the Acts, and several Epistles have already appeared separately, and been very well received. The translation is very literal, and widely different in style from the stately language of Bossuet — the classical French which the poor people hardly understand.

Professor Passy has also published one or two pamphlets on behalf of our views.

In addition to this, several of us contribute to the Christian literature of our country. We have made translations from Spurgeon, Moody, etc., which are widely read. A large number of our hymns have found their way into the hymn books of all denominations, and quite a number of gospel tracts, for general distribution, come from Baptist pens.

Paris. — A small church — Neuilly — has ceased to exist, and the members have all joined the rue de Lille Church. Thus our brethren there have been strengthened. About ten of my own people have also gone over to the rue de Lille, with our approval. The rue de Lille has now thoroughly recovered from her struggles. At rue Saint Denis, while the increase has not been so large as in recent years, a work of sanctification has been going on. Some backsliders have returned to us in deep repentance. Our young people's meetings are very encouraging. Meetings are held in various parts of the city, in the homes of the members. I attended one lately where forty persons — neighbors and friends — filled two small rooms, some being seated even on the beds. Surely the Lord is preparing great things in France. As our lease at rue Saint Denis expires this year, and we no not contemplate to remain there, great changes will necessarily follow for which we need, and confidently expect, Divine guidance.

The rue Saint Denis church, with the financial help of the other churches, has fed or given refuge to a number of Armenians, who had come to Paris for safety. An average of seven men have thus been taken care of for the last two months. Brother Passy and myself are on the French Committee of Relief.

The Provinces. — I have visited during the year all the churches except Saint Etienne — some of them twice. Apart from Rouen, where the work has been hampered by evil reports, and Chatellerault, where the soil is hard, there is a healthy state of things everywhere. At Toulon and la Seyne a revival has been going on; several soldiers of the marine troops have been converted and baptized, and have carried with them the grace of God to some of our far-off colonies. Saint Etienne is recovering slowly from its past difficulties. The work is most promising in the neighborhood of Montbeliard. There, at Beaucourt, a village of 5,000 inhabitants, I had the theatre full for three days in succession, and quite a number professed to believe. We have twenty-five Baptists there; we should be able to settle a man among them.

A new church has been founded by Brother Sainton at Alais, a town of 20,000 inhabitants

in the south of France. It has already twenty-one members, who meet among themselves until we are able to send them a preacher. Brother Sainton has paid from the funds given him by private friends most of the expenses connected with this new field. He has also paid visits to some of the churches, which have been highly appreciated. I thank God every day that He has given me such a fellow-worker.

New Calls. — A number of our people are settled in Algiers, and there is a strong desire that we should go and visit that colony, so largely French, in order to establish churches there. The North Africa Mission (London) having had difficulties with the French Government have asked us if we could send some of our people into their field, among the Kabyles. One family from Valentigney have already gone, and are doing good work. Shall we not respond to the call from our brethren in Algiers? The spiritual darkness there is tremendous; the French colonists live most ungodly lives, and there is no one to tell them of something better.

We are planning an organization which will allow one of us — Brother Sainton or myself — to be better able to respond to such calls, and to go wherever there seems an opening, in our country, for the Gospel of Jesus Christ. The time is short. Souls are perishing every day. Sin and its terrible punishment are awful realities. The love of God *must* be proclaimed while there is opportunity and liberty. Help us, dear brethren, to arouse these multitudes, and to bring them the bread of life. They hunger for it, and we hunger to give it to them.

The churches in the north of France and in Belgium were organized as an association last September. This was distinctly an advance movement. It now remains to go one step further and form a general association, like our State conventions, composed of delegates from all the churches and associations in France, and holding an annual meeting for mutual edification, and for the promotion of the common cause in France.

The northern district is under the supervision of Rev. Aimé Cadot, who sends the following report:

It was in this part of our land, in the midst of a little evangelical church (Nomain), where there was not a single Baptist, that there arose as of itself the practice of the true baptism; and it is from this province that the first courageous pioneers came to preach to us repentance and faith in Jesus Christ, and set out to evangelize the departments of Oise and Aisne, then Paris and the whole of France, with Belgium and Switzerland. Happily some have stayed round the place of origin, carrying on in the north a work that it is impossible to see without joy. After the brethren — Thieffry, Cretin, Boileau, Andru, Ferret — who have evangelized these districts, seven or eight others are now occupied in this holy mission. One of these, who accompanied me in my visit, was the founder of twelve new mission stations where there are good congregations presided over by pastors or their helpers. What work my travelling companion has given himself in founding these mission stations and in maintaining them! As they are four, six, ten, twelve, and fifteen leagues from his home, he had to be absent eight or ten days at a time, sleeping on horrible beds, having for a covering a sack of straw, and for food at night a cup of chiccory (called *café*) without sugar in such a way that when he set out, knowing what to expect, he put in his little travelling bag some raw onions in order to help him to eat the black bread that was given him.

Full of energy in founding new groups when his friends the miners change their homes, he gathered them together in the evening in the cottages, contending against the clerical powers who hampered him in his meetings and his burial services. But he never let himself be discouraged. He had opposition of another kind also, when a certain agent of another mission came to take a survey of this country with the idea of founding another church there. The pretext for his coming was to find out how many of his own sect there were in the district. He found there were

thirteen, but he put on his report one hundred, including in this number those whom he wished to take from us. But these sheep had a faithful shepherd who was watching over them and knew how to defend them. Later on, there were difficulties in some of the larger groups of the north and Pas de Calais, caused by some members who could pray in public and preach a little, and who thought they were clever enough to become evangelists, and as they were not asked to do so they were angry with their missionary, who had good reasons for not recommending them. From this a great many disturbances have arisen, which are not yet at an end. But thanks to God, the churches of the north as a whole are at peace; the ministers are united together. Christian life prospers in the midst of the flock, and new souls are added to the churches. One thing, however, is lacking. It is that with the miners, accustomed to live from hand to mouth, it is difficult to find resources to aid the work of evangelization, and if there be some who give up their extravagance and begin to save they become stingy.

Preseau. — A warm and brotherly welcome was given by the brethren of this locality. The flock is not so numerous as elsewhere. On Saturday evening we had only twenty-seven at the meeting. Several of those who have been led to the Lord at Preseau have had to leave for different reasons, though all have remained faithful. Our brethren at Preseau have built a pretty little temple where they assemble. True Christian life, sincere piety, the greatest respect for the Sabbath, prayer and faith, dwell in the midst of this little flock to whom M. Vincent administers the communion. It is there that Corporal Taquet lives, who, some time ago, refusing to worship the Host, was condemned by his colonel to thirty days' imprisonment, but whose conscientious disobedience made so much stir in France that our Deputies and Senators took it up, and Government was brought to abolish the law that our dear brother had had the courage to violate. It is to Joseph Taquet, the faithful Baptist Christian of Preseau, that this result is due.

Denain (20 kilometers from Preseau). — A great deal of encouragement here. It is the hour of Sunday-school when we arrive. Numerous classes of children with teachers are scattered about the temple, and some are in the young people's room. I learn that there are one hundred and twenty present, but one hundred and fifty are on the books. It is, I believe, the last of our Sunday-schools. We pray with the teachers and children and explain their lesson. All the questions were correctly answered. It is from this school, and from the Christian Union that follows up its work, that those young people go here and there in groups carrying the Gospel of salvation into the surrounding districts. In the afternoon we had before us the largest congregation of French Baptists we have seen for several years (somebody said 350). The temple was full and the preaching seemed to find the way to the heart of the hearers.

Lourches. — This place is four kilometers from Denain. Father Vincent has built a wooden room there capable of holding 200 people. Here your representatives spoke in the evening. We had an audience of about sixty persons only, for a great storm had spoiled the roads and the rain was still falling in such a way that many of the usual hearers were not able to come. There as at Denain we begged our brethren to think of the debt of our Boston Society, and to do all they could to help pay it. To this appeal some responded at once. There are near Denain four other localities where Brother Vincent has meeting rooms. They are: Flines, Faubourg of Combray, Valenciennes, Douchy, and Lannoy. I was not able to visit the brethren in those places, but I knew from what I saw at Flines and Anzi some time ago that there as well as at Denain is preached and accepted the doctrine of salvation by grace through faith with the ideal of sanctification through obedience to the Lord.

Peruwelz (Belgium). — It is there that Brother Rafinesque lives, who for a time was my pupil. He has encouragement in his work in Peruwelz. In the evening more than sixty hearers, among whom was the wife of a doctor who employs one of our brethren as gardener. The work makes progress in the neighborhood, as at Peruwelz, but I was not able to visit either

nissart or Wiers, where Brother Rafinesque holds meetings every fortnight, nor was I able to to Raucourt, Basoches, and Vason, where there are families who are in sympathy with the pel. Peruwelz is a Catholic town. There is even at the end of the street where Rafinesque s a noted place of pilgrimage called Bonsecours. It seems that centuries ago some shipcked sailors in the Indian Ocean found a black wooden image. They took it into their boat ırding it as something sent from heaven to save them, and in fact they attributed their rescue t, and on their return built at Peruwelz a little chapel to which pilgrimages are made. Alas! his town nearly every one is an unbeliever. However, they like the Protestants, and at Christ- some gentlemen gave sixty francs for the tree that our brethren ornamented with candles presents. Brother Rafinesque preaches in his turn at the different stations in the north, and s good.

Roubaix (North). — It is here that lives our courageous and noble Sister Dinoir, at No. 2 de Tunis, which is the location of our mission. My companion and I received the most rty welcome from this sister. A rich and pious English lady has asked her to be so kind as ake the direction of a working meeting, which she has consented to do, because it will furnish with another opportunity of making herself useful and of doing good. Every one seems to w respect to and confidence in our sister, and she is worthy of both. The evening meeting attended by from seventy-five to eighty persons, and we had a very good time.

Auchel. — In the morning we passed by Turcoing, where we had to visit a sick brother em- ed in the post-office. Then we went to Lens, where I wished to see an old man whom I tized at Chauny last year. In the evening we were welcomed at the temple at Auchel by a utiful hymn which the church choir sang to the glory of God. There were about eighty per- s present. Father Vincent produced a great impression and did much good. Pastor Hugon s his best to instruct the young people of his flock who occupy occasionally his place in the ices at Auchel or in the neighborhood, and his courageous wife works in other ways for the sperity of the church. The church is united. Hugon is pacific, loving, attached to his k; it is his vocation to preach the Gospel. He is well taught and a pastor in every sense of word.

Bruay. — At the time of leaving Auchel, I felt myself suffering from a feverish attack. e cold rain fell with violence, and we had five or six kilometers to walk. Happily we soon l on the way Brother Vautrin, who has come to meet us. We arrive at his home very wet. a little while the fire burns and we dry ourselves, and at the same time our hearts are warmed the hearty welcome of Mme. Vautrin and her dear little girls. The Baptist pastor of Bruay, om I danced on my knee when he was quite a little boy, is a very capable young man, en- ved with good elecutionary power and possessing a rich vocabulary. One likes to hear him ak and to notice with what facility he finds points and divisions for an extempore address. reover, although courageous and capable, he is modest. He seems to me likely to draw ny hearers around him when the five hundred new houses which are being built near our meet- -room are inhabited. The pastor thinks we shall have about thirty hearers. What an agree- e surprise when we arrived and find more than eighty persons and also Brother Farelly waiting us, so that altogether we had one of our best evenings! I expect great things from the work Bruay. The town, which is essentially composed of working people, numbers 11,000 inhab- ıts.

Bethune. — The fever has not left me and I am poorly, but I wish, if God allow me, to sh my programme by preaching to-night at Bethune. Brother Farelly, who is also a good acher, whose thoughts are quick and clear, made some good remarks yesterday evening, and ierally he produces a good impression everywhere by his mildness and gravity. He has done d here, but, though he built the meeting-room at Bruay, is badly lodged himself, and meeting-room in which he gathers his people is not all convenient, being cold and dreary.

Besides, this evening the north wind blows tempestuously; thirty persons only come to listen to us. In spite of that we had a good evening, and our addresses seemed to be much appreciated.

A few words regarding my own work at Chauny. Every Sunday, with the aid of brethren Taquet and Beguelin, Macquaire and Daudoy, we have held services more or less regularly in two or three localities at the same time, and during the winter I have presided at more than sixty evening meetings, in six or seven different villages. I have ridden during that time, to and from these meetings, more than 1,100 kilometers, either alone or with Taquet. We have counted in these gatherings from thirty to seventy hearers, which have amounted during the season to a total of 2,441, most of whom had never had the opportunity of hearing the Gospel before—for instance, those at Beaumont, thirteen kilometers behind the rocks and high hills, where we went once a week, and at Coney la Ville and Verueuil Sans Coucy, about the same distance off, which had never been evangelized.

In spite of our abundant work and numerous hearers who continued to the end, we have had but few conversions, because there have been in these villages drunken, immoral priests who have destroyed the faith of the people. There is such indifference to religious services that in hundreds of these new villages there is no longer a representative of the Church of Rome. Notwithstanding that, we believe that much good has been done and will remain.

Our Young People's Union, of which Brother Beguelin is the president, tries to help us a little. They have a meeting for Bible study in our little salon on Monday evening. Besides this they have a singing class, so that they may help in the Sunday services or in the open-air meetings. They also study many useful and practical subjects. Twice a year they decorate the temple and give a Christian fête to which they invite outsiders, with the desire of attracting them to the Gospel of salvation.

All our people are working people from whom we cannot collect for the work of evangelization, and we have many poor to help. This year we have only collected for various purposes francs 4,826.40. On account of deaths, marriages, and changes of residence, the church has fallen to 100 members. We baptized five last year, thus making our membership 105.

L'Eglise de La Fere has continued to live and to maintain itself during the year 1896 by means of the visits of brethren Andru, Beguelin, and myself, I administering the Communion and visiting the sick, whilst the flock thrives under the leadership of Brother Gilbert, the senior deacon, who presides at the Sunday services once a month and conducts the week evening meetings. Never has there been greater harmony among the flock, and now the brethren are happy because Brother Andru on the first of May is to become their pastor. It will be a relief for the pastor at Chauny and for his helpers who for three and a half years have given their assistance to the deacons at large. May a new impulse be given to the work, to the zeal, the faith and sacrifices, of God's people as the result of this new arrangement!

There is at La Fere a large and enthusiastic Young People's Christian Union under the direction of a deacon, our brother Prete. There is also a good choir conducted by another deacon, M. Gruyer-Marc. Another of the deacons goes as often as he can to conduct the service and encourage his brethren at Athier. It is from this little company we have baptized two persons at La Fere, and there are two others, very aged, who have been received into the church, but have thought it well to wait until the end of the winter before being immersed in the name of the Lord.

Father Vincent writes of the work at Denain:

There are more than 250 children in our schools, with twenty-five teachers. We have six preachers who help to fill the different stations and whose journeys have been paid. Unhappily nothing has been allowed us this year for these journeys.

Our Young Men's Union progresses well. Meetings are held every Saturday, also a paper is read on some religious subject each first Sunday of the month, by one of the members. The

scriptions paid by the members are used for the relief of the poor. At Denain we have above persons, children and adults, at our Sunday-school, held at 10.30 A M.; 250 to 300 persons the services, 2.30 P.M., and about 150 in the evening. We have never had such a large ndance as at the present time.

However, outside influence, helped by the devil, has obliged the church to remove six mem- s; others are suffering from these influences, but all continue to come to the services, and we not lose sight of them. The church is composed only of poor workmen, and it is only the r who come to us, so that instead of helping us it is we who must help them. But Jesus loved poor and we love them too.

We have, nevertheless, collected for different need 2,600 francs.

At Preseau the priest is so rich, so clever, and so influential that we get very rarely any holic hearers except at Christmas, when they come in great numbers. But our Christians re are faithful. We believe there is a quiet work going on and that the truth will triumph. Lourches we have thirty children in the school. The hall is filled every Sunday evening and esday. Lately we have conducted two funerals which the priest had refused: one because the ng woman had refused to confess to the priest, the other a natural child and a poor one. A rn councillor said to me, "I have never seen such a serious and attentive audience here ore."

At Roubaix we have hired a new hall which allows us to preach Christ to sixty or seventy ple every Sunday. Mdlle. Dinoir, our Bible woman, holds a school there every Sunday and ursday with an average of twenty-five to thirty children; M. Rafinesque holds a meeting every ursday. He has then from thirty-five to fifty attentive hearers. Added to this the McAll ciety has lately left Roubaix, and has confided to the care of Mdlle. Dinoir their work-room e. She meets about fifteen women every fortnight, preaches the Gospel to them while at ir work.

In our other stations the audiences keep up their numbers. I have been told of three con- sions in one of them, but have not yet been able to examine these cases. Our church is very ely spread, which gives us much work for visiting the sick and preaching. The Lord has taken ht members from us and given them their eternal heritage.

We have had nine baptisms, of whom eight are fathers and mothers of Catholic families. e expect others to be baptized shortly. Several have been converted on their death beds. We pe shortly to form a separate station of Peruwelz and its neighborhood, of which M. Rafi- sque will be pastor. We are still waiting for the suitable man to do the same at Roubaix and ighborhood. Whatever happens we trust in God and walk by faith. We are full of hope for e future.

Rev. S. Rafinesque adds:

The past year has been marked by some blessings which God has been pleased to accord . It has been necessary because of the want of funds to continue the services in the usual ace, which hall is neither well placed nor suitable for worship. However, we state with pleasure at our audience increases. Some serious conversions took place last year. A certain number Catholics attend our meetings with much interest. We believe that they will not be satisfied til they have found the Savior.

Our Christmas feast was more interesting than ever, thanks to the liberality of some rich tholics. A Young Women's Christian Association has been founded recently. They number m twelve to fifteen, some few being members of the church and some not.

We are encouraged at Bernissart. Our audience now numbers 150 persons. We have now this neighborhood five or six families who have left the errors of Rome to attach themselves to e Gospel.

A hall for our meetings costing thirty dollars is indispensable. During the summer we have

held our meetings in a large yard, and in the winter the house lent to us has been often insufficient to contain the people.

At Weiss many people come to our meetings. We have also visited several villages in the neighborhood of Peruwelz where several Catholic families receive us with pleasure and listen with attention to the Bible. Those who have been lately converted will be shortly baptized. We ask God who has permitted us to sow His good seed in this Catholic country to send us the necessary funds to continue the work.

Permit me to beg the continuance of your influence and liberality in favor of the work of God in this region, and accept our fraternal and Christian salutations.

GERMANY — 1834.

Special attention is called to the report of the work in Germany by Professor Fetzer. The hope is expressed that no one will be deterred from reading this because it is long. Any one reading it will be richly repaid. There are facts recorded and instances related that deserve a wider circulation:

Again the time has come when in a general survey I am to give, in a short report, a comprehensive idea as to the work that is being done in Germany and adjacent countries under the supervision of your committee in particular, and a short glance at the work in general.

The latter I can do best by just giving the figures as they will appear in the Statistical Report about to be issued by the German Baptist Publication House in Hamburg. According to this there are now in Germany seven associations with 130 churches. Connected with these are 739 preaching stations. By baptism 2,186 have been added to the churches. After the number of emigrants, withdrawals, exclusions, and dismissions are subtracted, there remain a net gain for the year 1896 of 1,002, and a total membership of 26,850. In the 377 Sunday-schools 1,714 teachers are engaged in teaching 18,252 scholars. The contributions made to different objects amount to 496,734 marks.

A comparison with the statistical report of the previous year shows, in all cases given, a perceptible increase. There are five more churches, eight more preaching stations, 339 more baptisms, twelve more Sunday-schools, 155 more teachers, and 192 more scholars reported, and the contributions reported exceed those of the previous year by 24,376 marks. On the whole, I dare say, a pretty good showing for the year, and I presume it can well stand comparison with any Baptist work in the world.

The churches outside of Germany in the Austria-Hungarian Empire, in Switzerland, in Holland, etc., report fifty-six churches against fourty-four, 242 preaching stations against 282, 650 baptisms against 1,027, a decrease of 285 from the previous year At the close of 1895 these churches reported a total of membership of 7,602 against a membership of 7,317 at the close of 1896. This does not look so encouraging as the report from Germany, but may, at least, be partially explained from two reasons. One is that the church of Vienna, Austria, has dismissed twenty-three members (slaves), because unable to help them in any way. These stand by themselves and are not reported. The other, and no doubt more serious, reason is that the dissent and disharmony among the Magyar and German churches in Hungary, or, perhaps more nearly correct, the dissatisfaction of the one party with the rule of Brother H. Meyer, who is at the head of the other. From the latest reports the conclusion is that there are dissatisfied Germans as well as Magyars, and those not following Brother Meyer are not reported. Hence, if all were reported there would also be an increase in the statistics of the churches outside of Germany. It is earnestly to be hoped for all concerned, and for the work of the Master as well, that the strife will soon have reached its climax, and that peace and prosperity will return soon.

It might, perhaps, be well to say in this connection something more of the *work in general;* it as that would take up much space I will only in passing remark that there are quite large urches in Berlin, Königsberg. Stettin, and in the Rhenish Westphalian district, which are all them centres of missionary work.

As is seen by the figures from the statistics given above, and considering the fact that there e no rich and a very limited number of well-to-do people among the German Baptists, they are ving quite liberally. Mks. 496,734 is nearly equal to $125,000, or about $4.50 per member, and must not be forgotten that the mark is not earned much easier than the dollar. Hence, it may fairly said that the Baptists of Germany are doing a good work, and giving as liberally as most ıptists do.

Of the thirty-five brethren assisted by your committee during the year, ten are in other than erman States, three in Switzerland, two in Bohemia, one in Austria, one in Galicia, one in ılgaria, and two in Hungary. The two in the last-named State are Brothers Meyer and Peter. he troubles, of which mention was already made in last year's report, have not yet been put ide. All endeavors to bring about a reconciliation of the parties have thus far been unsuccess- l. How much longer the cause in Hungary will suffer under this ban no one can say.

In Vienna the outlook is better. Brother Koch is evidently laboring, in spite of the hin- erances, with success. The Lord is blessing his work. In February the church moved into new ıarters, which are, according to Brother Koch's report, pleasanter and better adapted to the ork than the old locality; and besides, they have in connection with the hall for worship more ıom for the increasing exigencies.

In Bohemia, the land of Hus and Jerome of Prague, the work is also making slow, but, as seems to us, sure progress. Brother Kraliçek, since August last, in Randnitz, in the north of ohemia. finds his field a difficult one indeed. This was to be expected, since the whole popula- on is enshrouded in the darkest Roman Catholicism. Still, he looks forward hopefully, trusting ıe Lord. There are signs here and there that give him encouragement. At the capital Brother owotny is working steadily on. Now and then he is especially encouraged in his endeavors. His ıonthly "Posel Pokoje" is gaining friends for him in different parts of the kingdom. Thus he ceived a very encouraging letter from a student of philosophy at the University at Prague, in hich he says: "In our time there is such an intellectual current that one begins — over- ıtiated by the culture — to return thither whence our fathers have started — to the Bible, to God. his is a natural reaction. I am unable to tell you how many churches and places of worship I ave lately passed through, but this I will say, that in the 'Slavia' my attention was directed to our 'Posel Pokoje.' At the time I sought rest your 'Messenger' (this is the English for osel) was very welcome to me. At the time I studied the Bible more closely, and your Baptist rinciples suit me very well. I confess that from reading several copies of your 'Posel Pokoje' he views of the Baptists are better understood by me; still, I should like to understand them per- ectly." Brother Nowotny visited the gentleman and invited him to his house, and he hopes hat he may be able to show him the way to the Lord. The "Slava" mentioned above is an ıcademic society of Slavonic students to which about 1,600 students belong. In their hall Brother Nowotny has laid out several copies of his "Posel Pokoje," and from the above information Brother Nowotny concludes that they are read by some at least with beneficent results.

At Zürich, where Brother Kradolfer is at work since last October, the cause has entered into ı more encouraging stage. For the first time after a long period, a Swiss is working among he Swiss in Zurich, and the experience he acquired while pastor at Breslau and Königsberg is of reat value to him among his countrymen. The work of Brother Grage at Bülach does not seem o be in vain, either. It is therefore a great pity that he leaves the church after only a little nore than a year's labor, to accept a call of the church at Bodunn. Bülach needs at once a uccessor to Brother Grage, and he seems to be found in Brother Gossweiler, at present

pastor of the church at Bischofszell; and Zurich needs a substantial meeting-house which will seat about 600. At Berne and Basle the work is slowly advancing, and at other points in Switzerland our Brethren Waldvogel and Fischer are working.

Coming into Germany, we find things on the whole quite encouraging, as may be seen by a glance at the figures given above. Still, there are some of the brethren, aided by your committee, who toil hard without seeing much to encourage them. I would mention Brother Späth at Magdeburg, Schmidt at Elurswalde, Fritz at Heilbronn, and others, while still others are persecuted and hindered in a multitude of ways. Thus our Brother K. Measher is still under the ban in Dresden. He writes: "In our struggles in Saxony no change has taken place. The fine of mks. 100 for advertising our meetings was to be collected by force on the 28th of February. My first memorial against this unjust fine was ignored by the Council. On February the 19th I presented another. In this I protested against the proceedings, and demanded that they be carried on in open court. On the 28th of February I received a letter in which I was informed that it had been resolved upon in a session of the Council that the enacted fine would be collected, and that a report would be made to the higher authorities. To the demand to treat the case in an open court, assent could not be given. We must now see how the case will end."

Brother Bauer at Chenmitz, in the same kingdom, baptized nine persons on the 17th of March. On the succeeding day the police put in their appearance to seek for information regarding the proceedings. What the outcome of this may be the brethren have no idea.

But even in Prussia matters assume in some regions a similar aspect. In East Prussia, for instance, three of our churches have, only a few months ago, been prohibited from holding services at the same time with the church, else they will be arraigned for *disturbing* the services of the church. Fortunately, however, the higher authorities in Prussia generally have a wider view, and an appeal to these was followed by a repeal of the prohibition. In Pomerania, on Brother Nickel's field, a well-known member of the German Parliament and proprietor of a large estate dismissed four families who worked and lived on his estate, for having become Baptists; and a young man, a brother, was fined by this same honorable gentleman three marks or one day's imprisonment because on a Sunday afternoon he had disturbed the Sunday rest of his laborers by inviting them to a religious service in the evening. There is in some quarters quite a reactionary spirit manifesting itself, of which the instances cited are symptoms.

Fortunately, however, there are other signs, too, that indicate a more liberal spirit. I will cite only one case. A member of the church at Kiel is engaged as master workman in the imperial navy yard. Not many months ago a vessel was to be launched and that on a Sunday. The Emperor was to be present. Our brother, however, did not consider this to be a work that could not as well be done on Monday. He therefore told his superiors that on Sunday he should not come. The boat was launched on the day appointed. The Emperor heard of the apparent disobedience of the brother and ordered him before him on Monday. The brother, Zürkler, went, and in reply to the somewhat stern question why he was not present when ordered, he gave as his answer that he was a Baptist, that he would not do any work on Sunday that could be done on Monday without harm to any one. Otherwise he was ready to be at his post by night or day, if necessary, and do his full duty. This frank and fearless statement made such an impression on the Emperor that he intrusted him at once with a higher position which added mks 1,000 to his salary.

Thus light and shadow are to be seen in different parts of the field: much that encourages and much that tends to discourage and dishearten. But, thank God, our brethren are not so easily dispirited. They know that those who trust and follow the Savior must suffer persecutions, fines, convictions, and even imprisonment.

Among the workers some very *important changes* have occurred during the year. Some were occasioned by *death* and some by *exchanging one field* for another. Of the former I would

tion three: the death of Brother Meyer in Zurich, brother Chr. Rode in Altona, and G. tes in Berlin. Each one had twenty-five and more years of service behind him. Though former, A. Meyer, was so far advanced in life that one might say his work was about done, other two were still at an age where ten or fifteen years more service might have been ected. These two were pastors of very important churches, and occupied honored positions ng their brethren. Both were members of the Seminary Board; Brother Rode even held the ored and important position of secretary for more than fourteen years. During these years lid very efficient and faithful service. We are sorry to miss them from their work in the rd and in their respective churches.

The *work of the Seminary* is steadily going forward. Towards the end of the past year the rth Prospect (catalogue) was published. From this it may be seen that since inaugu- ag this new erea of biblical and theological training in 1880, 146 young men have a or are enjoying the privileges of the institution. Not all of them have taken a full se, neither are all of them already in the field, for forty are at present attending the studies he Seminary. Of the 100 and more that have gone out from the Seminary, some have died, ers have returned to a secular calling, still others have gone to distant lands (two are in th Africa, one in India, and several in the United States), but nearly 100 are in one way or ther connected with the Lord's work.

Thus our Seminary exercises quite an influence in the denomination, and as a consequence ay be said that, though there are individuals and even churches here and there that are not ndly or kindly disposed towards our institution, the general interest is increasing and the position diminishing. This is seen, for instance, by the readiness with which our brethren are eived when they leave the Seminary. Even though there are still three full months before e closing of our seminary year, the graduating class have all received and accepted calls from urches, with the exception of one, who expects to go to the Cameroons, and one who has fered himself to our Baptist Missionary Union. Five of the eleven remain in the North-western ssociation, one goes to Hessia, and another to Düsseldorf to succeed Brother Hoefs, and two o to Russia.

As to the work that is being done, nothing need be said. We feel that the Lord is ith us. Our students are not only *studying*, but also *working* in some way in connection with ie churches. There is, therefore, not much danger of their being one-sided or impracticable ien, who have had no chance to prove themselves. Last year we had the pleasure of having he venerable Prof. A. Rauschenbusch to assist in instruction, but this year, on account of ifirmity and other reasons, he has not been able to do any work of that kind. Still it is his elight, if his health and the weather allow him, to walk to the Seminary and to converse with the tudents. Besides the two theological professors, Prof. J. Lehmann and the writer, there are our tutors assisting in the work, and I think it may be truthfully said of them that they take an nterest in the work and do it cheerfully. We shall, ere many more years pass, be obliged to ncrease our teaching force and enlarge our course from four to six years. As we are going on ow, too much is being crowded into these four years.

The *publication work* under the direction of Dr. Ph. Bickel and his son, Karl Bickel, as usiness manager, is making steady advances. The *periodical* publications (the weekly, semi- onthly, and monthly), as well as the *book* department, continue to exercise increasingly a althful influence.

The check which the publishing house suffered some three years ago by the action of the ssian authorities has been made good by other advances, but the loss to our brethren in ssia is still felt by them; therefore they repeatedly ask for a new trial to send them the papers l periodicals. An effort is now making to send a paper, posted in some other German town r the border, and several numbers have been successfully gotten over. How long this will

last before the censors will discover the origin and stop the sending none can tell, but for the sake of the brethren in Russia we sincerely hope that the attempt may succeed.

In connection with the business department there is also a *benevolent* and a *missionary* department, in so far as one-tenth of the net gain is devoted to *colportage*, and a second tenth is added to the *Invalids' Fund.* It is in this way that our publishing house can have its own publications carried all over Germany by colporters of its employ, while the colporters of the Bible Society are held to selling Bibles chiefly without indicating their own denominational affinity. These Bible colporters have been and are still doing a good work, but the others are needed as well, and we are glad to be able to say that about nine have been either entirely or partially employed during the year.

One important question in connection with the publishing house is to be decided this summer, viz., where is the future publishing house, that is to be erected, to be located? Quite a large number of brethren think that it should be located somewhere else than in Hamburg where it has had its domicile ever since J. G. Oncken began his missionary work, more than seventy years ago. Whether it is advisable to transfer it or not is a question on which there may be a difference of opinion. Many things speak for a transfer to a more central locality, but just as many at least speak for no change. The coming conference will have to decide the question. Quite a large sum, relatively speaking, has already been collected for the erection of a suitable building, and as soon as the question of locality has been settled steps will be taken to erect such a building as will best suit the purpose, with fireproof apartments for valuable plates and other material easily destroyed by fire.

This brings me to my last remark, that on the 15th of August of this year the *Triennial Conference* of the German Baptist Union will convene with the church at Barmen. The most important matter to be decided is the afore-mentioned question. Barmen, about two hours' ride by rail from Cologne, is a large manufacturing town and borders on Elberfeld, another large city. Both cities are renowned in the Christian world as the home of much piety and Christian activity. The Rhenish Missionary Society has its headquarters in Barmen. I am sure that brethren visiting the conference will be gladly received and heartily welcomed; and as Barmen is not so far off the line tourists often take, may not some of them, coming to Germany this summer, have interest enough in the Baptist work in this land to come and see the German workers assembled in council? Any further information desired I will gladly give to any one writing to me, care of Theological Seminary, Hamburg-Horn.

SPAIN — 1870.

The financial distress, the social and political disturbances growing out of the war with Cuba, have been extremely unfavorable to the work in Spain during the past year.

Rev. Eric Lund refers to this in his report:

Owing to arbitrary measures taken against us by the Governor of Gerona, our evangelization of new villages was seriously hindered. The Cuban war and rumors of a new Carlist war in Spain threw the people into a state of fear and indifference which was anything but favorable to our cause. Hence much work and small visible results; only one new town evangelized; four converts baptized; a few who have not yet been baptized; two new Sunday-schools commenced; 2,214 Scriptures (Bibles, Testaments, and portions) and 700 other books sold by our two colporters; 1,041 pesetas contributed by our four groups. But if we have had no increase in number, we have had surely some growth in grace and truth, thanks to God.

The interest in this place continues. Hundreds, not to say thousands, have heard the word. I am glad to say a few souls have been converted. They are just studying the question of baptism. Pray for them.

SWEDEN — 1855.

Rev. Adolph Drake, D.D., reports for the general work:

In a survey of the Swedish field increase is visible at every point.

The present figures exceed those of last year: baptized by 11, membership by 227, lay-school scholars by 2,083, teachers by 204, churches 7, places of worship 14, value of ch property by 78,031 crowns, contributions by 30,506 crowns. Among the increase we it to range the diminishing of chapel debts by 45,298 crowns.

Places of Worship. — Adding to the increase in value of church property the decrease of el debts, we arrive at an increase of 123,329 crowns above the previous year, correspond- o three crowns additional per member on an average. No doubt a great deal is given in at the erection of meeting-houses, hence the variance in the increase of contributions ish. Still, the remaining chapel debts, amounting to nearly a third of the value, are a heavy back on our mission work. Many a church would be self-supporting but for the heavy resting on their place of worship, especially in cities where the cost of building is heavy. few places the same plan as in Paris has been tried, of letting out stores on the lower floor leviate the burden.

In the personal columns, as will be seen, the increase has been larger in the Sunday-schools in the churches. The total of baptized, 1,916, is very nearly the same as last year, esponding to five per cent. of the membership. But I have counted ninety-one churches re the number of baptized reached ten per cent. or more. One association, that of Smoland, ost reached that figure on an average. We rejoice with our brethren in that "small" ntry (that is the derivation of the name and so it is pronounced) over the blessing vouch- d on their work in the Lord. They have waited a long time for it.

Prospects for the present year are encouraging in several parts of the country. In the asso- tions of Jemtland and Medelpad, for a long time declining, daily meetings have been con- ued from the New Year up to the month of February, with happy results of members rejoicing the Savior. Some churches in other associations have had similar experiences of joy.

Indirect Results. — The converts do not, however, all fill our ranks. Now and then we et with persons who profess to have found Christ through the labors of Baptists, but remain he Lutheran communion, Established or Free Church. The pious people among the Luther- are not generally conscious of what they owe to the work of the Baptists as an influence for istian life. But on behalf of our Lord and King we shall go on, sowing the precious seed His Gospel, recognized or unrecognized, fully assured that the more seed we plant, the more ill redound to His glory at last. And He will let all the inventions of man give way to the scendent light of His glory. We are assured that such work has been done during the al year.

The following report from Dr. Broady will be read with interest, from the reference ontains to the work in the Seminary. It has also special value for its survey of the te of religion in Sweden at the present time:

The Bethel Seminary. — Thirty-seven brethren are enrolled as students this year, pursuing ir studies under the tutorship of four teachers. Two more, giving together four hours a week, experts in their respective branches, act as assistants, instructing in natural philosophy and ed song. In order to give our students correct ideas as to the conditions of health, we have year as a specialty added a course of ten lectures on hygiene, which lectures are given by ecialist on the subject.

The school is strictly a theological seminary. The instruction, occupying a course of four years and embracing languages, history, science, and theology, has but one end in view, viz., the fitting of the students for the gospel ministry. The Bible is the leading text-book from the first day the student enters the school to the day of his graduation. The first two years he handles the version of his mother tongue, the last two years he has the original before his eyes and drinks directly out of the fountain. The interpreter constantly relied upon, and whose aid is constantly sought, is the infallible one, the Spirit of God.

The number of our yearly graduates averages about nine, of whom, however, not all have passed through the full course of four years' study. They generally range between two and four years. We have great reason to be thankful to God for the kind of men He from year to year is raising up among us to fill the important places of pastors and evangelists. They are, as a rule, picked men, knowing Christ experimentally, and zealously devoted to the work to which they have been divinely called.

Some Features of the Field. — It is becoming more and more apparent that the affinity between the religion of the country and the religion of the Bible is not very marked In many things the State church has, indeed, during the last fifty years, made great improvements. Half a century ago her pulpits were to a very great extent manned by men trained in the school of the then prevailing neology. Now her priesthood, with very few exceptions, is composed of men most strictly orthodox. She is also now somewhat adopting methods of work introduced by the free churches, such as prayer meetings, extra evangelical meetings on week days, etc. But notwithstanding these improvements her religion is nevertheless simply ecclesiastical Christianity. Conversion and regeneration are experimentally unknown to her, and as she is pledged to the doctrine of sacramental saving grace, she cannot, of course, guide the people to a personal union with Christ. In her circumstances it becomes quite natural for her to say to all others, I have no need of thee, which exclusiveness characterizes the whole attitude of the State church towards us Baptists; she has no need of us. But the people of the country have a very great need of spiritual religion, and that is why we in the providence of God are here.

State-church religion is not, however, our most formidable opponent, because the contention between us is on both sides a straightforward and an open one. It is simply that between truth and error, between light and darkness, and on this line of battle there is a great opportunity for the truth to prevail. There is here a certain kind of free churchism that in its way more effectively antagonizes the advancement of the truth in Christ. It is the offspring of religious movements at work before the Baptists entered the field, and is denominationally organized. It extends its influence over large numbers of believers, counting no less than about 100,000 adherents. Lacking light in some very important particulars essential to life, it has pledged itself to a serious toning down of believers' obligations to God and Christ. One of the results of this kind of religionism is seen in its attitude towards the ordinance of baptism. On this subject it is very broad and accommodating. Any age will do, from infants and onwards. Any form is valid, whether it be by pouring, sprinkling, or immersion. Crypto-baptism, practised here as a matter of caprice, is every way as good as having the ordinance publicly performed. Every want within Christendom as regards baptism is thus easily supplied. Back of this indifference to truth lies the ignorance of the divine import of the ordinance. Darkness lines the way all along as to the matter of redemption. Another result of this kind of religionism is its positive insistence on the trueness of the church to which it has given birth. This church is the only true church of Christ. It is the church of the New Testament, a leading feature of which is that it follows the aforesaid broad, uncompromising principle of accommodation as to the practice of the ordinance of baptism. For any body of believers to have a different conviction

follow a different practice is sin. Such bodies of believers are not churches of the New ament pattern, but mere sects. The outcome of this religious movement, so far as it affects vork, is that not a few souls, converted in various ways, through our labors or by other ıs, and who on account of conviction would otherwise naturally join our churches, are easily n over to this heterogeneous body. Besides, an active proselytizing is being carried on ıg people who have been drawn to Christ, but who yet stand outside of church relations. is especially the case whenever a religious awakening among the unconverted takes place ıgh our labors and our neighbor is near by. Then all the home forces are put to work, and l sway is given at doing the thing behind the back. In this way we lose many; still we not demur. The Lord has many ways of accomplishing His divine purposes. The truth prevail in the end.

Encouragements. — These are many and great, which already Brother Drake's letter ɛs plain. That our labors in the Lord, even during the past year, were abundantly blessed, ıpiritual status of the field where these labors are being carried on gives manifold evidence. his fact I can, in part, personally testify. In answer to urgent requests, the state of my :h seemingly permitting, I have, during the past twelve months, made more extensive ·ls than for many a year previously. In this way it has been my privilege to be present at : meetings held in various parts of the country. such as associational anniversaries, dedi- ıns of new meeting-houses, and other important gatherings. And it has been with the test gratitude to God that I, in every instance, have noticed growth and accumulated pros- y in the Lord on the part of the churches. But the reports of the work of the Spirit, com- n during the first three months of this year, have been unusually cheering. To give an ıration of this I will cite from a letter received lately from Brother Carl Hedeen, pastor of the ch in Ostersund. Among other things he says: "I have, for over eleven months, been tling with God in prayer for an outpouring of the Holy Spirit over this city, and the answer come. The promises of God are being fulfilled. We have knelt in prayer with about one lred weeping sinners. Never before have I seen so many strong men with broken hearts ıg their place at the feet of Christ. The awakening has not come of a sudden. Already re Christmas we saw the beginnings of the work of grace. My heart leaps with joy when ıg, at our evening meetings, silver-haired men and women mingling with young men and ıg women leading anxious souls to Christ. The work is spreading to neighboring towns districts, and we are earnestly praying for an outpouring of the Holy Spirit over the entire ince." Some days later Brother Hedeen adds: "About 270 persons have thus far received st. One hundred and forty-one of the new-born have already joined our Young People's ety." News of the same kind, coming in from other quarters, only adds to the joy and itude called forth by God's work in Ostersund.

Our Standing Needs. — These are men and means. The supply of men does not in any correspond to the need. The field is waiting to be occupied, as, comparatively speaking, a small part of it has as yet been taken possession of. Besides, we have more than 200 ches, which, from lack of intelligent and suitable leadership, are far from performing their in the common work.

And as to means the want is equally great. We thankfully acknowledge that the willingness ıe churches to bear the economic burdens connected with God's work here is very great. statistical figures on this subject, given in Brother Drake's report, bear up this statement. notwithstanding this great willingness the needs are far from supplied. We earnestly pray both for men and means.

The greatest gratitude is felt to the Missionary Union for the aid so kindly and nobly

rendered the mission. The blessings coming through this aid cannot be over-estimated. It is, under God, among human instrumentalities, the mainstay of our mission. I speak advisedly, and do not exaggerate.

Closing Words. — The painful and disheartening stringency from which the finances of the Union have of late years suffered has even among us here been a matter of earnest and incessant prayers; and when the news reached us of there being a rift in the cloud, we praised God from our inmost hearts. His people's cries have come before Him, and, knowing it all beforehand, He has raised up the man for the day and the hour.

And when the sad intelligence of Dr. Murdock's departure was received, I felt that we all had lost a very dear brother and the cause of world-wide missions a true and devoted friend, even one raised up for the day and the hour.

RUSSIA — 1887.

Last year the report from Russia failed to reach the rooms. The following has been received in response to specific inquiries from the foreign secretary. The information conveyed will be welcomed by all contributors to the work of the Missionary Union:

As you desired information concerning the work of the Lord in Russia, I will say that it is divided into three societies:

1. *Baptists.*— To this belong all German-Estnisch-Leltish-speaking members, who have been gathered together from the Lutheran, Reformed, and Catholic Churches. They enjoy religious toleration in consequence of the edict of the Emperor Alexander II. on the 27th of March, 1879, by which the free practice of their religion is allowed as far as their work concerns the followers of foreign confessions, but woe to them if they exert influence over the members of the ruling church. Their name for this society is "Baptists," also recognized by the magistrate, and their ministers and chapels must be sanctioned by the magistrate of the place, as without sanction no one is permitted to hold a religious service anywhere. In spite of State recognition there have been many restrictions, which openly prove that prosperity of the work is not desired. So it may happen that without cause preachers are removed from office and chapels closed. People are only too glad to show that the influence of these upon the people of the land is injurious, alienating them from the church. The priests of the ruling church are the hottest antagonists, who do not fail, through false information and shameful insinuations, to cause the magistrates, whenever possible, to check the work.

The number of Baptists at the end of 1895 amounted to 18,098 members, and at the end of 1896 would in any case reach 20,000.

2. *The Mennonite Society of Brothers*, also German-speaking, having separated from the old society of Mennonites in 1860 because they could no longer believe that it was based on the Bible in life and teaching. The magistracy would grant to these "Separatists" the same rights which they had before, yet seeks also in this case to show the hatred of the Mennonites before higher officials, so that the Society of Brothers is in danger of losing all its former rights. As is known, the Mennonites are dissatisfied with military duty, as are the other inhabitants of the country. The Mennonite Society of Brothers stands upon the same Bible basis as the Baptists, and works with them hand in hand in peace and friendship, but differs from them in this, that it practises the washing of the feet and rejects both the oath and military service. There are about 3,000 members.

3. *Russian Baptists* gathered together from the Russian church. The beginning of this

in the sixties, when through the exertion of the sainted Empress Maria Fedorowna, wife of peror Alexander II., the New Testament was translated for the first time into the prevailing sian dialect and circulated at a very low price. Although at that time very few were able to , yet a remarkable interest resulted among the people, and many were awakened to a sense heir sinful condition and turned toward God. For perhaps ten years no particular atten- was paid to this until the priests began to fear injury to their office, and on that account red the intervention of the magistrates. Because the first interest had been excited in the hborhood of German colonies where so-called "Hour Brothers" were, with whom the con- s associated themselves, they were given the name of "Stundisten" (Stundists). The on that not all "Stundists" are Baptists is this, that in order to make the persecution of ruling church less severe they stopped half-way — for as long as the converts continued to y their children to the priest for baptism they were left in peace. Yet the number of these ery small, and is disappearing altogether. The number of the Russian Baptists cannot be n, as they are not allowed to declare themselves publicly. Whether it is twenty or one dred thousand cannot be estimated. It is they whose predecessors were sent by hundreds banishment. Just at present there seems to be peace, but whether their fate will be made e bearable or whether it is decreed that they shall go forward under heavier troubles remains len behind the veil of the unknown future. That their influence upon their neighbors is a le one is generally recognized, but cannot be much counted upon, because their enemies, the sts, are all-powerful. Through the mighty help of the Lord and the prayers of His children granted to us to see the fruit of our work, and we cheer ourselves with the joyful hope. He do all things well; to Him be the honor! We lost two workers this year. Brother D. uh in Poland and Brother M. Pries in Mitan have gone to their eternal rest

Our statistics can hardly be ready before April. In order to prepare workers for our field a standing rule that each association shall hold each year a monthly Bible course, such as held this year in the Southern Association with eighteen brothers.

FINLAND — 1889.

Rev. E. Jansson reports:

In reviewing the year past we find how the Lord in everything cared for us, and feel only titude to Him, our loving Father, for all the blessings bestowed upon us, and in faith on His hangeable grace we feel glad to continue in His blessed service.

Our Statistical Table, just printed, does not show a large number of baptisms during the r, but when we consider the severe change this mission has had to go through, on account laws, we are indeed thankful for what has been done. It is not an easy matter for young verts to face the delusive priests and announce the intention to retire from the Lutheran State rch. But that must still be done before they have the right to receive baptism, and this he time when the priests take occasion to try the converts' faith and to persuade them to leave the State church. And besides this it happens that many of the converts are ng people, in age between fifteen and twenty, and are thus too young to leave the State rch, while a person must, according to existing laws, reach twenty-one years before he has t right. Transgression of this unjust law costs from fifty to four thousand Finnish marks or years' imprisonment. If the person is a foreigner, he is, after suffering punishment, exiled from country. We have now sent in a petition to our present Diet at the metropolis, requesting the age when a person shall have right to leave the State church be fixed at sixteen ead of twenty-one years, also that dissenters may be delivered from supporting the heran priests. These above-mentioned unfavorable facts are the main reason why we report

only 125 baptized, while there have been fully as many conversions as in any preceding year. But we trust that a genuine conversion will stand the test, and such ones will surely come forward in due time.

In Regard to Contributions. — The Statistical Table shows an increase of 6,036, making the total sum 16,801 Finnish marks = $3,360; still small, but without special efforts this could not have been gathered in our churches, the members of which in general consist of poor farmers and workingmen earning from fifteen to fifty cents per day, from which they have to provide for family needs, pay taxes to Government, support the State priests, and contribute to mission work. Considering these facts we regard the sum gathered as a precious offering in the sight of the Lord.

The Theological School has gone on with two terms during the year. As we were short of funds, and besides that had no school-room at Wasa, the spring term was held here at Petalax again, and the fall term in the church at Forsby. The rudiments learned have been Swedish and Finnish grammar, exegesis, logic, isagogic, homiletics, dogmatics, song, biblical and general geography, church history, and the history of Finland. Although the terms, for lack of means, have been cut short the students have still made good progress, and we trust that the fruit of this important work will become a great blessing to this country.

Editorial Work. — For many years we have felt great need of a religious newspaper in the Finnish language to circulate among the people. Now at our last conference the community resolved to publish a monthly paper in the language of the country. Brother Palomaa is doing the editorial work, and the paper, "Totuuden Kaiku" ("Echo of the Truth"), is now received into Finnish families with great joy; and we trust it will do good work. The Swedish newspaper, "Finska Manadsposten," which the community had published some years ago, is going on nicely, and we aim to make it a weekly paper.

The young people of the church here at Petalax, organized as a union last year, are now partly supporting a preacher among the Finnish-speaking people, and the Lord has blessed his efforts and thus encouraged them to go forward. This has led the young people in other churches to follow the example.

New fields taken up have also laid great claims on our churches, and without your aid it would be impossible for us to accomplish the blessed work going on.

The Finnish Committee wish also to express their gratitude to the Executive Committee of the American Baptist Missionary Union for its loving care over the spiritual welfare of this people, as well as for the help rendered, and for which we as yet look to you under God.

DENMARK — 1891.

Rev. August Broholm sends a cheering report of the work:

The Danish Mission in 1896 has been blessed, and the statistics show results for which we give thanks to the Lord. A few facts will clearly set this forth.

Our Churches have Prospered. — We began the year with twenty-six churches, but closed with twenty-seven, one new church being organized in Copenhagen with 169 members. In the capital we now have three churches with a total membership of 684. Twenty-four of our churches had baptism during the year, and nineteen had net increase in membership. The total number of baptisms exceeded that of last year, the largest number baptized in any one church being forty-four. Two hundred and nine were baptized in all, and our whole membership increased with seventy-five, a little more than the previous year; now we number 3,449 Baptists in Denmark.

Our Chapels have Increased. — Three new chapels were built and dedicated during last year, and two more were erected, though not dedicated before this year. We have therefore five new chapels more now than reported a year ago. The foundation-stone to our last new chapel (the third one in Copenhagen) was laid Oct. 13, 1896, and now it stands completed. It is named *Fredskapellet* (The Chapel of Peace). It is the third in size of all our chapels, but it stands first in regard to appropriateness;' it is made more American-like than any other of our chapels, in regard to practical seats, pulpit and platform, baptistery, Sunday-school rooms, etc. We have learned much from our American churches in former years with regard to missionary work, and we are still learning in many other respects.

Our Educational and Literary Work has Progressed.— At the Theological School the work has been pushed forward. This year ten brethren have received instruction. Five of these concluded their course of study at the time of examination, which took place April 6, and now they are going out to serve different churches. They have all proven to be brethren gifted for the ministry, and we are confident that they will be good servants of the Lord in His mission field. The rest will continue their studies the coming year.

The literature which we publish as a denomination consists chiefly of tracts and pamphlets, besides our denominational papers and hymn books. We spread thousands of tracts among our countrymen which explain the way of salvation through faith in the atoning blood of Jesus Christ, and also such as set forth our distinctive principles as Baptists. This is very needful in a country like this, where the established church with all its priesthood are working among the people, and continually teaching that *baptism saves*, and that their being sprinkled in infancy is *baptism*. Bishop Skat Rordam, the Primate of the Established Lutheran Church in Denmark, has recently published an original translation of the New Testament of which the clergy are very proud (and it is good in many respects), but Math. 28: 19, he translates thus:

"*Gaar derforhen og gjorer alle Folkens til mine Disciple ved at dobe dem til Navuel.*" (*Go therefore and make all peoples disciples of me by baptizing them into the name, etc.*) The reason for this evidently is to establish the doctrine of said church, but such a translation leads to fearful results. We have recently published a pamphlet in some thousand copies contradicting this translation of Math. 28: 19. It is a clear and able statement written by Rev. P. Olsen, principal of our Theological School.

Besides, we have published, last year, our "History of the Baptists in Denmark," by the same author, but of this valuable work for our denomination I made mention in my last letter to the "Missionary Magazine."

I have not written anything about *our finances during the past year*, but must in conclusion state that never in our history have the Baptists in Denmark contributed so much to the cause of the Lord as in 1896. It amounted this year to $15,509.12 (about $3,000 more than the year before). The chapel building referred to above is, of course, one reason for these large contributions, but it all shows that the Baptists in Denmark exert themselves to the uttermost, and that they deserve the little help they get from their American brethren through the Missionary Union. Oh, that it could be larger! We need it especially for our school work, and would rejoice could we get it this year.

NORWAY — 1892.

Rev. M. A. Ohrn, the present treasurer of the mission, sends the following report:

I send you the statistics for the year 1896. They are quite complete as regards the Bergen district, and for the Trondhyem district, but as to Trömso district I have been obliged

to follow the statistics of last year for the three little churches concerned; namely, Vardo, Sommero, and Hadsel. The same is the case with some little churches at the Sondenfjeldoke district. There will be no great change in the whole result.

As you will see, 170 persons have been baptized during the last year, seventy-six have united by letter, ten have been restored, and fifteen have been added who have been baptized in other churches. The number of the churches at the beginning of the New Year was twenty-six, and during the year two churches have been founded, while three little groups have combined themselves with their larger neighboring churches for promoting larger effort. The chapels or the church buildings number twenty-five. One church has three chapels, four churches have two each, fourteen churches have one, while six churches have none. During 1896 four chapels were built, — their value is kr. 13,600, — all in the country. The value of the church property amounts to kr. 190,000. It is a great advantage for us over others in this country that the majority of our churches are country churches. The churches have fourteen preachers, who give themselves entirely to the work; five of those may be considered as travelling evangelists; ten of those have attended the missionary schools in Chicago or Stockholm; five returned from the missionary school in 1896; two of those have places as managers of churches, while three are district missionaries. The harvest is indeed great and the workmen few, and the Macedonian call is heard at many places without our being able to help. We have great reason to thank God for the year 1896, but we are looking into the future with greater expectations. I will also say that besides the men mentioned we have two that are working on the literature. One of these, Brother Helbostad, publishes the mission paper, "Banneret," the other, Brother Seehus, publishes the children's paper, "Vaarblomosen," which has a circulation of 3,500. Besides these, he has published since the New Year the mission paper, "Zion's Herald." As I have not all reports for the first quarter of 1897 I can only say that a silent breath of the Holy Spirit has gone over many of the churches. In Nordland a great awakening has taken place in the church of Andoen, that last year baptized twenty-seven. In the district of Trondheim the work has gone on very well. In Bergen district Brother Boroheim and the undersigned operated all the time, and more persons have been saved both in town and in the country. At Kegero, Sondenfjeldoke, there has been a great awakening; the same is the case at Kien and Fredrikshald; more persons have been baptized around in the churches. Fredrikshald and Tistedalen, that formerly were one church, are since the New Year two churches with a chapel to each. Thus far Pastor Tonnas, now manager at Tistedalen, formerly Dakota, U.S.A., is called to Fredrikshald. Kristiania church is now building a very excellent chapel with adjacent apartments, which when they are let will give interest on the borrowed capital. Besides these, rooms for a mission school can be made there, when it pleases God to give us one. The cost of the buildings will be about 90–100,000 kr. The property has a very good situation, and will be finished at Christmas. It is a great enterprise for us, and calls for both faith and sacrifice. Brother Larsen works very perseveringly in the metropolis.

GENERAL STATISTICAL TABLES.

Financial retrenchment, famine, national commotions, and popular unrest have all ıaracterized the course of the missions during the past year, but, thanks be to God, even isaster seems to be unable to check the progress of the Gospel among the heathen. lthough the appropriations of the Missionary Union have been largely reduced, and ıe number of missionaries from America has fallen from 472 to 452, every essential ature of the missionary work shows a gratifying increase. The gains are in preachers, 30; churches, 96; members, 5,218; Sunday-school scholars, 7,936.

European Missions.	Preach-ers.	Churches.	Baptized.	Church Members.	Sunday-School Scholars.	Contribu-tions.
veden	601	561	1,916	38,321	43,007	$126,781
ermany	249	169	2,836	34,167	22,482	124,183
ussia	225	126	1,026	18,764	5,101	20,066
nland	28	28	153	1,570	547	10,765
enmark	70	27	209	3,449	3,864	15,509
orway	24	26	170	2,171	1,272	6,000
ance	30	19	215	2,115	858	4,900
ain*	6	10	26	115		
issions to Nominally Christian Lands	1,233	967	6,551	100,672	75,131	$308,201
issions to Heathen	1,105	853	5,174	99,564	31,883	51,462
GRAND TOTALS	2,338	1,820	11,725	200,236	107,024	$359,663

* Statistics of last year.

EIGHTY-THIRD ANNUAL REPORT

Number.	STATIONS.	Date Established.	Missionaries. Out-stations.	Men.	Wives.	Single Women.	Physicians.	Total.	Native Preachers. Ordained.	Unordained.	Total.	Bible Women.	Other Native Helpers.	Total Missionary Laborers.	Churches. Self-supporting.	Not Self-supporting.	Total.	Baptized in 1896.	Members.	Sunday-schools.
	Burma.																			
1	Rangoon, Burman	1813	12	9	8	6	1	24	2	8	10	–	1	35	6	4	10	142	660	9
	Karen		104	4	2	3	–	9	22	56	78	5	1	93	105		105	474	6,104	39
2	Moulmein, Burman	1827	9	2	2	9	1	14	2	12	14	1	1	30	1	3	4	41	308	5
	Karen*		17	2	1	2	–	5	7	14	21	3	–	29	16		17	109	1,088	18
3	Tavoy, Burman	1828	–	1	1	–	–	2	–	1	1	–	5	8	–		–	1	20	1
	Karen*		21	1	1	–	–	2	4	12	16	–	–	18	16	6	22	49	1,032	–
4	Bassein, Burman*	1840	6	1	1	–	–	2	1	3	4	–	–	6	1		1	3	245	2
	Sgaw Karen		146	2	2	1		6	40	55	95	–	40	141	106		106	500	10,100	44
	Pwo Karen		48	1	1	1		3	16	25	41	1	–	45	35		36	109	1,602	3
5	Henzada, Burman	1853	5	1	–	–		1	1	3	4	2	2	9	2		3	37	195	3
	Karen		70		1	1		3		31	44	–	5	52	54		55	204	2,759	40
6	Toungoo, Burman	1853			2	–		4		2	4	–	–	8	–		1	8	46	1
	Paku Karen		–		2	3		7		28	41	–	–	48	–	–	69	113	2,193	31
	Bghai Karen		17	3	3	2	2	10	22	80	102	–	–		–	–	86	226	3,522	75
7	Shwegyin, Burman,	1853	–		–	1		1		2	2	2	1	6	–	1	1	22	45	5
	Karen		43		1	1		3	9	22	31	–	–	34	43	–	43	113	1,697	9
8	Prome*	1854	–		1	–		2	4	4	8	1	2	13	4	–	4	10	244	4
9	Thongze	1855	2		–	2		2	3	6	9	1	3	15	2	–	2	34	362	2
10	Zigon	1876	3		–	1		1		3	4	1		6	1	1	2	9	158	3
11	Tharrawaddy*	1876	24		–	1		1	4	23	27	–		28	24	1	25	56	721	11
12	Bhamo, Kachins	1877	6		2	1	–	5	1	4	5	–			–		1	16	102	1
	Burman Shans		–	–	1	–	1	2	–	2	2	1		5	–		1	1	4	1
13	Maubin	1879	18	1	1	1	–	3	5	8	13	2		20	19		19	80	890	7
14	Thatôn †	1880	–	–	–	2	–	2	–	–	–	–			–		–	–	–	–
15	Mandalay	1886	3	1	1	4	–	6	1	6	7	3		16	1		2	18	140	4
16	Thayetmyo	1887	4	2	2	–	–	4	1	3	4	–			3		4	37	220	1
17	Myingyan	1887	–	1	1	–	–	2	1	1	2	–		4	–		1	1	16	1
18	Pegu	1887	4	–	–	1	–	1	1	6	7	–			–		1	19	218	6
19	Sagaing	1888	–	–	1	–	1	2	–	1	1	1	–	4	–		1	9	45	1
20	Sandoway	1888	31	2	2	2	–	6	7	23	30	3	1	40	–	15	15	18	507	15
21	Meiktila	1889	–	1	1	–	–	2	–	1	1	1	–	4	–	–	–	2	8	1
22	Thibaw	1890	1	1	2	–	1	4	1	5	6	1	1	12	1	–	1	4	34	1
23	Mone	1892	–	–	1	1	1	3	–	4	4	1	3	11	1	–	1	4	11	1
24	Namkham	1893	–	1	2	–	1	4	–	3	3	1	1	9	–	–	–	–	–	1
25	Myitkyina	1894	–	1	1	–	–	2	–	–	–	–	–	2	–	–	–	–	8	2
	Telegu and Tamil*	–	7	1	1	–	–	2	3	7	10	4	1	17	1	1	2	–	350	7
	Totals		600	48	48	46	10	152	187	464	651	35	77	915	441	44	640	2,469	36,054	354
	Assam.																			
26	Sibsagor	1841	13	2	2	–	–	4	1	8	9	1	2	16	7	5	12	79	587	5
27	Nowgong	1841	5	3	3	3	–	9	–	6	6	1	2	18	1	2	3	39	189	4
28	Gauhati	1843	15	2	2	2	–	6	3	–	3	–	2	11	5	–	5	40	635	16
29	Goalpara*	1867	–	2	2	–	–	4	–	2	2	–	–	6	–	–	–	–	–	–
30	Tura	1876	–	4	4	2	–	10	5	9	14	–	68	92	12	2	14	212	2,457	43
31	Impur*	1876	–	2	2	–	–	4	–	5	5	1	3	13	–	5	5	1	32	5
32	Kohima	1881	–	–	1	–	1	2	–	2	2	–	–	4	–	1	1	4	7	–
33	N. Lakhimpur	1893	6	2	2	–	–	4	–	5	5	–	4	13	4	–	4	52	120	–
34	Woka	1885	–	1	1	–	–	2	–	–	–	–	–	2	–	–	–	–	–	–
35	Ukrul	1890	–	1	1	–	–	2	–	–	–	–	–	2	–	–	–	–	–	–
36	Pathalipam	1896	–	1	1	–	–	2	–	–	–	–	–	2	–	–	–	–	–	–
	Totals		39	20	21	7	1	49	9	37	46	3	81	179	29	15	44	427	4,033	73
	Telugus, India.																			
37	Nellore	1840	–	2	2	3	1	8	4	6	10	8	6	32	2	–	2	24	705	15
38	Ongole	1866	21	3	3	4	–	10	15	24	39	39	45	133	2	13	15	508	18,304	20
39	Ramapatam	1869	5	3	3	–	–	6	–	4	4	4	1	15	4	1	5	10	643	5
40	Allur	1873	3	1	1	–	–	2	2	5	7	3	–	12	–	2	2	8	230	5
41	Secunderabad	1875	–	1	1	1	–	3	2	5	7	–	1	11	–	1	1	10	77	2
42	Kurnool	1876	–	1	1	–	–	2	–	11	11	–	5	18	1	2	3	17	534	9
43	Madras	1878	2	2	2	2	–	6	2	6	8	8	4	20	–	2	2	9	278	14
44	Hanamakonda	1879	4	1	2	–	1	4	2	6	8	3	1	16	–	4	4	2	297	4
45	Cumbum	1882	30	1	1	1	–	3	2	8	10	10	2	25	–	4	4	18	2,598	28
46	Vinukonda	1883	37	1	1	1	–	3	7	4	11	6	3	23	–	1	1	75	4,047	26

* Statistics of last year. † Statistics not sent.

GENERAL STATISTICAL TABLE, 1896.

Schools.			Native Teachers.			Pupils.			Churches and Chapels.	Valuation of Missionary Property.	Contributions.			
Self-supporting.	Not Self-supporting.	Total.	Men.	Women.	Total.	Boys.	Girls.	Total.			For Churches.	For Schools.	General Benevolence.	Total.
		2	4	10	14	355	12	367	–	$110,000	–	–	–	–
62		62	93	20	113	1,145	866	2,011	106	37,500	$2,700 00	$3,700 00	$1,180 00	$7,580 00
	6	8	9	14	23	261	185	446	5	11,000	300 00	17 00	375 00	692 00
–	15	15	17	6	23	557	248	805	17	–	–	–	–	–
–	1	1	2	3	5	87	24	111	1	2,700	71 00	–	47 00	118 00
19	6	25	21	8	29	422	373	795	21	5,670	–	–	–	–
–	2	2	5	1	6	125	41	166	3	10,000	–	–	–	–
120	–	120	123	10	133	1,720	1,125	2,845	110	52,000	6,100 00	12,000 00	550 00	18,650 00
17	1	18	20	6	26	375	195	570	32	20,000	1,400 00	1,300 00	500 00	3,200 00
1	3	4	5	3	8	126	68	194	3	8,000	117 00	307 00	221 00	645 00
63	1	64	63	13	76	1,000	600	1,600	60	17,000	1,420 00	2,400 00	860 00	4,680 00
–	2	2	4	3	7	75	15	90	2	–	–	–	33 00	33 00
–	–	56	–	–	18	361	435	796	60	7,000	–	–	–	2,180 00
–	–	80	–	–	–	–	–	1,268	–	–	–	–	–	2,500 00
–	–	–	–	–	–	–	–	–	1	400	–	–	–	–
16	–	16	22	1	23	350	64	414	38	6,700	1,100 00	1,100 00	550 00	2,750 00
–	–	–	–	–	–	–	–	–	7	5,000	–	–	–	–
–	1	1	–	3	3	6	78	84	3	3,000	170 00	–	50 00	220 00
–	4	4	7	3	10	151	30	181	3	3,300	79 00	–	65 00	144 00
10	1	11	12	2	14	–	–	348	8	540	–	–	–	–
–	1	1	3	–	3	34	16	50	5	13,000	84 00	184 00	8 00	276 00
–	1	1	2	–	2	22	4	*26	–	–	–	–	–	–
9	1	10	8	4	12	–	–	286	–	9,500	74 00	295 00	55 00	424 00
–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
–	4	4	8	10	18	163	80	243	3	23,000	155 00	–	61 00	216 00
–	1	1	2	2	4	36	16	52	3	5,500	25 00	50 00	20 00	95 00
–	1	1	1	1	2	22	8	30	1	2,500	–	–	–	28 00
3	3	6	3	4	7	79	108	187	6	2,100	–	–	–	–
1	–	1	–	1	1	4	23	27	1	4,000	17 00	–	14 00	31 00
2	10	12	8	–	8	†	†	†	9	4,000	4 00	22 00	25 00	51 00
–	1	1	2	–	2	16	1	17	–	3,000	–	–	–	–
–	1	1	1	1	2	21	10	31	1	9,000	100 00	170 00	55 00	325 00
–	1	1	1	–	1	13	15	28	2	4,000	74 00	–	24 00	98 00
–	1	1	2	–	2	12	8	20	1	–	17 00	41 00	–	58 00
–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
–	4	4	25	4	29	–	–	430	–	–	–	–	–	–
327	69	532	448	129	595	7,538	4,648	14,088	482	$375,410	$14,007 00	$21,586 00	$4,693 00	$44,994 00
1	1	2	1	–	1	27	5	32	6	$2,700	$105 00	–	–	$105 00
11	1	12	11	2	13	263	31	294	4	2,500	–	–	$152 00	152 00
16	–	16	18	–	18	162	47	209	15	7,000	143 00	$100 00	130 00	373 00
–	1	1	1	–	1	18	–	18	–	–	–	–	–	–
3	57	60	65	–	65	1,012	320	1,382	67	8,400	340 00	196 00	166 00	102 00
–	6	6	5	1	6	172	22	194	4	4,050	–	–	–	–
–	–	–	–	–	–	–	–	–	–	500	–	–	–	–
–	–	–	–	–	–	–	–	–	1	1,700	15 00	–	–	15 00
–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
31	66	97	101	3	104	1,704	425	2,129	97	$20,550	$603 00	$296 00	$448 00	$1,347 00
–	16	16	23	13	36	256	107	363	2	$20,000	$179 00	–	$32 00	$211 00
2	198	200	139	111	250	2,300	840	3,140	1	13,000	200 00	–	84 00	284 00
4	2	6	11	3	14	189	95	284	4	20,000	110 00	$52 00	5 00	147 00
–	4	4	2	2	4	28	11	39	3	4,000	21 00	2 00	–	23 00
–	1	1	3	1	4	30	18	48	1	–	75 00	–	–	75 00
–	11	11	6	10	16	140	84	224	1	6,500	53 00	–	–	53 00
–	12	12	35	4	39	214	395	609	5	12,000	–	–	700 00	700 00
–	3	3	1	3	4	–	–	–	2	5,900	–	–	–	–
–	28	28	28	16	44	460	284	744	30	8,600	46 00	–	–	46 00
–	34	34	24	22	46	398	278	676	11	7,000	146 00	–	7 00	203 00

Number.	STATIONS.	Date Established.	Out-stations.	Missionaries. Men.	Wives.	Single Women.	Physicians.	Total.	Native Preachers. Ordained.	Unordained.	Total.	Bible Women.	Other Native Helpers.	Total Missionary Laborers.	Churches. Self-supporting.	Not Self-supporting.	Total.	Baptized in 1896.	Numbers.	Sunday-schools.
47	Nursaravapetta . .	1883	27	1	1	–	–	2	8	9	17	–	2	21	22	6	28	106	4,292	39
48	Bapatla	1883	–	1	1	1	–	3	9	18	27	9	10	49	1	16	17	139	2,852	26
49	Udayagiri	1885	7	1	1	–	–	2	2	12	14	–	–	16	–	1	1	20	393	10
50	Palmur	1885	9	2	2	–	–	4	–	16	16	4	4	28	–	1	1	16	536	3
51	Nalgonda	1890	19	1	1	2	1	5	1	8	9	3	12	29	1	3	4	69	705	–
52	Kanigiri.	1892	–	1	1	–	–	2	6	22	28	11	9	50	–	7	7	243	3,824	67
53	Bangalore	1892	–	1	1	–	–	2	–	–	–	–	1	3	–	–	–	–	–	–
54	Kavali	1893	–	1	1	–	–	2	–	–	–	–	–	2	–	1	1	6	132	–
55	Kundakur	1893	–	1	1	–	–	2	–	6	6	–	–	8	1	1	2	14	506	–
56	Atmakur*	1893	–	1	1	–	–	–	–	3	3	–	1	6	–	1	1	2	21	–
57	Podili	1894	–	1	–	–	–	–	3	11	14	8	31	54	–	–	–	225	3,225	–
58	Darsi*	1894	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	3,000	–
59	Sattanapalli	1895	–	1	1	–	–	–	2	1	3	–	1	6	–	1	1	–	1,157	–
60	Ootacamund	1895	–	–	–	1	–	–	1	2	3	3	–	7	–	1	1	–	–	3
61	Gurzalla	1896	–	1	1	–	–	–	1	5	6	3	9	20	–	1	1	64	1,440	3
62	Markapur	1895	39	1	1	–	–	–	1	5	6	1	10	19	–	4	4	41	4,700	39
	Totals		209	29	29	15	3	76	70	197	267	123	158	624	34	74	108	1,632	54,385	259
	China.																			
63	Bangkok, Siam . .	1833	–	–	1	–	1	–	–	–	–	–	–	2	–	1	1	43	100	–
64	Ningpo	1843	10	3	4	3	1	–	2	12	–	2	–	27	1	5	6	15	311	3
65	Swatow	1846	34	5	5	3	1	14	2	18	20	16	–	50	1	–	1	110	1,037	–
66	Shaohing*	1869	–	2	2	2	–	6	–	3	–	1	–	10	–	–	–	–	24	–
67	Munkeuliang . . .	1882	3	1	–	–	–	–	–	3	–	–	–	4	–	1	1	6	35	–
68	Kinhwa	1883	4	1	2	2	1	6	–	3	–	–	2	11	–	5	5	–	103	–
69	Huchau	1886	3	1	1	–	–	–	–	2	–	–	1	5	1	1	2	7	55	–
70	Suichaufu	1889	1	3	3	–	1	7	–	2	–	–	3	12	–	1	1	11	24	–
71	Kayin†	1890	–	1	2	1	1	5	–	–	–	–	–	5	–	–	–	–	–	–
72	Ung Kung	1892	6	2	2	–	–	4	–	9	9	7	2	22	1	–	1	60	102	–
73	Han Yang	1893	–	2	2	–	–	4	–	2	2	–	1	7	–	1	1	6	16	–
74	Kiating†	1894	–	1	1	–	–	2	–	–	–	–	–	2	–	–	–	–	–	–
75	Yachau	1894	–	3	1	–	–	4	–	2	2	–	–	6	–	1	1	–	4	1
76	Chauchaufu†	1894	–	1	1	–	–	2	–	2	2	2	–	6	–	2	2	–	28	–
77	Kityang†	1896	–	1	1	–	1	3	–	–	–	–	–	3	–	–	–	–	–	–
78	Chusan	1896	1	1	1	–	–	2	–	1	1	–	–	3	–	1	1	2	18	–
	Totals	–	62	28	29	11	7	75	4	59	63	28	9	75	4	19	23	200	1,857	7
	Japan.																			
79	Yokohama	1872	24		5	3	–	13	1	7	8	3	1	25	–	3	3	44	559	16
80	Tokyo	1874	10		4	5	–	14	1	5	6	1	8	28	–	4	2	138	138	7
81	Kobe	1881	10		3	2	–	8	2	9	11	3	9	31	1	1	2	42	260	12
82	Sendai	1884	13		2	2	–	6	–	1	1	1	1	9	2	–	2	16	213	10
83	Shimonoseki	1886	14		2	3	–	7	–	5	5	5	–		–	2	2	8	179	16
84	Morioka	1887	12		–	–	–	–	–	2	2	–	–		–	2	2	6	81	2
85	Nemuro*	1890	3	–	–	2	–	2	–	3	3	1	–	6	–	1	1	–	55	9
86	Osaka	1894	5	2	2	2	–	6	–	5	5	3	–	14	–	2	2	18	71	6
	Totals		90	18	18	19	–	55	4	37	41	17	19	142	3	17	20	136	1,580	75
	Africa																			
87	Palabala	1878	–	1	–	–	–	1	–	–	–	–	–	1	–	1	1	15	40	–
88	Banza Manteke . .	1879	16	3	2	1	–	6	1	17	18	–	25	49	2	1	3	212	832	19
89	Matadi*	1880	–	1	1	–	–	2	–	–	–	–	–	2	–	–	–	–	–	–
90	Lukunga*	1882	7	3	2	1	–	6	–	9	9	–	–	15	8	–	8	–	333	–
91	Mukimoika	1882	–	–	–	–	1	1	–	1		–	–	–	–	–	–	–	–	1
92	Leopoldville	1883	–	1	–	–	1	2	–	1		–	1	4	–	1	1	12	25	1
93	Bolengi*	1884	–	2	1	–	–	3	–	–		–	–	3	1	–	1	–	16	1
94	Bwemba*	1889	–	3	3	–	–	6	–	–		–	–	6	–	–	–	–	1	1
95	Kifwa	1890	1	2	2	–	–	4	8	–	8	–	8	20	1	–	1	11	43	–
96	Irebu	1890	2	2	2	–	1	5	–	–		–	3	8	–	1	1	–	6	1
97	Ikoko	1894	–	2	1	1	–	4	–	–		1	2	7	–	–	–	–	3	1
	Totals		26	20	14	3	3	40	9	28	37	1	39	115	13	4	16	250	1,209	23
	Grand Totals . . .		1,026	165	161	102	24	452	283	822	1105	207	383	2155	524	174	853	5,174	99,564	801

* Statistics of last year.

† Statistics not sent.

—GENERAI STATISTICAL TABLE.

Sunday-school Scholars.	Schools.			Native Teachers.			Pupils.			Churches and Chapels.	Valuation of Missionary Property.	Contributions.			
	Self-supporting.	Not Self-supporting.	Total.	Men.	Women.	Total.	Boys.	Girls.	Total.			For Churches.	For Schools.	For General Benevolence.	Total.
760	5	26	31	22	12	34	457	252	709	18	$9,300	$170 00	$24 00	$10 00	$204 00
666	2	28	30	24	14	38	653	278	931	11	–	40 00	–	2 00	42 00
214	–	11	11	9	3	12	82	105	187	1	–	64 00	43 00	–	107 00
97	–	3	3	4	4	8	55	39	94	1	8,000	30 00	17 00	16 00	63 00
64	–	7	7	7	3	10	54	37	91	1	10,000	92 00	–	–	92 00
1,043	–	82	82	68	44	112	739	491	1,230	1	–	150 00	–	7 00	157 00
–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
–	–	–	–	–	–	–	–	–	–	1	1,800	–	–	–	–
–	–	–	–	–	–	–	–	–	–	–	2,300	15 00	–	–	15 00
–	–	–	–	–	–	–	–	–	–	1	2,300	–	–	–	–
–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
–	–	9	9	5	5	10	–	–	–	5	–	–	–	47 00	47 00
–	–	1	1	5	–	5	–	–	–	1	–	–	–	–	–
100	–	14	14	11	3	14	177	59	236	–	2,600	41 00	–	–	41 00
100	–	39	39	31	19	50	590	290	880	–	–	–	–	–	333 00
9,586	13	519	532	458	292	750	6,822	3,663	10,485	101	$133,500	$1,482 00	$118 00	$910 00	$2,843 00
–	–	–	–	–	–	–	95	–	–	–	$10,000	–	–	–	–
150	–	7	7	6	1	7	144	42	137	11	10,000	–	–	$103 00	$103 00
–	1	9	10	11	1	12	6	29	173	35	27,000	$950 00	$18 00	–	968 00
10	–	1	1	1	–	1	22	–	6	–	4,250	–	–	–	–
20	1	1	2	2	–	2	–	–	22	–	1,050	–	–	–	–
–	–	–	–	–	–	–	–	–	–	6	2,500	32 00	–	90	32 90
30	–	–	–	–	–	–	–	–	–	2	3,900	42 00	–	–	42 00
–	–	–	–	–	–	–	–	–	–	–	5,870	–	–	–	–
–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
–	–	–	–	–	–	–	–	–	–	2	2,800	62 00	–	48 00	110 00
–	–	–	–	–	–	–	–	–	–	1	7,000	2 50	–	12 00	14 50
–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
20	–	–	–	–	–	–	–	–	–	1	600	–	–	4 10	4 10
–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
–	–	1	1	1	–	1	22	2	24	2	800	–	–	–	–
230	2	19	21	21	2	23	289	73	362	60	$75,770	$1,088 50	$18 00	$168 00	$1,274 50
714	2	1	3	6	3	9	72	120	192	–	$16,000	$240 00	–	–	$240 00
250	–	6	6	1	5	6	–	–	66	4	10,000	–	–	$42 00	42 00
352	–	4	4	–	–	–	–	–	134	2	6,000	–	–	–	309 00
341	–	1	1	4	2	6	–	19	19	1	6,615	–	–	–	60 00
378	–	2	2	2	4	6	5	39	44	3	7,500	18 00	–	–	18 00
72	–	–	–	–	–	–	–	–	–	1	1,800	29 00	$1 00	7 50	37 50
205	1	–	1	–	–	–	11	10	21	1	1,500	–	–	–	–
213	–	2	2	2	–	2	76	–	76	4	–	27 00	–	3 00	30 00
2,355	3	15	18	15	14	29	164	188	552	16	$49,415	$314 00	$1 00	$52 50	$736 53
–	–	–	–	–	–	–	–	–	–	–	$2,600	–	–	–	–
–	4	17	21	18	2	20	431	557	988	1	9,000	$160 00	–	$53 00	$213 00
–	–	–	–	–	–	–	–	–	–	–	2,000	–	–	–	–
1	3	1	4	3	–	3	100	–	100	1	6,000	–	–	–	–
25	–	–	–	–	–	–	–	–	–	–	4,000	–	–	–	–
40	–	1	1	1	–	1	40	–	40	1	†20,000	–	–	–	–
50	–	1	1	–	–	–	30	20	50	1	5,000	–	–	–	–
10	–	1	1	–	–	–	6	3	9	1	5,000	–	–	–	–
–	–	1	1	1	–	1	55	9	64	2	1,250	18 95	–	–	18 95
55	–	1	1	1	–	1	38	9	47	1	3,000	26 00	–	–	26 00
80	–	1	1	1	1	2	61	22	83	1	2,000	2 16	$6 83	34	9 33
260	7	24	31	25	3	28	761	620	1,381	12	$59,850	$207 11	$6 83	$53 34	$267 28
31,883	383	716	1,235	1093	447	1,558	17,278	9,617	28,997	768	$714,495	$17,701 61	$22,025 83	$6,324 84	$51,462 28

REPORT OF THE TREASURER.

APPROPRIATIONS FOR THE YEAR ENDING MARCH 31, 1897.

MISSIONS IN BURMA.

RANGOON.

For salary of Rev. E. W. Kelly	$1,200 00
his mission work, rent, and schools	2,346 62
passage to United States of Arthur Kelly	248 74
mission work, care Mrs. A. T. Rose	93 87
salary of Miss E. F. McAllister	500 00
special grant of Miss E. F. McAllister	50 00
her mission work and schools	1,032 75
salary of Miss E. L. Chapman, estimated ten months	416 67
her mission work	45 40
her passage to Burma, estimated	400 00
salary of Miss R. W. Ranney	400 00
salary of Miss H. E. Phinney	500 00
her mission work, rent, and school, including $50.17, collected in field last year	737 72
salary of Rev. A. E. Seagrave	1,200 00
his mission work and rent	567 24
salary of Mr. Herbert J. Vinton	500 00
salary of Rev. D. L. Brayton	1,200 00
his mission work	25 00
salary of Mrs. Julia H. Vinton	500 00
her mission work and school	676 32
salary of Miss H. N. Eastman, and balance 1895-96	509 42
salary of Rev. W. F. Armstrong	1,200 00
his mission, rent, Telugu and Tamil work	2,680 21
Mrs. Armstrong's passage to United States with two sons, and return to Burma, estimated	700 00
salary of Rev. D. A. W. Smith, D.D.	1,500 00
his mission work and expenses of Theological Seminary, including $909.44, collected in the field last year	2,338 15
salary of Rev. F. H. Eveleth, and balance 1895-96	1,650 00
his mission work, including $101.50, collected in the field last year	955 45
passage to Burma of Mrs. Eveleth, estimated	350 00
passage to United States of Rev. W. F. Thomas and family	768 03
allowance in United States to April 1, 1897, of Rev. W. F. Thomas	695 52
his work, collected in the field, last year	169 94
salary of Rev. J. N. Cushing, D.D.	1,500 00
expenses of college, including $31.90 collected in the field last year	3,168 12
salary of Rev. H. H. Tilbe	1,200 00
his mission work	90 00
addititional for passage to Burma of Rev. H. H. Tilbe and family	54 98
salary of Prof. L. E. Hicks	800 00
his mission work, rent, and repairs	732 86
salary of Rev. W. O. Valentine	600 00
his mission work	30 30
passage to United States of Prof. D. Gilmore	603 35
his allowance in United States	754 42
salary of Prof. E. B. Roach	1,200 00
salary of Miss J. G. Crafts, estimated, ten months	416 67
her mission work	45 46
her passage, estimated	350 00
for repairs on mission property, taxes, expense of treasury department, etc.	2,515 64
	$40,219 81
Less saved in appropriations of last year, including exchange	2,610 45
	$37,6

MOULMEIN.

For salary of Rev. E. O. Stevens	$1,500 00
his mission work	807 50
salary of Rev. W. A. Sharp	1,000 00
his mission and school work	363 61
salary of Miss S. E. Haswell	600 00
her mission work	414 18
salary of Miss E. E. Mitchell, M.D.	500 00
her mission work	6 06
salary of Miss M. E. Carr	500 00
her school work	15 16
salary of Miss M. Sheldon	500 00
her mission work	436 35
salary of Miss L. M. Dyer	500 00
her mission work	504 12

ı and Tamil work, care Mrs. Armstrong	$400 89	
e to United States of Miss S. R. Slater	280 52	
ıce in United States of Miss S. R. Slater	341 10	
of Miss A. L. Ford	500 00	
grant	30 30	
sion work	978 50	
e to United States of Mrs. C. H. R. Elwell	283 83	
ıce in United States of Mrs. C. H. R. Elwell	385 53	
sion work	54 54	
of Miss E. J. Taylor	500 00	
sion and school work	620 88	
of Rev. W. Bushell	1,200 00	
sion work, including $19.72 collected in field last year	326 98	
of Rev. W. C. Calder	1,200 00	
sion work, including $80.33 collected in field last year	564 26	
of Rev. F. D. Crawley	1,000 00	
t	218 16	
of Miss L. B. Hughes, estimated, ten months	416 67	
sion work	45 46	
sage to Burma, estimated	350 00	
	$17,434 60	
in appropriations of last year	777 75	
		$16,656 85

TAVOY.

of Rev. H. Morrow	$1,200 00	
sion work, including $157.47 collected in the field last year	1,780 19	
of Rev. H. W. Hale	1,200 00	
ssion work	199 01	
		4,379 20

BASSEIN.

e to United States of Rev. E. Tribolet and family, estimated	$800 00	
ıce in United States of Rev. E. Tribolet	400 00	
sion work, schools and school furniture	1,378 44	
of Rev. C. A. Nichols	1,200 00	
sion work	212 10	
of funds for the B. S. K. N. Institute	788 56	
of Miss I. Watson	500 00	
sion work	25 00	
of Miss M. C. Fowler, M.D., six months	250 00	
sion and medical work	62 50	
of Rev. L. W. Cronkhite	1,200 00	
sion work and school, including $147.90 collected in the field last year	867 30	
of Miss L. E. Tschirch	500 00	
sion work	575 73	
	$8,759 63	
in appropriations of last year	75 84	
		8,683 79

HENZADA.

of Rev. N. D. Reid	$718 82	
sion work and school, including $43.50 collected in the field last year	483 21	
ıce in United States of Rev. J. E. Cummings, to October 21	246 66	
grant of Rev. J. E. Cummings for children	50 00	
to Burma of Rev. J. E. Cummings, estimated	325 00	
rom Dec. 18, 1896, to Oct. 1, 1897	940 00	
sion work	151 50	
of Mrs. L. Crawley	500 00	
ool and mission work	368 17	
f Miss Annie Hopkins	500 00	
ıce in United States of Miss J. V. Smith	400 00	
of Rev. W. I. Price	1,200 00	
sion work, including $1,877.17 collected in the field last year	2,305 93	
of Miss M. M. Larsh, and balance 1895–96	533 36	
sion work	318 17	
	$9,040 82	
in appropriations of last year	5 31	
		9,035 51

TOUNGOO.

e to United States of Rev. H. P. Cochrane, estimated	$600 00	
ıce in United States of Rev. H. P. Cochrane, Oct. 19, 1896, to April 1, 1897	359 97	
sion and school work	1,187 89	
of Rev. E. B. Cross, D.D.	1,200 00	
sion work, including $329.73 collected in the field last year	997 85	
of E. S. Corson, M.D., estimated, ten months	666 66	
sion work	156 05	
it $400, passage, estimated, $600	1,000 00	
of Miss E. R. Simms, six months	250 00	
ool work, including $135.14 collected in the field last year	475 14	
of Miss J. A. Parrott, and balance, 1895–96	515 28	
sion work	104 08	
of Rev. A. Bunker, D.D.	1,500 00	

For his mission work and rent, including $319 collected in the field last year	$2,920 65	
allowance in United States of Rev. T. Johnson, M.D.	800 00	
salary of Mr. C. H. Heptonstall	800 00	
his mission work, including $199.23 collected in the field last year	543 54	
salary of Miss J. Anderson	500 00	
her school work	704 36	
salary of Miss T. Thompson, and balance 1895-96	515 28	
her mission work	181 80	
passage to United States of Miss N. Garton	279 97	
allowance in United States of Rev. A. V. B. Crumb to Dec. 9, 1896	553 31	
special grant of Rev. A. V. B. Crumb for family	50 00	
his passage to Burma, estimated	300 00	
salary of Rev. A. V. B. Crumb, estimated, eight months	800 00	
his mission work	120 50	
	$18,087 33	
Less saved in appropriations of last year	553 74	$17,533

SHWEYGIN.

For salary of Rev. E. N. Harris	$975 43	
his mission work, including $81.78 collected in the field last year	1,031 35	
salary of Miss H. E. Hawkes	500 00	
her mission work	29 63	
salary of Miss Kate Knight	500 00	
her mission work	339 45	3,375

PROME.

For salary of Rev. L. H. Mosier	$1,000 00	
his mission work, including $86.71 collected in the field last year	950 34	
	$1,950 34	
Less saved in appropriations of last year	50 35	1,899

THONGZE.

For salary of Mrs. M. B. Ingalls	$600 00	
her mission work, including $101.50 collected in the field last year	753 01	
salary of Miss K. F. Evans	500 00	
her mission work	365 15	2,218

THARRAWADDY.

For allowance in United States of Rev. B. P. Cross, to Dec. 9, 1896	$553 31	
special grant for Mrs. Cross and children	66 66	
his passage to Burma, estimated	300 00	
his salary, estimated, eight months	800 00	
his mission work	151 51	
salary of Miss S. J. Higby	500 00	
her mission and school work, including $100 collected in the field last year	1,524 50	3,895

ZIGON.

For salary of Miss Z. A. Bunn	$500 00	
her mission work, including $24.46 collected in the field last year	819 57	1,319

BHAMO.

For salary of Rev. W. H. Roberts	$1,200 00	
his mission work	413 03	
passage to Burma of Miss Roberts, estimated	225 00	
passage to United States of Mrs. Roberts and son	580 15	
salary of Rev. Ola Hanson	1,000 00	
his mission work	287 85	
passage to United States of Mrs. Hanson and children, estimated	500 00	
salary of W. C. Griggs, M.D.	1,000 00	
his school, mission and med. work, and building, incl. $257.23 collected in the field last year,	1,138 30	
salary of Miss E. C. Stark, eight days	24 24	
her school and mission work	500 60	
her passage to United States, estimated	350 00	
her allowance in United States, three and one-half months, to April 1	116 66	7,339

MAUBIN.

For salary of Rev. M. E. Fletcher	$975 00	
his mission and school work, including $49 collected in the field last year	571 30	
allowance in United States of Miss C. E. Putnam	400 00	1,946

THATONE.

For salary of Miss S. B. Barrows	$500 00	
her mission work	92 09	
mission work, care Rev. W. C. Calder	200 00	
passage to United States of Miss E. Lawrence	307 49	
allowance in United States of Miss E. Lawrence	385 53	
	$1,485 11	
Less saved in appropriations last year	457 85	1,027 26

MANDALAY.

of Rev. J. McGuire	$1,000 00	
sion and school work and land, including $13 collected in the field last year	1,674 67	
to United States of Mrs. McGuire and child	599 11	
to United States of Miss E. E. Fay	335 52	
ce in United States of Miss E. E. Fay	324 45	
to United States of Miss F. E. Ayers	544 39	
ce in United States of Miss F. E. Ayers	242 23	
f Miss A. E. Frederickson	500 00	
sion and school work	953 60	
ce in United States of Mrs. H. W. Hancock to September 1	125 00	
to Burma of Mrs. H. W. Hancock	393 03	
ry, estimated, ten months	416 66	
sion work	250 00	
	$7,358 69	
in appropriations of last year	437 49	
		$6,921 20

THAYETMYO.

of Rev. B. A. Baldwin	$800 00	
sion and school work, including $196.62 collected in the field last year	1,048 92	
f Rev. A. E. Carson to Jan. 10, 1897	333 33	
to United States of Rev. A. E. Carson, additional	130 43	
ce in United States of Rev. A. E. Carson, balance to March 31	426 66	
	$2,745 34	
in appropriations of last year	10 39	
		2,734 95

MYINGYAN.

of Rev. J. E. Case	$1,200 00	
sion and school work, including $24.94 collected in the field last year	453 71	
	$1,653 71	
in appropriations of last year	150 72	
		1,502 99

PEGU.

of Miss E. H. Payne	$500 00	
sion work, including $67.25 collected in the field last year	837 28	
		1,337 28

SAGAING.

of Rev. F. P. Sutherland, M.D.	$1,200 00	
sion work	292 72	
		1,492 72

SANDOWAY.

of Rev. C. L. Davenport and balance 1895–96	$853 77	
sion work and building	2,304 95	
al cost of passage to Burma	317 24	
f Miss Melissa Carr	500 00	
sion and school work, including $28.13 collected in the field last year	561 44	
f Miss Annie Lemon	500 00	
sion work	60 61	
to United States of Rev. E. Grigg and family	612 40	
ce in United States of Rev. E. Grigg	233 33	
	$5,943 74	
in appropriations of last year	539 87	
		5,403 87

MEIKTILA.

of Rev. J. Packer, D.D.	$1,200 00	
sion work and school	307 86	
	$1,507 86	
in appropriations of last year	221 46	
		1,286 40

THIBAW.

of Rev. W. M. Young	$1,000 00	
sion and school work, including $304.50 collected in the field last year	1,616 87	
f G. H. Richardson, M.D., fifteen months	1,013 33	
sion and medical work	151 50	
t, $400; passage, $593.73	993 73	
		4,775 43

MONÉ.

of A. H. Henderson, M.D.	$931 16	
sion and medical work and transport, including $14.50 collected in the field last year.	938 72	
f Mrs. H. W. Mix	500 00	
sion and school work and transport	596 46	
		2,966 34

NAMKHAM.

of Rev. W. W. Cochrane	$1,000 00	
sion work, school, and transport, including $67.86 collected in the field last year	816 75	
f Rev. M. B. Kirkpatrick, M.D., fifteen months six days	1,520 00	
sion work, building, and transport	2,378 30	

For his allowance in United States to May 9	$86 01	
grant for family	66 66	
passage to Burma	391 71	
his medical outfit	200 00	
		$9,459 43

MYITKYINA.

For salary of Rev. G. J. Geis to November 20	$138 90	
his mission work, transport, and buildings, including $76.27 collected in the field last year	2,005 03	
his passage to United States, estimated	700 00	
his allowance in United States, January 7 to April 1	184 46	
		3,028 39
Total appropriation for Burma		$154,886 25

ASSAM MISSION.

For allowance of Rev C. E. Petrick to Nov. 1, 1896	$466 66
his passage, estimated	700 00
his salary, estimated, ten months	1,000 00
his mission work	428 93
salary of Rev. A. K. Gurney	1,200 00
his mission work	259 40
his passage, additional	3 89
salary of Rev. P. H. Moore	1,200 00
his mission work	757 70
expenses connected with the treasury department	289 11
salary of Rev. P. E. Moore	1,000 00
his mission work	181 80
salary of Rev. J. M. Carvell	1,000 00
his mission and school work	433 20
salary of Miss A. Sumner, estimated, ten months	416 66
her mission work	30 30
her outfit, $200; passage, estimated, $350	550 00
salary of Miss L. Daniels, estimated, ten months	416 60
her mission work	30 30
outfit, $200; passage, estimated, $350	550 00
allowance in United States of Miss N. M. Yates, to October 1	150 00
salary of Rev. C. D. King	1,200 00
his mission work	60 60
passage to United States of Mrs. King and child	305 63
salary of Rev. C. E. Burdette	1,200 00
his mission work	348 75
allowance in United States of Mrs. M. R. Bronson	100 00
salary of Miss H. F. Morgan	500 00
her mission work and school	33 33
salary of Miss I. Wilson, and balance 1895-96	502 62
her mission work	43 33
salary of Rev. A. E. Stevens	800 00
his mission work and buildings	545 44
salary of Rev. S. A. D. Boggs	1,000 00
his mission work	75 00
allowance in United States of Rev. M. C. Mason, to September 26	391 12
his passage, estimated	800 00
his salary, estimated, ten months	1,000 00
his mission work	160 60
salary of Rev. E. G. Phillips	1,200 00
his mission and school work and printing	987 41
salary of Rev. I. E. Munger	666 66
his mission work and school-house	1,592 42
outfit, $400; passage, estimated, $600	1,000 00
salary of Rev. William Dring	1,000 00
his mission work	151 51
allowance in United States of Miss Stella H. Mason	400 00
additional passage expenses to United States of Miss Stella H. Mason	86 12
salary of Miss Alice J. Rood	500 00
her mission work and school	318 10
salary of Rev. E. W. Clark	1,200 00
his mission work, printing, and houses, including $263.43 collected in the field last year	714 93
additional for Mrs. Clark's passage to Assam	1 14
salary of Rev. S. A. Perrine	1,000 00
his mission work, school, transport, and bungalow	779 51
salary of Rev. F. P. Haggard	955 54
his mission work, including $22.45 collected in the field last year	713 15
salary of Rev. S. W. Rivenburg	1,200 00
his mission work, including $132.53 collected in the field last year	284 04
salary of Rev. J. Firth	901 67
his mission work, including $132.53 collected in the field last year	220 00
salary of Rev. O. L. Swanson	800 00
his mission work and new house, including $4.06 collected in the field last year	1,227 80
salary of Rev. J. Paul	800 00
his mission work and bungalow	1,333 33

Rev. William Pettigrew	$500 00	
n work and bungalow	212 11	
); passage, $250, of Miss Gorham	450 00	
	$41,687 28	
appropriations of last year, including exchange	1,392 16	
		$40,295 12

TELUGU MISSION.

Rev. D. Downie, D.D.	$1,500 00
n work and hospital building, including $51.91 collected in the field last year	6,404 11
penses on general mission business	487 31
United States of Miss Alice Downie	219 84
Rev. F. H. Levering	1,000 00
n work, rent, and Mrs. Levering's medical work	1,152 70
Miss J. E. Wayte	500 00
on work	523 54
Miss K. Darmstadt	500 00
n work and schools	1,748 43
Miss Mary D. Faye	500 00
n work, including $3.48 collected in the field last year	197 28
Rev. J. E. Clough, D.D.	1,500 00
n and school work, including $3,107.35 collected in the field last year	5,340 37
Miss A. E. Dessa	450 00
n and school work	1,378 02
Miss B. Kuhlen	500 00
on work	100 00
Miss Sarah Kelly	500 00
n and school work	2,193 93
Mrs. Ellen M. Kelly	500 00
n and school work	589 85
Prof. L. E. Martin	1,000 00
of college	3,055 30
Rev. J. M. Baker	800 00
n work and repairs	302 65
United States of Rev. R. R. Williams, D.D., and family, additional	329 75
in United States of Rev. R. R. Williams, D.D.	808 88
India of V. Yohan	252 35
Rev. J. Heinrichs	1,200 00
n work and expenses of theological seminary and schools, including $277.82 col- in the field last year	2,389 78
Rev. W. L. Ferguson and balance 1895–96	812 89
n work	106 05
for his passage to India	30 11
Rev. W. S. Davis	1,000 00
n and school work	739 36
Rev. W. B. Boggs, D.D.	1,200 00
n and school work, including $33.06 collected in the field last year	1,031 52
Rev. J. S. Timpany, M.D.	1,000 00
n and medical work	277 41
Miss R. E. Pinney	500 00
on work	65 45
Rev. W. A. Stanton	1,000 00
n and school work, including $207.06 collected in the field last year	1,834 63
in United States of Mrs. A. T. Morgan	400 00
Rev. A. H. Curtis	1,000 00
n and school work	1,742 84
in United States of Mrs. Charles Hadley	400 00
in United States of Rev. L. Jewett, D.D.	800 00
Rev. T. P. Dudley, Jr.	1,000 00
n work	503 01
nd outfit of Mrs. Dudley	350 00
Miss M. M. Day	500 00
n work	1,251 17
Miss S. I. Kurtz	500 00
on work and schools, including $16.53 collected in the field last year	345 00
Rev. W. H. Beeby	1,000 00
n work	686 60
ge to United States	718 69
nce in United States to April	266 66
Rev. J. Newcomb	1,200 00
n and school work, including $48.80 collected in the field last year	2,005 68
Rev. F. Kurtz	800 00
n and school work	999 67
Miss E. Bergman	500 00
on work	180 00
Rev. Wm. Powell	1,200 00
n and school work, including $194.50 collected in the field last year	1,724 11
in United States of Mrs. C. A. Burditt	400 00
Miss H. D. Newcomb	500 00
on work, including $2.61 collected in the field last year	138 82
Rev. W. C. Owen	1,000 00
n and school work	1,794 61
Miss L. H. Booker	500 00

For her mission work	$90 90
salary of Rev. W. R. Manley	1,200 00
special grant for children	200 00
his mission and school work, including $243.60 collected in the field last year	2,868 78
passage to United States of Mr. Manley and son and Mr. Manley's return to India	678 49
salary of Rev. W. E. Hopkins	1,000 00
his mission and school work and building, including $243.00 collected in the field last year	2,665 15
salary of Rev. A. Friesen	1,200 00
his mission and school work, including $1,368.22 collected in the field last year	3,125 17
salary of Mrs. L. M. Breed, M.D.	500 00
her mission work	45 46
additional for her passage to India	52 30
salary of Rev. G. H. Brock	1,000 00
his mission and school work	2,310 37
salary of Rev. J. McLaurin	1,200 00
his rent and mission work	706 05
allowance in United States of Rev. E. Bullard	333 33
salary of Rev. E. Bullard	1,200 00
his mission work	242 42
salary of Rev. W. Boggess	1,000 00
his mission work	151 51
salary of Rev. I. S. Hankins	1,000 00
his mission work and bungalow	694 60
salary of Rev. A. C. Fuller	800 00
his mission and school work	1,632 38
mission work at Darsi	242 42
salary of Rev. W. E. Boggs	1,000 00
his mission work, including $529.83 collected in the field last year	1,063 15
salary of Mrs. L. P. Pearce	500 00
her mission work	472 71
salary of Rev. C. R. Marsh	1,000 00
his mission work, including $24.36 collected in the field last year	939 96
salary of Rev. J. Dussman	1,000 00
his mission work, land, and house, including $143.26 collected in the field last year	755 56
allowance in United States of Rev. E. Chute	800 00
special grant in United States of Rev. E. Chute	100 00
salary of Miss E. F. Edgerton, estimated, ten months	416 67
her mission work	45 46
her passage, estimated	350 00
allowance in United States of Miss O. W. Gould	60 00
allowance in United States of Miss I. A. Skinner	100 00
	$106,671 21
Less saved in appropriations of last year, including exchange	4,988 03
	$101,683 18

EAST CHINA MISSION.

For salary of Rev. J. R. Goddard	$1,500 00
his mission work and schools	1,135 62
passage to United States of J. S. Grant, M.D., estimated	536 00
allowance in United States of J. S. Grant, M.D., ten months	666 66
salary of Rev. W. H. Cossum to Jan. 20, 1897	305 56
his mission work	918 99
passage to United States of Mrs. Cossum and family	786 00
allowance in United States of Rev. W. H. Cossum, February 20 to April 1	86 64
passage to United States of Mr. Geo. Warner	348 90
allowance in United States of Mr. Geo. Warner	660 00
salary of Rev. C. F. Viking	960 66
his mission work	166 66
allowance in United States of Mrs. L. A. Knowlton	400 00
salary of Miss H. L. Corbin	500 00
her school, including $27.50 collected in the field last year	460 83
salary of Miss J. Stewart	500 00
her mission work	200 00
salary of Miss E. M. Boynton	500 00
her mission work	40 00
allowance in United States of Miss E. Inveen to Oct. 1, 1896	100 00
passage to China, estimated	300 00
salary of Rev. H. Jenkins	1,500 00
his mission and school work, including $111.66 collected in the field last year	730 98
salary of Rev. W. S. Sweet	975 00
his mission work, including $27.08 collected in the field last year	511 50
salary of Rev. A. Copp, six months, to April 1, 1897	500 00
collected in the field last year for mission work	46 47
passage to United States of Miss M. A. Dowling	226 44
salary of Miss L. A. Snowden	500 00
her mission work	80 00
salary of S. P. Barchet, M.D.	1,200 00
his mission and medical work, including $74.81 collected in the field last year	714 80
salary of Rev. T. D. Holmes	955 55
his mission work	370 00
salary of Miss A. S. Young	500 00
her mission and school work	310 74
salary of Miss C. E. Righter	500 00
her mission work	107 00

f Rev. G. L. Mason	$1,800 00	
ion work, including $52.25 collected in the field last year	638 25	
f Rev. C. H. Finch, M.D.	1,000 00	
sion and medical work, land and chapel, including $75.37 collected in the field last	1,225 36	
f Rev. R. Wellwood	1,000 00	
sion work	166 66	
f Rev. C. A. Salquist	600 00	
ion work	93 34	
f Rev. J. S. Adams	1,200 00	
grant for children	300 00	
ion work, rent and new house, including $11.17 collected in the field last year	2,031 17	
f Rev. W. F. Gray	1,000 00	
ion work, including $24.74 collected in the field last year	259 45	
f Mr. W. F. Beaman	955 55	
ion work and rent	153 34	
f Rev. W. M. Upcraft	600 00	
ion work	166 66	
f Rev. F. J. Bradshaw	600 00	
ion work, including $10.70 collected in the field last year	577 37	
f Mr. H. J. Openshaw	600 00	
ion work	100 00	
to United States of Miss M. E. Barchet	64 00	
ce in United States of Miss M. E. Barchet	100 00	
	$35,416 15	
in appropriations of last year, including exchange	3,964 10	
		$31,452 05

SOUTH CHINA MISSION.

of Rev. Wm. Ashmore, D.D.	$1,500 00	
sion work, house, and school	1,160 00	
ce in United States of Rev. S. B. Partridge	800 00	
f Rev. W. K. McKibben	1,200 00	
sion work	813 81	
of Mrs. McKibben and child	340 00	
f Rev. Wm. Ashmore, Jr.	1,200 00	
sion work	730 37	
ce in United States of Rev. J. M. Foster	400 00	
f Rev. H. A. Kemp	993 34	
sion work, land, and buildings	1,839 00	
f Rev. J. Speicher	800 00	
sion work	180 00	
f Mrs. A. K. Scott, M.D.	500 00	
ol, mission and medical work	1,012 33	
f Miss M. K. Scott	500 00	
sion work	640 00	
ce in United States of Miss M. E. Magee to April 1, 1897	400 00	
f Miss J. M. Bixby, M.D.	500 00	
sion and medical work, including $32.55 collected in the field last year	420 88	
f Miss H. E. St. John	500 00	
sion work	73 33	
al for passage	25 74	
f Miss Elia Campbell	500 00	
sion work	150 00	
f Rev. Geo. Campbell, and balance 1895–96	1,222 22	
sion work and rent	252 00	
f Rev. Geo. Whitman	1,000 00	
sion work	266 67	
f Edward Bailey, M.D.	907 21	
, mission and medical work	687 57	
f Rev. J. W. Carlin	1,200 00	
sion work, including $14.11 collected in the field last year	517 02	
to United States of Miss M. L. Ostrom	230 80	
	$23,462 29	
in appropriations of last year, including exchange	1,804 32	
		21,657 97

JAPAN MISSION.

of Rev. A. A. Bennett	$1,200 00	
and mission work	1,205 33	
of Rev. C. K. Harrington	1,200 00	
of Rev. J. L. Dearing	1,200 00	
sion work, rent, and school, and expenses of treasury department	1,758 62	
of Rev. F. G. Harrington	1,200 00	
sion work and rent	913 34	
of Rev W. B. Parshley	1,000 00	
sion work and rent	346 66	
of Miss C. A. Converse	500 00	
sion and school work, including $105.43 collected in the field last year	1,345 43	
of Miss M. A. Hawley	500 00	
sion work	80 00	
of Rev. C. H. D. Fisher	1,200 00	

For his mission work	$541 25	
salary of Rev. J. C Brand	1,200 00	
his mission work	1,056 67	
salary of Prof. E. W. Clement	1,000 00	
his mission work and school	2,716 67	
salary of Prof. H. Topping	800 00	
his mission work and rent	546 66	
additional for passage	264 15	
salary of Miss A. H. Kidder	500 00	
her mission work	650 00	
salary of Miss M. A. Whitman	500 00	
her mission work	394 51	
salary of Miss A. M. Clagett	500 00	
her mission work	140 00	
school and work, care Mrs. W. J. White	290 00	
salary of Rev. E. H. Jones	1,200 00	
his mission work	563 32	
salary of Rev. S. W. Hamblen	1,200 00	
his mission work, rent, and printing	1,138 00	
salary of Miss L. Mead	500 00	
her mission and school work and building, including $140.53 collected in the field last year,	1,230 53	
salary of Miss A. S. Buzzell	500 00	
her mission work	340 00	
salary of Miss E. Rolman	500 00	
her mission work	282 33	
salary of Miss N. E. Fife	500 00	
her mission work	110 62	
	$32,814 09	
Less saved in appropriations of last year, including exchange	4,556 99	$28,257 10

WEST JAPAN MISSION.

For salary of Rev. H. H. Rhees	$1,200 00	
his mission work and rent, including $470.37 collected in the field last year	1,925 33	
salary of Rev. R. A. Thompson	1,200 00	
his mission work and rent, including $71.60 collected in the field last year	1,771 60	
salary of Rev. G. W. Taft	1,200 00	
his mission work	1,155 33	
allowance in United States of Miss E. R. Church	174 43	
passage of Miss E. R. Church	300 00	
salary of Miss E. R. Church	500 00	
her mission work	25 00	
salary of Miss D. D. Barlow	500 00	
her school, rent, and mission work	661 00	
salary of Rev. W. E. Story	1,000 00	
his mission work	671 83	
salary of Rev. G. W. Hill	912 25	
his mission work and rent	914 99	
passage to United States of Miss H. M. Browne	224 17	
allowance in United States of Miss H. M. Browne	266 66	
salary of Miss O. M. Blunt	500 00	
her mission work	545 00	
salary of Rev R. L. Halsey	1,200 00	
his rent and mission work	491 25	
alary of Rev W. Wynd.	1,000 00	
his mission work and rent	560 00	
salary of Rev. J. H. Scott	1,000 00	
his mission work	866 67	
salary of Miss E. L. Cummings, estimated, eight months	333 30	
her passage, estimated	250 00	
salary of Miss F. A. Duffield	500 00	
her mission work	573 56	
mission work of Miss M. Walton, collected in the field last year	3 16	
	$22,428 53	
Less saved in appropriations of last year, including exchange	1,716 32	20,712 21

FRENCH MISSION.

For Rue de Lille. Pastor Sainton's salary	$403 20	
general mission work	1,901 05	
Rue St. Denis. Pastor Saillens' salary	1,158 00	
general mission work	4,419 70	
Rouen. Pastor de Robert's salary	482 50	
general mission work	386 00	
Niort. Evangelist Chollet's salary	424 60	
general mission work	38 60	
Chatellerault. Pastor Maillett's salary	482 50	
St. Etienne. Evangelist Habrial	403 20	
general exsenses	86 84	
Lyons. Salary Pastor Dubus	772 00	
general mission work	1,003 60	
Marseilles. Salary of Pastor Laught	482 50	
general mission work	1,206 25	

and La Seyne. Salary of Evangelist Icanneret	$231 60	
ral mission work	550 05	
alary of Pastor Long	482 50	
ral mission work	231 60	
Salary of Pastor Carlier	579 00	
Rent of hall	96 50	
el. Salary of Pastor Revel	636 90	
u. Salary of Pastor Juillerat	96 50	
e Fonds. Salary of Pastor Bieler	424 60	
ney. Salary of Pastor Louijs	96 50	
liard. Salary of Pastor Colin	443 90	
. Salary of Pastor Farelly	459 34	
es work	57 90	
rk	48 25	
Salary of Pastor Vincent	386 00	
y of Evangelist Dejonghe	115 80	
. Salary of Mlle. Dmoir	229 67	
rent	77 20	
z. Salary of Pastor Rafinesque	459 34	
Salary of Pastor Hugon	492 15	
Salary of Pastor Vaubrin	459 34	
eur. Salary of Pastor Andru	459 34	
y of evangelist	115 80	
work at Chauny, Lamotte and La Fere	410 13	
Salaries of Pastor Brogniez and evangelist	699 63	
Valenciennes. Mission work	154 40	
me. Salary of Pastor Meyers	650 20	
nission work	115 80	
mission treasurer, publications, and general expenses	702 52	
ated	93 00	
		$23,832 00

GERMAN MISSION.

under direction of German committee	$5,350 00	
cal school	1,050 00	
inting and evangelists	1,650 00	
Rev. P. Bickel, D.D.	1,000 00	
Rev. J. Fetzer	1,050 00	
Rev. Mr. Myer at Buda Pesth	400 00	
ons and travelling expenses	150 00	
s received and forwarded for the Cameroon mission work	2,463 29	
		13,113 29

SWEDISH MISSION.

f Rev. K. O. Broady	$1,200 00	
Rev. T. Truve	300 00	
Rev. A. Drake	600 00	
of evangelists and preachers	3,325 00	
eminary	1,000 00	
Rev. E. Janssen and assistant	1,800 00	
Miss Askerlund	200 00	
	$8,425 00	
n exchange last year	11 00	
		8,414 00

SPANISH MISSION.

f Rev. E. Lund	$1,000 00	
ion work	900 00	
Rev. M. C. Marin	900 00	
ion work, including $7.82 received in the field	457 82	
	$3,257 82	
n appropriations of last year, including exchange	637 97	
		2,619 85

CONGO MISSION.

f Rev. H. Richards	$735 00	
nd mission work	1,259 50	
f Rev. W. H. Leslie, M.D.	735 00	
work	247 00	
to United States, estimated	500 00	
f Rev. A. L. Bain	735 00	
work	49 00	
f Miss F. Cole	500 00	
work	450 00	
of passage, estimated	135 00	
f Rev. C. H. Harvey	490 00	
, estimated	245 00	
mission work	8,918 00	
f Rev. F. E. Welles, estimated, thirteen months	530 83	
150; passage, etc., $250	500 00	
Miss G. Welles, estimated	400 00	
estimated, $250; outfit, $250	500 00	
Mr. Thomas Hill and balance 1895-96	816 66	

For mission work	$98 00	
passage, estimated, $500; outfit of Mrs. Hill, $250	750 00	
passage to United States of Mr. J. S. Burns	245 00	
salary of Rev. T. H. Hoste, six months	245 00	
medical work and repairs	147 00	
salary of Rev. C. B. Antisdel	490 00	
passage to United States, estimated	250 00	
outfit of Mrs. Antisdel, $250; passage of both to Congo, estimated, $600	850 00	
salary in United States of Miss C. A. Howard	400 00	
passage to United States of Rev. W. M. Biggs and wife, estimated	450 00	
salary of F. P. Lynch, M.D.	735 00	
medical work	245 00	
salary of Miss J. S. Edmunds	500 00	
salary of Rev. A. Sims, M.D.	490 00	
mission and medical work	226 00	
passage to United States, estimated	250 00	
salary of Rev. Thomas Adams	490 00	
mission work	49 00	
salary of Rev. C. B. Banks	735 00	
allowance of children	392 00	
mission work	83 30	
salary of Rev. E. Sjoblom	490 00	
mission work	127 40	
salary of Rev. A. Billington	735 00	
mission work, chapel, and school	220 50	
passage to Congo of Mrs. Billington	175 00	
salary of Rev. C. B. Glenesk	735 00	
mission work and steamer "Henry Reed"	588 00	
salary of Mr. A. Christopher	490 00	
outfit, $250; passage, estimated, $156.80	406 80	
salary of Rev. P. Frederickson	735 00	
mission work	294 00	
passage of Mrs. Frederickson to Congo, estimated	196 00	
salary of Rev. C. Nelson	735 00	
passage to United States, estimated	250 00	
salary of Rev. Thomas Moody	735 00	
passage, estimated	400 00	
his mission work	20 00	
salary of Rev. W. A. Hall	735 00	
mission work and school	248 00	
salary of Miss L. C. Fleming	500 00	
mission work	600 00	
salary of Rev. J. Clark	735 00	
mission work and house	543 67	
salary of Miss Lena Clark	100 00	
salary of Mr. R. R. Milne	490 00	
mission work	24 50	
salary of Miss G. Milne	500 00	
mission work and house	980 00	
allowance in United States of Mrs. B. C. Gleichman	300 00	
outfit of Miss E. S. Vigor	250 00	
commissions and shipping expenses from United States and England to the Congo	4,500 00	
	$43,765 10	
Less saved in appropriations of last year	1,840 32	$41,924 78

DANISH MISSION.

For salaries and mission work		1,500 00

RUSSIAN MISSION.

For salaries and mission work		1,800 00

NORWAY MISSION.

For salaries and mission work		1,500 00

GREECE.

For mission work		200 00
		$494,537 78

PUBLICATIONS.

For 1,100 copies of eighty-second annual report, and extra expenses of July magazine containing it	$1,241 02	
missionary magazines for file and distribution	176 63	
missionary tracts and leaflets, and the Hand-Book	1,319 43	
		2,737 08

ANNUITIES.

Paid sundry annuitants who have given money on condition that a specified sum shall be paid during their lives or the lives of others		19,502

DISTRICT SECRETARIES AND AGENCIES.

f Rev. W. S. McKenzie, D.D., three months	$500 00	
f Rev. W. E. Witter, M.D.	1,812 45	
e and travelling expenses	454 45	
f Rev. A. H. Burlingham, D.D., eleven months	733 30	
f Rev. E. E. Chivers, D.D., eleven months	2,291 63	
d travelling expenses	785 73	
f Rev. O. O. Fletcher, D.D	2,000 00	
d travelling expenses	766 46	
f Rev. F. S. Dobbins	2,000 00	
id travelling expenses	1,287 94	
f Rev. T. G. Field	1,700 00	
id travelling expenses	482 33	
f Rev. J. S. Boyden	1,200 00	
id travelling expenses	576 99	
f Rev. C. F. Tolman, D.D	2,000 00	
id travelling expenses	674 91	
f Rev. I. N. Clark, D.D.	1,500 00	
id travelling expenses	471 69	
f Rev. F. Peterson	1,000 00	
id travelling expenses	780 71	
f Rev J. Sunderland, D.D.	1,600 00	
id travelling expenses	419 08	
f Miss E. MacLaurin	600 00	
ig expenses	273 59	
ig expenses of executive officers, and others in agency work	299 69	
		$26,810 95

EXECUTIVE OFFICERS.

of Rev. J. N. Murdock, D.D., LL.D., Honorary Secretary	$1,500 00	
f Rev. S. W. Duncan, D.D., Foreign Secretary	4,000 00	
f Rev. H. C. Mabie, D.D., Home Secretary	4,000 00	
f Rev. E. F. Merriam, Editorial Secretary	2,500 00	
f E. P. Coleman, Treasurer	3,000 00	
re in secretaries' department	3,327 59	
re in treasurer's and shipping department	3,422 00	
		21,749 59

GENERAL EXPENSES.

rooms and lights	$2,081 27	
nd care of rooms	793 00	
, telegrams, cables, exchange, and express	1,533 14	
, blank-books, stationery, and office supplies	691 26	
ce, taxes, and legal expenses	170 80	
niture and fitting up rooms in Tremont Temple	2,318 22	
ne, packing, and shipping goods	243 10	
on boxes, envelopes, and map circulars	923 05	
s of shipping agents in London	308 17	
ng expenses of executive officers and others, under direction of executive committee	1,926 08	
s honorary life members' certificates	10 47	
aneous	61 76	
ging library and literature	173 50	
		11,233 82
interest account		4,281 86
Ward trust paid to Serampore college, India		100 00
		$580,955 58
priations		163,827 63
1, 1896		
		$744,783 21

RECEIPTS FOR THE YEAR ENDING MARCH 31, 1897.

ions reported in the Missionary Magazine, exclusive of $30,000 received designated for the debts,	$258,298 95
ies " " " "	45,740 59
an's Baptist Foreign Missionary Society	75,985 23
" " " " of the West	30,770 13
" " " " of California	1,766 43
" " " " of Oregon	385 00
on memorial fund	558 82
day collection	1,321 44
e of Bangkok property	812 64
	$415,639 23

funds:

	$592 01
memorial	1,229 50
, E. L.	767 91
nemorial	6 00
scholarship	30 00
scholarship	30 00
, A. T.	162 07
medical	175 10
rd	15 00
son Telugu	1,225 28
ll	66 67
	1,598 23

Income of Funds:		
Bostwick	$3,410 00	
Crozer	165 00	
Carpenter scholarship	166 65	
Colby, M. L.	100 00	
Dean	40 00	
Dunbar	30 00	
Davis	300 00	
Eldridge	6 00	
Eldridge, T.	60 00	
Fiske	55 12	
Glover	257 13	
Hoyt	1,376 72	
Judson scholarship	19 81	
John	30 00	
James	45 50	
Karen	355 18	
Kelly scholarship	30 00	
Kimball	1,520 00	
Lees	28 50	
Lewis	22 84	
Logan	4 00	
Merrill	20 00	
Merrick	1,522 00	
Nason	339 75	
Native preachers	36 94	
Norcross	27 50	
Owen	727 32	
Ongole	3,636 36	
Putnam	190 00	
Permanent	3,939 91	
Pease	35 88	
Price	19 81	
Roberts	350 00	
Rangoon	65 00	
Rockwell	23 08	
Rowland	9 72	
Rogers	550 00	
Sheldon	36 75	
Swaim	389 25	
Sweet	460 00	
A friend	60 00	
Sheldon	25 00	
Thompson	36 75	
Tonngoo	198 52	
Thomas	162 08	
Van Husen	120 00	
Whiting	41 08	
Warne	701 91	
Ward trust	200 00	
Wade scholarship	82 34	
Wormsley	285 00	
Williams	30 00	
	$28,242 17	
Income sundry annuity bonds	8,180 49	$36,422 66
		$452,061 89
Debt of the union, April 1, 1897		292,721 32
		$744,783 21

In addition to the $452,061.89 there has been added to the permanent funds and those on which annuities are paid $15,140, making the gross receipts of the year $467,201.89.

FUNDS.

Axtell	$311 11
Alpha	15,000 00
Ambler memorial	13,000 00
Abbott, E. L.	13,669 50
Allen memorial	500 00
Ambler scholarship	600 00
Angus scholarship	500 00
Ambler, A. T.	3,500 00
African medical	3,627 58
Bradford	1,000 00
Barney	5,000 00
Brownson	35,960 46
Bucknell	1,000 00
Bishop	34,184 00
Bryant	476 25
Bostwick	12,500 00
Butler	1,000 00

....	$3,000 00
.....	500 00
cholarship.....	7,000 22
. H.....	2,169 68
.	2,000 00
, created during the year.....	2,740 00
.....	1,000 00
.....	500 00
.....	5,000 00
.....	100 00
.....	167 72
.....	1,000 00
.....	500 00
.....	2,404 73
.....	2,189 01
.....	5,000 00
.....	5,000 00
.....	94 00
.....	25,000 00
larship	538 75
.....	500 00
.....	800 00
.....	7,035 40
irship.....	600 00
.....	25,000 00
.....	475 00
.....	456 70
.....	100 00
.....	523 40
.....	34,172 56
.....	7,093 00
chers	738 75
.....	500 00
.....	50,000 00
.....	12,000 17
..	500 00
.....	3,400 00
.....	71,015 00
.....	1,000 00
.....	717 41
.....	1,528 00
rship	538 75
.....	95 00
.....	4,000 00
.....	1,000 00
.....	461 80
.....	263 95
.....	11,000 00
.....	100 00
.....	1,000 00
.....	10,000 00
.....	10,000 00
.....	1,000 00
.....	500 00
.....	1,226 05
.....	829 66
.....	1,000 00
....	3,308 95
.....	3,500 00
.....	2,000 00
.....	1,167 50
.....	23,310 13
.....	4,000 00
irship	1,638 75
.....	5,000 00
.....	500 00
	$513,930 44
iity bond accounts.....	260,689 54
	$774,619 98

E. P. COLEMAN,
Treasurer the American Baptist Missionary Union.

MISSIONARY ROOMS, TREMONT TEMPLE, BOSTON, May 8, 1897.

liting committee hereby certify that they have examined the cash-book of the treasurer each month ast year and have found the balances correct, the payments being properly vouched for. They have also ie securities belonging to the American Baptist Missionary Union, and find the same in hand or properly or.

DANIEL C. LINSCOTT,
SIDNEY A. WILBUR, } *Auditing Committee.*

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VICE-PRESIDENT.

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REV. HENRY S. BURRAGE, D.D., Portland, Me.

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R. M. Luther, D.D., Newark, N.J.
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Edward Goodman, Chicago, Ill.
Roger S. Greene, Seattle, Wash.
Isaac Carpenter, Omaha, Neb.

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Mrs. Henry R. Glover, Cambridge, Mass.
Mrs. Charles H. Banes, Philadelphia, Pa.
Mrs. James S. Dickerson, Chicago, Ill.

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Wayland Hoyt, D.D., Philadelphia, Pa.
John Humpstone, D.D., Brooklyn, N.Y.
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Edward Judson, D.D., New York, N.Y.
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J. S. Holmes, D.D., Terre Haute, Ind.

Laymen.

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Churchill H. Cutting, Brooklyn, N.Y.
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O. M. Wentworth, Boston, Mass.
Richard M. Colgate, Orange, N.J.
B. F. Jacobs, Chicago, Ill.

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Mrs. Caleb Van Husan, Detroit, Mich.
Mrs. William H. Spencer, Waterville, Me
Mrs. E. W. Buckner, Philadelphia, Pa.
Mrs. J. K. Stickney, Washington, D.C.

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J. F. Elder, D.D., Albany, N.Y.
B. A. Woods, D.D., Philadelphia, Pa.
Rev. C. A. Cook, Bloomfield, N.J.
M. H. Bixby, D.D., Providence, R.I.
Wm. M. Lawrence, D.D., Chicago, Ill.
E. E. Chivers, D.D., Chicago, Ill.
Rev. C. A. Hobbs, Delavan, Wis.
H. L. Stetson, D.D., Des Moines, Ia.

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Hon. R. O. Fuller, Cambridge, Mass.
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Hon. J. Buchanan, Trenton, N.J.
S. W. Woodward, Washington, D.C.
J. B. Thresher, Dayton, O.
T. J. Dunn, Keene, N.H.
George G. Dutcher, Brooklyn, N.Y.
G. W. E. Barrows, Bangor, Me.

Women.

Mrs. J. E. Scott, Evanston, Ill.
Mrs. D. R. Wolf, St. Louis, Mo.
Mrs. Wm. Lindsay, Milwaukee, Wis.
Mrs. J. B. Hoyt, Stamford, Conn.
Mrs. W. R. Brooks, Morristown, N.J.

EX OFFICIO.

The President, Vice-Presidents, and Recording Secretary of the Missionary Union, and the Presidents of four Woman's Societies; also three members of the Executive Committee to be chosen by the Committee.

EXECUTIVE OFFICERS AT THE ROOMS.

EXECUTIVE COMMITTEE.

CLASS I. EXPIRING 1898.

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J. F. Elder, D.D.
F. W. Bakeman, D.D.
George W. Chipman, Esq.
Ray Greene Huling, D.Sc.

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Rev. D. B. Jutten.
Hon. J. J. Estey.
John Carr, Esq.
Dudley P. Bailey, Esq.

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George E. Merrill, D.D.
Charles W. Perkins, Esq.
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TREASURER.

E. P. COLEMAN, Esq.

AUDITING COMMITTEE.

D. C. LINSCOTT, Esq. SIDNEY A. WILBUR, Esq.

TRIENNIAL AND ANNUAL MEETINGS.

Years.	Places.	Preachers.	Texts.	Receipts.
1814	Philadelphia, Penn.	Richard Furman, D.D., S.C.	Matt. xxviii. 20	$2,099 25
1817	Philadelphia, Penn.	Thomas Baldwin, D.D., Mass.	John iv. 35, 36	26,052 01†
1820	Philadelphia, Penn.	O. B. Brown, D.C.		40,929 28†
1823	Washington, D.C.	William Staughton, D.D., D.C.	Acts xxviii. 15	65,956 02†
1826	New York, N.Y.	Jesse Mercer, Ga.	Matt. xxviii. 10	49,092 17†
1827*	Boston, Mass.	William Yates, India		11,463 39
1828*	New York, N.Y.	William T. Brantley, Penn.	Phil. ii. 16	14,603 38
1829	Philadelphia, Penn.	Daniel Sharp, D.D., Mass.	Mark xvi. 15	6,704 27
1830*	Hartford, Conn.	Charles G. Sommers, N.Y.	An Address	29,204 84
1831*	Providence, R.I.	R. Babcock, Jr., Mass.	Ps. lxvii. 1, 3	22,825 19
1832	New York, N.Y.	F. Wayland, D.D., R.I.	Rom. vii. 13	27,306 25
1833*	Salem, Mass.	Baron Stow, Mass.	1 John ii. 6.	
1834*	New York, N.Y.	William R. Williams, N.Y.	2 Cor. x. 15, 16	61,032 04‡
1835	Richmond, Va.	S. H. Cone, N.Y.	Acts ix. 6	58,057 85
1836*	Hartford, Conn.	Elon Galusha, N.Y.	Luke x. 2	56,167 33
1837*	Philadelphia, Penn.	Charles G. Sommers, N.Y.	Ps. lxxii. 19	72,010 06
1838	New York, N.Y.	Baron Stow, D.D., Mass.	Acts xii. 24	80,420 19
1839*	Philadelphia, Penn.	James B. Taylor, D.D., Va.	Luke xxiv. 46, 47	109,135 21
1840*	New York, N.Y.	B. T. Welch, D.D., N.Y.	John iii. 8	65,761 55
41	Baltimore, Md.	Richard Fuller, D.D., S.C.	John xii. 32	83,841 62
42*	New York, N.Y.	R. E. Pattison, D.D., R.I.	Ps. lxxxvii. 7	52,137 10
43*	Albany, N.Y.	Pharcellus Church, N.Y.	Col. i. 21	59,751 06
44	Philadelphia, Penn.	S. W. Lynd, D.D., O.	1 Cor. i. 21	76,948 00
45*	Providence, R.I.	G. B. Ide, Penn.	Isa. xl. 9	82,302 95
46	Brooklyn, N.Y.	G. W. Eaton, D.D., N.Y.	1 Tim. i. 11	100,219 94
47	Cincinnati, O.	Baron Stow, D.D., Mass.	Matt. xxvii. 45, 51-53	85,487 24
48	Troy, N.Y.	J. N. Granger, R.I.	Gal. ii. 9	86,226 36
49	Philadelphia, Penn.	M. J. Rhees, Del.	Phil. ii. 5	90,826 29
50	Buffalo, N.Y.	E. L. Magoon, N.Y.	Matt. xx. 26-28	87,537 20
51	Boston, Mass.	William Hague, D.D., N.J.	Acts xiii. 36	118,726 35
52	Pittsburg, Penn.	Velona R. Hotchkiss, N.Y.	2 Thess. iii. 1	122,111 94
53	Albany, N.Y.	Robert Turnbull, D.D., Conn.	Isa. xxxii. 20	132,762 17
54	Philadelphia, Penn.	Ezekiel G. Robinson, D.D., N.Y.	John xiv. 12	135,377 42
55	Chicago, Ill.	Edward Lathrop, D.D., N.Y.	Eph. iii. 8, and 2 Cor. v. 14.	113,527 58
56	New York, N.Y.	Robert W. Cushman, D.D., Mass.	Heb. xii. 28, 29	127,128 81
57	Boston, Mass.	Nathaniel Colver, O.	Col. i. 28	111,283 27
58	Philadelphia, Penn.	William H. Shailer, D.D., Me.	Rom. v. 3, 4	97,808 77
59	New York, N.Y.	Silas Bailey, D.D., Ind.	John iv. 38	102,140 76
60	Cincinnati, O.	E. E. L. Taylor, D.D., N.Y.	Acts iv. 31, 32	132,426 22
61	Brooklyn, N.Y.	S. D. Phelps, D.D., Conn.	1 Pet. ii. 17	84,333 93
62	Providence, R.I.	C. W. Flanders, D.D., N.H.	1 Tim. iii. 16	85,192 26
63	Cleveland, O.	J. C. Burroughs, D.D., Ill.	Matt. xvii. 16	103,956 96
64	Philadelphia, Penn.	S. L. Caldwell, D.D., R.I.	Luke xvi. 31	135,012 61
65	St. Louis, Mo.	H. C. Fish, D.D., N.J.	Rev. xii. 16	152,685 00
66	Boston, Mass.	H. G. Weston, D.D., N.Y.	2 Cor. v. 14	169,792 59
67	Chicago, Ill.	D. Read, LL.D., Ill.	Mark ix. 22, 23	189,844 25
68	New York, N.Y.	T. Armitage, D.D., N.Y.	Luke xxiv. 49	191,637 58
69	Boston, Mass.	G. D. Boardman, D.D., Penn.	Eph. ii. 21	196,807 57
70	Philadelphia, Penn.	W. W. Everts, D.D., Ill.	Matt. xix. 28	200,953 80
71	Chicago, Ill.	S. R. Mason, D.D., Mass.	1 Cor. i. 22, and Rom. x. 14, 15,	202,416 56
72	New York, N.Y.			210,199 10
73	Albany, N.Y.	J. B. Thomas, D.D., Ill.	Rev. xii. 11	216,100 70
74	Washington, D.C.	E. Dodge, D.D., N.Y.	1 Cor. xv. 25	261,530 91
75	Philadelphia, Penn.	G. W. Northrup, D.D., Ill.	1 Cor. xv. 25	241,970 64
76	Buffalo, N.Y.	Wayland Hoyt, Mass.	Num. xxiii. 23	245,997 23
77	Providence, R.I.	Lemuel Moss, D.D., Ind.	John x. 10	225,723 97
78	Cleveland, O.	Wayland Hoyt, D.D., N.Y.	Matt. xvi. 17, 18	265,679 10
79	Saratoga, N.Y.	S. Graves, D.D., Mich.	Ps. xc. 17.	235,430 34
80	Saratoga, N.Y.	Addresses by Rev. E. J. Haynes, Rev. John McLaurin, and Rev. Edward Judson		290,851 63
81	Indianapolis, Ind.	A. H. Strong, D.D., N.Y.	Luke xv. 4	288,802 84
82	New York, N.Y.	A. J. Gordon, D.D., Mass.	Luke ii. 32	302,584 19
83	Saratoga, N.Y.	S. Haskell, D.D., Mich.	1 Cor. xv. 28	307,195 04
84	Detroit, Mich.	F. W. Bakeman, Mass.	John xvii. 18	328,527 21
85	Saratoga, N.Y.	F. M. Ellis, D.D., Md.	Matt. xxviii. 18, 19, 20	362,026 50
86	Asbury Park, N.J.	E. H. Johnson, D.D., Penn.	1 Tim. i. 15	384,996 73
87	Minneapolis, Minn.	H. F. Colby, D.D., O.	Rom. x. 12	353 109 46
88	Washington, D.C.	Henry M. King, D.D., N.Y.	John xiv. 12	390,835 39
89	Boston, Mass.	W. T. Chase, D.D., Mass.	Luke x. 22	398,145 86
90	Chicago, Ill.	T. Edwin Brown, D.D., R.I.	2 Cor. v. 14, 15	440,788 07
91	Cincinnati, O.	Galusha Anderson, D.D., Ill.	Luke xix. 10	472,174 21
92	Philadelphia, Pa.	George Dana Boardman, D.D., Pa.	Eph. ii. 15	569,172 93
93	Denver, Colo.	Rev. C. J. Baldwin, O.	1 Cor. xii. 6	766,782 95
94	Saratoga, N.Y.	Kerr B. Tupper, D.D., Colo.	Matt. xxvi. 8	405,943 73
95	Saratoga, N.Y.	Rev. O. P. Gifford, N.Y.	2 Cor. iv. 6	568,405 33
96	Asbury Park, N.J.	George Bullen, D.D., Mass.	Heb. x. 13	632,954 32
97	Pittsburg, Pa.	Nathan E. Wood, D.D., Mass.	Is. ii. 2	467,201 89

* Board of Managers. † Three years' receipts. ‡ Part of two years.

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BY THE PAYMENT OF ONE HUNDRED DOLLARS.

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GRADUATING CLASS, 1897

BAPTIST THEOLOGICAL SEMINARY, YOKOHAMA, JAPAN

The Baptist Missionary Magazine

Vol. LXXVII. No. 8. AUGUST, 1897.

THE RAISING OF THE DEBTS

THE triumphant success of the effort to pay off the combined debts of the American Baptist Missionary Union and the American Baptist Home Mission Society is justly regarded as one of the most important and remarkable movements in the history of the Baptist denomination in this country.

The situation was extraordinary and critical. Missionary debts have not been unknown among Baptists in the past, d various successful efforts at various times have been made to pay them off. obably the greatest effort of the sort in our denominational history, previous to : present, was the payment of the debt of more than $100,000 which came upon : Home Mission Society in the same year when they were obliged also to report lefalcation of about the same amount. The rising of the denomination to meet s emergency in the financial situation of our Home Mission Society proved, in : Providence of God, to be one of the greatest blessings which ever came to our ome Mission cause. If any one will examine the receipts of the Home Mission ciety before and since that debt, they will find that that very crisis created an im- lse which gave an immediate increase to the annual income of the Society, and enthusiasm which has continued even to the present time.

But even that effort was small in comparison with the task to which the denomi- tion has addressed itself within the last six months. Three years ago the Home ission Society found itself burdened with a debt of considerably more than 00,000, and the Missionary Union with a deficit of more than $200,000. That se debts were not incurred by the special extravagance of our denominational cieties, or errors in their management, is shown by the fact that at the same time bts similar in amount came upon all the leading missionary societies, not only this country but in England and even on the Continent of Europe. The debts

were not to be charged to the fault of the management, but to that serious and widespread commercial depression which came upon the whole commercial world with the suddenness of a cyclone, in the early autumn of 1893. In the movement for the payment of the debts there has been but little criticism of the management of the societies, and rightly so; but we desire to emphasize the fact above stated, to show the wrongfulness of any feeling of criticism which may have existed in the minds of any. The condition of our Baptist societies was simply the common lot of benevolent operations throughout the world.

By severe retrenchments on the part of both societies, these large debts reported in the spring of 1894 were the next year considerably reduced, and it was hoped that by careful economy and further retrenchment, combined with a hoped-for return of prosperity to the financial world, the debts would be gradually reduced and finally cleared off. But the continuance of the long and unexampled commercial depression even to the present time, made this impossible. In the autumn of 1896 it was confidently expected that a change of government would bring financial and commercial relief, and the management of the societies hoped that by the spring of the present year the debts would have very largely disappeared. When it became evident in the early winter that the hoped-for revival of trade could not be expected for at least several months, there faced both societies the certainty that the financial year closing March 31 last, would show on the part of both, debts far beyond the limits of previous deficiencies.

In this emergency, when every hope of human help seemed to be exhausted, the officers and friends of the societies were led to feel afresh that their sole dependence must be upon the Lord. At the noonday prayer meeting in the Mission Rooms in Tremont Temple, special prayer was daily and continuously made to the Lord that he would show a way of deliverance. The Lord heard and answered prayer. One and then another came to the officers of the societies with a feeling of burden that the debts that had so long rested upon the societies and upon the denomination ought to be paid. Indications in letters multiplied, showing a very widespread conviction and feeling that the time to make an effort to pay the debts was at hand. The remarkable thing about it was, that the debts resting on the home and foreign mission work were both included in this feeling.

The first distinct movement in this direction was a conference of the Baptist laymen of Boston and vicinity held at the house of Mr. Irving O. Whiting, on his personal invitation, to consider what ought to be done in regard to the missionary debts. After statements were submitted to this conference by the officers of the Home Mission Society and the Missionary Union, and after full conference, it was the conviction of all present that the time had arrived when an effort to pay the debts ought to be made. The current of feeling among the Baptist business men of Boston was found to be paralleled by similar feeling among the Baptist laymen of New York and vicinity, and on the invitation of Mr. John D. Rockefeller a conference was convened at his house to consider what ought to be done under the cir-

umstances. Mr. Rockefeller had intimated, in sending large remittances to the reasurers of both societies, that if a movement should be started to pay the debts ıe would be glad to participate, but no definite pledge had been made on the part of any one. Upon full discussion in the New York conference the same conviction hat had existed among the Boston brethren was found to prevail,—that the debts of the societies were debts upon the denomination, and that they ought to be paid, ınd the time had arrived when an effort should be made to pay them. Near the close of this conference, Dr. Mabie, the Home Secretary of the Missionary Union, ırose and announced that on behalf of Mr. Rockefeller he was authorized to say hat if it was thought best to make an effort to pay the missionary debts, which were hen estimated at $306,000 for the Missionary Union and $180,000 for the Home Mission Society, a total of $486,000, Mr. Rockefeller would be pleased to assume $250,000 of the whole amount. This offer was received with enthusiasm, and practically settled the question that an effort should be made to pay the debts, and the generosity of the offer was a pledge that the effort should be successful. In response to a demand Mr. Rockefeller arose, and in a few words expressed his pleasıre in joining in the effort by the offer which he had made, and said, "Brethren, we will pay the debts and God will bless us in paying them." These words expressed in the briefest form the widespread determination of the denomination, ınd have been the rallying cry of the whole movement.

The method in which the movement was inaugurated was an index of its conduct to its successful close. Conferences of leading Baptist laymen have been held in all the principal centres of the Northern States which form the constituency of the societies. At these conferences special committees have been appointed to conduct the movement. The wise judgment of these Baptist business men has indicated what amounts each locality might be expected to raise. Upon summing up the amounts fixed for different localities, it was found that if the amounts were raised according to the judgment of these brethren the debts would be paid, and the event has proved the soundness of the estimates made. Nearly every locality has realized, and some have exceeded the amounts which were voluntarily assumed by these committees and conferences on behalf of the localities which they represented. The $75,000 apportioned to New England is more than raised; Rhode Island has exceeded the $10,000 which it assumed; New York has exceeded the $75,000 which it took as its share, independent of Mr. Rockefeller's offer; Philadelphia and vicinity has realized its promise of $30,000; Chicago has exceeded the $10,000 which was pledged on its behalf; and so with other localities. The grand success of the debt-raising movement must be largely ascribed to the wisdom of these Baptist laymen who have calmly examined the situation, so accurately estimated the amounts which could be raised by different localities, and who have so largely assisted in carrying forward the movement to a triumphant issue.

The debt of the Missionary Union at the end of the financial year, March 31 st. was actually $292,721.32, and that of the Home Mission Society $181,761.59,

making a total of $474,482.91. As we have stated, in the early winter the debt of the Missionary Union was estimated at $306,000 and that of the Home Mission Society at $180,000, making a total of $486,000. These figures show how accurately all the manifold circumstances connected with the financial situation of our missionary societies was estimated; and this close, businesslike accuracy of estimate in regard to the debts and in regard to the amounts which could be raised from different states, has been an important element in the complete success of the debt-raising movement.

The progress of the movement has been continuously kept before the public by the generous coöperation of weekly denominational journals, and its history is known to our readers; but there is a vast undercurrent of history connected with the raising of the debts which will never be known to the public. Probably no benevolent movement has ever so completely engaged the attention and eager interest of the Baptist denomination at large, throughout these Northern States. Wherever the officers of the societies have gone eager inquiries as to the progress of the movement have shown the depth of the interest which has everywhere been felt. The movement began with the wealthy business men, but before its close it embraced within its limits the whole denomination, from the old to the young, from the rich to the poor. Pastors and others who have been in the way of knowing about the individual givers to this movement, alone know of the large amount of genuine self-denial and sacrifice which has gone into the make-up of this fund. Multitudes of cherished keepsakes and mementoes have been offered.

As an example, the Treasurer of the Cary Avenue Baptist Church in Chelsea, Mass., in counting the contributions, found among the coins and bills a five-dollar gold piece, which was only marked by a ring attached, showing that it had been a keepsake sacrificed by some one for the paying of the debts. In one small church in Rhode Island a working-woman, dependent upon her own efforts for support, brought to a representative of the Union a gold piece worth $2.50, which she had cherished for years, but she said she now felt that the time had come to devote it to the Lord. A pastor in New England cast into the treasury a twenty-dollar gold piece he had long kept as a memento of an incident of peculiar interest in his ministry. Another pastor writes: "An aged widow in my church handed me the enclosed $5.00 for the debts yesterday. She has worn the same bonnet for two years, and she feels that she can't get a bonnet, or have anything done to the old one, till the debts are paid. I sincerely hope the denomination will take the load off this good woman's heart."

Multitudes of other instances of this sort might be given from the experience of pastors, district secretaries, and others who have been engaged in the work of raising the missionary debts; but perhaps the most conspicuous example of the spirit of the movement was furnished by an incident which culminated at the Annual Meeting of the Missionary Union. About two months previous to that time an aged Baptist minister of Massachusetts, who is now an inmate of a home for aged

eople, came to the editor of the MAGAZINE and expressed his great interest in the novement for raising the debts. He had been a faithful and useful pastor as long s his health would allow, and had always manifested the deepest interest in missionary operations. His heart moved him to do something in this great movement or raising the debts, but in his circumstances he had no money to give. But he aid that when he was a young man in Waterville College in Maine, Adoniram udson, our first great missionary, had visited the college. After Dr. Judson's address one of the students said to the President that he would like very much Dr. udson's autograph. A sheet of paper was placed before the great missionary and e wrote it full of signatures. These were distributed among the students, and the indness of the missionary was cordially appreciated and long remembered. The ged brother referred to received one of the signatures, and had treasured it as a ost precious possession for fifty-one years. He had nothing else to give, but he elt that if this precious signature of Dr. Judson's would sell for anything, he would e glad to make that as his contribution to the missionary debts. The editor put he autograph, with a short account of the circumstances connected with it, in his ocket, thinking possibly he might find some one who would be glad to buy it. An pportunity to sell it did not occur until the time of the anniversaries. At the time f the meeting of the Missionary Union the editor, being engaged in committee neetings and other outside matters, gave the autograph to his friend Dr. Seymour, ow the esteemed missionary Secretary of the Publication Society, told him the ircumstances, and asked him to go into the meeting of the Missionary Union, nd when an opportunity afforded, to relate the incident, and ask if any one would uy the autograph; but not to sell it for less than $25. Dr. Seymour entered into he project with enthusiasm and deep feeling. He related the incident with moving ower, and immediately $25 was offered for the autograph. Others offered more, nd the bids arose by leaps and bounds until it had passed the limit of $100, and hen $200, and finally this precious autograph was sold to Hon. Robert O. Fuller, f Cambridge, Chairman of the Board of Managers of the Missionary Union, for he princely sum of $300, and this has gone into this consecrated fund for the payment of the debts, as the contribution of this poor and aged Baptist minister. ince the anniversaries he has visited the editor, and we venture to say that there s no happier contributor to the debts than the Rev. George B. Williams. It has nade lighter and brighter all the remaining years of his life, to be able in this way o aid in this magnificent movement in releasing our missionary operations from he burdens which have been resting upon them.

In what we have written we have tried to present this splendid movement for the ayment of the debts as it stands in the minds of those who have known it best, nd as it ought to go down to future generations in history. Its conception was haracterized by the power and movement of the Holy Spirit of God; its progress as been marked by great voluntariness, cordiality and unanimity of feeling, and its uccess has brought not only joy, but deep thankfulness of spirit upon the whole

denomination. That it was sound in principle has been proved by the fact that the movement for the debts has gone on parallel with the usual contributions, without lessening the usual receipts of the Missionary Union. It has been abundant in blessing, not only in removing the heavy burdens from our missionary operations, but every one who has had any part in the movement has felt a profound spiritual impulse in their souls, and we believe that the spiritual results to our churches will be larger than the financial relief which has been afforded to the missionary societies. The movement has unquestionably been of God. Its success is a proof of his approval, and its results will be commensurate with the largeness of his love.

THE TURNING OF THE TIDE

WE have been treated to so many testimonies against missions from round-the-world travelers and others, that it is agreeable to note that the tide seems to be turning, and now we are flooded with testimonies from officials and others favorable to missionary work. We are glad to welcome these; and the most pleasing thing about them is that while the testimonies against missions have been almost exclusively from casual observers, the favorable testimonies are from those who have had long opportunities to observe the real progress and development of missionary work. Mr. Robert E. Speer of the Presbyterian Board, sends from Persia the testimony of a General Wagner, an Austrian, who has been drill-master of the Persian army for nearly twenty years. He can hardly be supposed to be particularly favorable to missionary work, but he said to Mr. Speer: "Tell the Church in America that I have seen the missionaries and studied their work in Urumia and Salmas and Tabriz and Teheran. I know about it. It is not a human work; it is an angel work. They are all angel." As Mr. Speer observes: "General Wagner's confidence in the missionaries is greater than his knowledge of English." The Dutch Minister, Mr. Bosschart, who was present, added: "All the rest of us are here for money. The missionaries are here to do good. It is the noblest, the only good work in Persia." This testimony was reinforced by that of Sir Mortimer Durand, the British Minister, who said that he could not say strongly enough how much the Europeans in Persia, and he personally, were indebted to the missionaries, and to the American Church for sending them; how much good they did, how much kindness they showed, and how great was their influence in Persia. The capstone was added by Prince Azadidowleh, Governor of Hamadan, who said affectionately of the missionaries: "These gentlemen and I are warm friends — brothers." We also note that the present Chinese Minister in Washington, Wu-Ling Fan, in an address to the Chinese Christians in San Francisco, reminded them of the fact that they owed much to the missionaries for their interest in them at the time when there was no Chinese diplomatic representation in this country. These are only a few of the favorable testimonies we have recently noticed from eminent and competent officials and observers of missions.

EDITORIAL NOTES

THE MISSION PREMISES OF GAUHATI, ASSAM, seven buildings in all, were totally destroyed in the terrific earthquake of June 12, which affected a large portion of the Province of Bengal, Assam, and neighboring territories. Several of our mission fields were included in the limits of the seismic shock, but none of the stations were so severely affected as Gauhati. A telegram from Calcutta states that all the buildings were ruined. This is a severe blow, especially at this time, when the financial condition of the Missionary Union is so depressed. We are greatly thankful that the lives of the missionaries were all preserved. As the earthquake occurred on June 12, no letters giving full accounts can be received before this number of the MAGAZINE must go to press. We cannot hope, however, that the other stations in Assam have escaped without loss; but from the fact that no telegrams have been received, we infer surely that all the missionaries are safe, and that the injury to property at other stations has been less serious than at Gauhati. A full account of this extended and terrific earthquake will be given in the next number of the MAGAZINE.



MISSION HOUSE, GAUHATI, ASSAM
DESTROYED IN THE GREAT EARTHQUAKE OF JUNE 12, 1897

SWAMI VIVEKANADA, the Hindu teacher, who became somewhat known in America by his presence at the Parliament of Religions and his lectures which followed, since his return to India has become the most prominent figure in Hindu religious circles. He is regarded as the chief apostle of Vedantism, or the purer ancient form of Hinduism. But his chief claim to distinction is in his reiterated assertions that the people of America are falling away from Christianity, and the Parliament was called to enable them to decide which religion they should adopt. He claims that the leading people of America are favorable to the religion of the Vedas, and that Vedantism will soon be largely adopted in the United States.

THE YOKOHAMA BAPTIST THEOLOGICAL SEMINARY held its commencement on April 30. The President, Rev. John L. Dearing, has sent us the order of exercises. Although preachers have been graduated from the Seminary before, this is the first formal commencement which has been held since it was founded in 1884. The commencement was a success. We are glad to present a picture of the graduating class, with the names of the graduates attached. (See frontispiece.) Mr. Takeda has been the preacher of the Yokohama Church for the year past, and we presume will continue his service. Mr. Takahashi goes to take charge of the Baptist Church in Kobe. Mr. Tanabe also goes to Kobe to work in association with Rev. R. A. Thomson, while Mr. Onamuro will work in Northern Japan in association with Rev. S. W. Hamblen of Sendai. Mr. Dearing writes of the graduates: "They are likely to take their places at once as leading men in our church in Japan. The Seminary and Mission has cause to be proud of them. All we need is more like them." We need to pray that God would give great success to the work of the Seminary, for the hope of Christianity in Japan lies in these native Christian leaders.

THE FAMINE IN INDIA is less terrible in its results than from many accounts seemed to be the case. There is plenty of hunger, and much real starvation, but the vigorous efforts for relief on the part of the government and others, has warded off the widespread horrors which have so sadly marked previous famines, and the full and abundant rains which came with the June monsoon promise an end to the suffering within a few months. The famine belt extends from Ranal Pendi to Bellary, an area of 1,300 miles long by 400 miles wide, and containing 40,000,000 people. As a relief to the excess of population in certain districts of India schemes for colonization are advocated, by which the surplus of people can be removed to countries of sparse population.

PERSONAL.— We have the deepest sympathy with Mr. and Mrs. Price, of Henzada, Burma, in the death of their son from hydrophobia. The little boy was playing near the mission house when he was attacked by a dog and badly bitten in the face. He appeared to be recovering, but after several weeks passed away with the usual symptoms of hydrophobia.— Rev. J. E. Cummings, of Henzada, Burma, and Miss Dora Roberts were married in the Lyon Memorial Chapel, Bhamo, Upper Burma, on March 20, by Rev. W. H. Roberts, father of the bride. We tender the most sincere congratulations and good wishes.— We offer our best wishes for their happiness and prosperity to Mr. Frank D. Phinney, Superintendent of the American Baptist Mission Press at Rangoon, Burma, and his bride, formerly Miss Jennie E. Wayte, of Nellore, India. They were married at Nellore April 20, by Rev. David Downie, D.D.— Miss Joanna Anderson, of Toungoo, and Miss E. J. Taylor, of Moulmein, Burma, have arrived in America for rest and recovery of health.— Rev. J. N. Cushing, D.D., President of Rangoon Baptist College, Burma, arrived in Boston June 30.— Messrs. Robert Wellwood and W. F. Beaman, of the West China Mission, were ordained at Suichaufu Feb. 24.

THE DEATH OF Mrs. MARY E. CLARKE MURDOCK at the home of her brother Dr. W. N. Clarke, at Hamilton, N. Y., on Sunday morning, July 4, came as a shock of sudden sorrow to the multitude of friends among whom she was so well known and highly esteemed for her long and faithful service in the cause of missions. Miss Clarke began her service for missions in 1813 as Assistant Corresponding Secretary of the Woman's Baptist Foreign Missionary Society. In 1876 the duties and office of Treasurer were added, and with the increase of the Society's funds and work in 1883 Miss Clarke was called upon to devote her whole time to the work of Treasurer, which she did with unremitting and painstaking care and faithfulness until her resignation in 1896. Her marriage in the autumn to Rev. J. N. Murdock, LL.D., Honorary Secretary of the American Baptist Missionary Union, his death in February of the present year, and now her own passing to the eternal home, following in such rapid succession, emphasize the uncertainty of human life and of all earthly affairs. Mrs. Murdock was of large practical ability, conscientious devotion to duty, clear and sanctified wisdom, and exact adherence to that which seemed to be right. Her dislike of meaningless and useless forms, and of all pretence of every sort, was also a marked trait of her character. In the later years of her service in the Woman's Society she experienced many days of illness, and her retirement was caused by a desire to spend the remaining years of her life in quiet and rest. The time was short, and she now joins the innumerable company about the throne of God in a life of perfect rest and joy.

NOTES — Copies of the historical sketch of "The American Baptist Missionary Union and its Missions" have been bound in cloth, and can be had by those desiring them at 75 cents each, postpaid. The edition with paper covers is 50 cents, postpaid. Address, BAPTIST MISSIONARY MAGAZINE, Tremont Temple, Boston, Mass.—The "New Imperial Chinese Post" requires some changes in the addresses of our missionaries in West China. They may be addressed at the stations as given in the Handbook of the Missionary Union, adding to each address the words "*via* Chungking." For example: "Rev. William Upcraft, Yachau, China, *via* Chungking."—The first Associational meeting of the West China American Baptist Mission was held in Suichaufu, Feb. 23, and was an occasion of great interest as well as of great importance for the future welfare of the mission. A course of study in the Chinese language, was adopted for the missionaries.

THE ABOLITION OF SLAVERY IN NIGERIA, or in all the territory in the Niger valley over which the British power extends or will extend, is one of the most gratifying and important of the events affecting the interests of Africa in recent years. With this slavery disappears from all the important portions of the coast of Africa, and the access of slave traders to the sea has become so circumscribed that it will be easy to watch and control the foreign slave traffic of Africa. The next thing to be desired is the full success of the British expedition to the Upper Nile. With the Egyptian Soudan restored to the control of England, the foreign slave trade of Africa would be near its death.

THE OBJECT OF CHRISTIAN MISSIONS is the establishment of the kingdom of God on earth. This is what we mean when we pray "Thy kingdom come." We are surprised to note that many are only recently waking up to a knowledge of this truth. The admirable book of the late Dr. E. A. Lawrence has been referred to as "an epoch-making book," because he strongly advocates the idea that the object of missions is the establishment of self-sustaining and self-propagating Christian churches among all peoples and in all lands. Our surprise is that those who find this an epoch-making book have not known before that this has been, in all recent years, the main object of missionary operations. An examination of the files of this MAGAZINE will show that fifteen years ago the self-dependence of native churches was as strongly advocated as at present. We can testify that the whole spirit and aim of the management of the missions of the American Baptist Missionary Union throughout its history has been in this same direction, and a careful reading of missionary periodicals of other bodies, as well as some knowledge of the spirit of the management of all the large missionary societies of the world, shows that the establishment of churches of Jesus Christ among all nations has been the great aim of missions. Those who find such novelty in this idea could not have been widely read in any missionary literature. We are glad, however, that the true idea of missions is becoming impressed upon the minds of people in general. That all nations should become Christian nations, that the church of Jesus Christ should become universal, that Christ should reign as King of the earth as he is now King of saints, is the true idea of missionary operations. It is the New Testament idea, and it is that which will be the realization of the prayer which the Lord taught his disciples: "Thy kingdom come, thy will be done on earth as it is in heaven."

THE VISIT OF REV. J. H. BARROWS, D.D., TO INDIA has had two very decided results. In the first place it has fully and entirely reëstablished Dr. Barrows in the confidence and esteem of the missionaries, a confidence which had been somewhat impaired by Dr. Barrows' connection with the Parliament of Religions. His lectures were full of the marrow of the gospel and in helpful harmony with the general trend of Christian missionary teaching. In the second place Dr. Barrows' visit and lectures have just as completely displaced him from the enthusiastic regard in which, as the head of the Parliament of Religions, he was held by the advocates of the heathen faiths of India. It is a striking fact and one which speaks volumes for Dr. Barrows and his attitude in India, that on his landing in Bombay he was garlanded with flowers by the Jains, the only representatives of Buddhism in India proper, and on his departure for Ceylon he was decorated by the Christian preachers, with loving farewells. The effect of his lectures on the heathen community may be judged by the fact that an offer by Dr. Downie of Nellore to a large company of Hindu gentlemen of a free copy of Dr. Barrows' lectures did not elicit a single response. Dr. Barrows has removed any doubts which might have been entertained as to his attitude toward evangelical Christianity and has also erased from Hindu minds the false impressions regarding Christianity created by the Parliament of Religions.

NCLE JOHN VASSAR; OR, THE FIGHT OF FAITH."—We are glad to say that by an arrangement with the publisher, Rev. Walter B. Vassar, lton, N. Y., all missionaries can have this wonderful book at 50 cents, 10 cents for postage. Please send the money direct to the publisher as :. If there is any missionary who is yet unacquainted with this remarkable ıe, we can only say that it is the life of Uncle John Vassar, who spent nearly ears in personal work, and who is supposed to have been the means of lead- o the Savior more than one hundred thousand people. Uncle John was not ıister, and did not pretend to be a preacher in public. All his work was done rsonal conversation, and the communities in which he labored and the pastors hurches which he assisted all felt the blessed influence of his spiritual power. ɛ has been no volume ever published in the English, or in any other language, le of the New Testament, which will assist Christians so much as to the best ɔds and spirit in which to engage in personal work for the Lord Jesus Christ. ɛ is not a Christian living on earth who will not be greatly benefited by read- his book. Every Christian worker of whatever character, in any land, ought .ve it. We give this notice unsolicited, simply from our confidence of the the reading of this wonderful book will do, and we hope all our readers at and abroad will at once secure a copy. We repeat that the price to mis- ries will be 60 cents postpaid; the price to others is $1.00 postpaid, to be ıred from the publisher as above.

TRATEGIC POINTS IN THE WORLD'S CONQUEST."— Under this taking title Mr. John R. Mott has given an account of his tour around the world interest of the Students' Movement for Missions. In this journey he visited of the missionary fields, and held conferences of young men at various points. ı little difficult to see how the title fits the book, but Mr. Mott's story of his journey is of interest not only in connection with the progress of the missionary ment among the students of all nations, but for his observations on the religious tion of the various countries visited. Published by the Fleming H. Revell ıany, New York and Chicago, at $1.00.





THE HILLS OF PODILI

A VISIT TO PODILI

FOLLOWING this will be found a very interesting account by Mr. Newcomb, of Cumbum, of a visit which he paid to the neighboring mission station of Podili, which is in charge of Rev. Alfred C. Fuller, of Cambridge, Mass. As introductory to Mr. Newcomb's visit let us look upon the station and the work through some photographs kindly furnished by Hon. Robert O. Fuller, father of the missionary at Podili, since by getting a glimpse of the actual life at the station we shall be in a better position to appreciate vividly and forcibly Mr. Newcomb's description of the large and prosperous work now going on under Mr. Fuller's direction.

At the head of this article will be found a view of the hills of Podili, spoken of by Mr. Newcomb in his article. This gives a very good idea of the general appearance of the country about the station, a vast plain bordered by broken ranges of hills and mountains. Scattered over this plain and among these hills is the Telugu population among whom Mr. Fuller labors. We will next look at the house in which Mr. Fuller lived for many months while his regular house was building. This house is built of rude clay walls and covered with thatch, as may be seen from the picture. We can appreciate something of the hardships and sacrifices called for in starting a new station among the Telugu people by the very appearance of this little house, which since the completion of the regular bungalow is used as cook-house, the cooking arrangements in India always being necessarily in a building separate from that in which the missionaries reside.



FIRST MISSION HOUSE AT PODILI

Next we look upon the regular house, or bungalow, which is now Mr. Fuller's

ence. It might appear to some that this is an unnecessarily large house for esidence of one man, but it cost only about $1,700. The peculiar character e structure is absolutely sary on account of intense heat of the ry. The wide verandas equired to ward off the l heat of the sun from alls of the house itself. also furnish a gather- place for the native tian congregations, as e seen from a reference Ir. Newcomb's article. substantial character of uilding is necessary because of the fierce storms which occur during the mon-, or rainy season.



MISSION BUNGALOW, PODILI, INDIA

question may be raised, Why the additional second roof at the top? This also is made necessary by the intense heat. In the hottest season in India, when all doors and windows must be absolutely closed from about nine or ten in the morning until about two or three in the afternoon, Europeans or Americans must shut themselves up in the interior of their houses, which must be large enough to furnish air for several hours, until the windows and shutters can be opened again. The raised roof in the centre furnishes light and ventilation in these hours of necessary seclusion, when the heat on the outside sometimes rises to 120 degrees.



THE HEAD MAN OF PODILI

The next view introduces us to the head man of Podili village, the ruler of the region. He is a man of wealth and standing in his community. On account of a friendly service which he was able to render to the missionary, Mr. Fuller's father sent him a present of a piece of silk, the fame of which has gone into all the country l about. The common report is that the "dora," or missionary, has given upa Naidu a magnificent silk garment costing 1,000 rupees, and sent him

home in magnificence, accompanied by a band of music. It is possible that native exaggerations like these are at the foundation of some of the reports of globe-trotters concerning the extravagance of missionaries.

More interesting than all is the view which we give of Mr. Fuller, with the accompaniments of his preaching tours. Podili is a comparatively small place of itself, and the vast mass of the population are scattered in villages over the plain. To reach these people a large amount of evangelistic itineracy is required. The view before us presents Mr. Fuller on his traveling pony, with his bullock-cart, which carries his bedding and everything needed for the journey — since there are no hotels at any of the towns — and the tent, which serves both for lodging and for small religious gatherings. The large gatherings must be held in the open air.

These views might be substantially duplicated in connection with almost every mission station of the Telugu field, and we have presented them, with the explanations, to give an idea of the character of missionary work on the whole Telugu field. As we have spoken of charges which are sometimes made against missionaries as being extravagant, our readers will be interested to know the cost of this traveling outfit of Mr. Fuller's, which would appear to a simple pastor in New England as something rather extensive. A rupee is equal to about thirty cents, and those who desire can easily reduce the cost of these articles to dollars. The pony which Mr. Fuller rides cost 40 rupees; the saddle and bridle cost 20 rupees, or one-half as much as the pony; the bandy, or bullock-cart, was purchased for 150 rupees, and the bullocks which draw it, for 120 rupees. The price of the big tent was 150 rupees, and the small tent for the cook which is behind the bandy, cost 20 rupees, making the total cost of the outfit 480 rupees, or about $142. This is not a heavy cost, considering the large amount of work which it enables the missionary to accomplish.

Judged by our American idea, the servants who accompany Mr. Fuller seem to be large in number, but all five do not cost as much as the monthly pay of one servant in America. All of them board and lodge themselves, which must be figured in calculating the cost. The horse-keeper standing behind the head of the pony receives five rupees, or about $1.50 a month. The driver of the bandy is a most excellent man, who assists in the preaching. He receives the enormous pay of eight rupees, or $2.40 a month, and out of this supports himself and his large family. The water-carrier has five rupees a month, and the man at the corner of the tent is the cook, who receives eight rupees a month. He is an excellent man, and was promoted from horse-keeper, and not only serves as cook, but faithfully nursed Mr. Fuller through a long sickness. He enjoys the confidence and love of the missionary. The man at the extreme left is a general worker, doing odd jobs as needed, and receives five rupees a month. All these five helpers cost only 31 rupees, or $9.10 a month, and furnish their own food and lodging, several of them having families to maintain, in addition to their own keep. The help of these men is absolutely necessary in the hot climate of India, as an American who undertook

to do their work would soon succumb to the climate and throw his life away. By the expenditure of these moderate sums health is preserved, and the missionary can devote his whole strength and vigor to his work.

Podili was a part of the old Ongole field, set off specially for Mr. Fuller, who began work with Podili as his central station. There were many native Christians on the field, but owing to the small number of missionaries it could be seldom visited. Mr. Fuller has thoroughly explored all the limits of the field and has the work well in hand. The results of his work are better told by Mr. Newcomb's visit to Podili, which follows.



REV. ALFRED C. FULLER OF PODILI, INDIA, AND HIS EVANGELISTIC TOURING OUTFIT

VISIT TO PODILI

BY REV. JOHN NEWCOMB OF CUMBUM

I HAD just returned from Kurnool feeling a little tired, but we had promised Mr. Fuller that we would be present at his quarterly meeting, so at eleven o'clock next day, in company with Mrs. Newcomb, we started in our jinrickisha for Podili, a distance of thirty-seven miles. This run could be made on a good mail train at home in an hour, but our swiftest black steeds cannot average more than four miles an hour over the bad road between Cumbum and Podili. When we reached the top of the hills on the east of the Cumbum Valley we looked away across the plains and beheld the beautiful hills of Podili, twenty miles in front of us, and to the right the Kanigiri field, and to

the left the Darsi field, and as we thought of Markapur, Vinukonda, Ongole and the net-work of mission fields on beyond, our hearts leaped with joy, and we thanked God for the faith of Jewett and the great work of Dr. Clough.

As we descended the other side of the hills we found a company of men waiting for us with beaming faces as they ran to meet us with affectionate salams. Mr. Fuller had kindly sent out two relays of these men to meet us and draw our jinrickisha into Podili. This party would take us ten miles, and another party would take us into Podili. As soon as these men made their salams, I heard them say one to another, Where is the *Kagitam*? (paper or letter) and then one carefully drew a red letter from his pocket and handed it to me. I noticed "A. C. F." in letters of gold on the cover, and a red wax seal, "A. F.," and then I carefully opened the envelope and found a red sheet of paper marked "A. C. F.," which read as follows:

"Welcome to the Bishop of Cumbum. May journeying mercies attend him and his! All these coolies, as well as those at the next place, are weavers recently converted and baptized. Two of them are chiefs of the weaver village here at Podili. God bless you both. Amen.

Cordially your friend,
ALFRED C. FULLER."

Judging from the way these new converts pulled our jinrickisha, from their bright smiling faces and their Christlike deportment, I am convinced that they are new creatures in Christ Jesus. It is a good sign when a man puts his Christianity into his work as these men did in pulling us to Podili. It was dark long before we reached Podili, but as we neared the mission compound we saw bright lights in the bungalow, and heard music playing. Then a native band stopped us in the road and preceded us to the house, where Brother Fuller and a great concourse of people met us with greetings and salams. These musicians were all Christians, and played very well, indeed.

Early next morning we were awakened by hundreds of people talking all around the bungalow, and as we listened we heard one of our Cumbum preachers who had come to Mr. Fuller's quarterly meeting, preaching with power to some Sudra people. This preacher is himself a convert from the Sudra people. Up, dressed, *chota hazri* (or morning coffee) over, we took a survey of the mission grounds. In comparison with some of our older stations there was not much to see, but how different are things here now from five years ago, when in passing through Podili to Ongole we could hardly get a drink of water from the sons of Brahma; but now I behold a fine mission compound, and a good mission house, and a large well of the best drinking-water, with Christian hospitality to the way-faring rich and poor, and all may enter these grounds and take shelter under this roof and drink from the well, and here the "Bread of Life" and the "Living Water" is free to all, with no caste and no class distinction. Close by the well is a large flag-staff, with a number of holiday flags and streamers flying masthead to attract the passers-by. No one knows better than Mr. Fuller what it cost him, more than money, to thus start the work here. This is one of the hardest places on the old Ongole field, as will be seen from Dr. Clough's book, "From Darkness to Light," pp. 163-168.

Now the bell has rung for the morning devotional exercises, so we follow Mr. Fuller to the place of meeting on the veranda, where hundreds of people have met for this service. Mr. Fuller has no other meeting place, so the people were in tents and on the verandas all around the mission house. Strictly after the Oriental fashion the worship commenced with a peal of harmonious strains from the orchestra and singing from the congregation. Some played stringed instruments, others reed instruments, some on drums, and a number small cymbals and castanets; there was also a pair of triangles and a large pair of cymbals, as used in our home bands.

this reminded me of the time when I
. member of the First Church in Indi-
olis during the time Dr. Mabie was
r; he used all kinds of instruments in
unday-school orchestra, and some of
reat men of the land did not like it; but
did they know that the way to soften
ı's spiritual nature is to touch his musi-
oul. Christ will be the centre of at-
on and worship in heaven, but the
ıl music of that city will ever tend to
n the adoration of the saints in glory.
e conductor of the Podili Orchestra
ıas one arm, but I have never seen a
· of a band with more music in his
As I sat and listened to these people
ıip God in this way I wept for joy, and
:d God for putting it into Mr. Fuller's
to use the musical talent of the land.
sh tunes and hymns and instruments
; foreign to the Oriental as the east is
the west. Mr. Fuller has done more
.ch the musical natures of the Telugu
tians by appropriating their own in-
ents than any missionary in the Telugu Mission. His heart and soul are also shown to be in the music as he plays a large pair of cymbals with Oriental touch and time.

I will not go into detail concerning the quarterly meeting and the rest of the work done during our stay at Podili; but after the service on Sunday morning there were a number of candidates for baptism, and five of these were Sudras. In the evening we went out to a beautiful stream near the village, in which Mr. Fuller baptized thirty believers; three of these were Sudras. The other two Sudras were not found ready to be baptized. Mr. Fuller has had more than four hundred baptisms on his field during this year, and a number of these are weavers, a class from whom there have been few conversions. After a stay of five days at Podili we returned to Cumbum with thankful hearts for what we had been permitted to see there. Brother Fuller has a clear grasp of mission affairs and has accomplished much in a short time. May God bless him and Podili and the Telugu mission throughout, is our prayer and benediction.

PERSECUTION AT PODILI

REV. ALFRED C. FULLER

RSECUTION is increasing daily, but
I trust that it will be over before any
omes to be with me, though we are
; a long, hard siege of it and it is in-
ıg. Instances of high-handed outrage
the time being brought to me by the
Christians, who are begging for justice.
are suffering all kinds of indignities.
property is taken from them, they have
d severe beatings, and to-day a report
of a village where the village officials
by and ordered the well where the
ians draw their drinking water to be
:d by emptying into its water the
and excrement from a buffalo which
ıst been sacrificed to the idol. This
ne because the Christians took no part
heathen worship.

Never since I came from the country have I seen so much and so varied troubles and persecution in so short a time. One of the oldest and feeblest and most spiritually minded of all of our native preachers has been brutally attacked and without cause. I am keeping his blood-stained coat as a witness against his malefactors. This storm began two weeks ago while I was away from headquarters on an evangelistic tour. I had been keeping pretty steadily at headquarters, not even attending the Conference at Secunderabad as I saw signs of a coming storm then. It is now full upon us. It is gathering from all quarters of my field. The victory shall be ours through Christ, as it ever has been.



SCENE ON THE INLAND SEA, JAPAN

WHY I BECAME A MISSIONARY

REV. JOHN L. DEARING, PRES. OF THE BAPTIST THEO. SEM'Y, YOKOHAMA, JAPAN.

"WHY did I become a missionary?" I have no doubt whatever but what the reason is that it is the one thing in the world that the Lord would have me do. I have never been so discouraged, or longed to see America so much as to lose a whit of the conviction that I am on the mission field because of the leading of the Holy Spirit. How that Spirit led me, in part I cannot see, but in part the instrumentality is clear.

After many struggles as to duty, I found myself at Newton beginning my course of special preparation for the ministry. Delegates were to be sent to the Inter-Seminary Missionary Alliance to meet at Oberlin, Ohio. The missionary spirit being strong, several delegates were to be sent. When my name was proposed I objected on the ground that men who were intending to go as missionaries should be sent. This was overruled on the ground that men in the pastorate at home should get the inspiration of the meetings.

They were to me, perhaps, the most remarkable meetings I ever attended. I never felt the Spirit of God more in any meetings than there. One evening in conversation with Mr. Forman in the lobby of the church while an eloquent address was being given inside that I wanted very much to hear, I was brought face to face with the question, "Are you willing to go anywhere in the world that the Lord wants you to go? If you are not, what evidence have you that he will bless you anywhere?" A new view of my life came to me. I ceased for a time to think of foreign missions. I saw for the first time that I had been taking it for granted that I was to have a pleasant New England pastorate, in or near some large city, perhaps within sight of the State House dome, where I could do the Master's service, to be sure, but where I should have all the advantages of libraries, lectures and other privileges that seemed then so essential to a happy life. This question was fought out after many a struggle during those meetings. The selfish view that I had unconsciously been cherishing appeared to me, and at last I said: "Lord, with thy help I am willing to go anywhere in the world that thou leadest me," realizing that that might mean Africa, South America, Dakota,

r Mexico. That settled, there came nviction as clear as if a voice had ı, that I must go to the foreign field. were the obstacles, but during the that followed they were gradually ınted or removed, until by the guid- nd which I never had any reason to ɔn, I found myself in Japan. Speak- ım this part of my experience as well ıll the succeeding, I can say, be sure guidance of the Holy Spirit. Hav- ıt you are safe. But be sure, too, that ɔwn wishes are not permitted to take ıce of the Holy Spirit.

ve found the work far unlike what I ıated. Discomforts looked for have ɛen found. Sleepless nights have pent over discomforts never dreamed ımerica. Privileges looked for have yet been enjoyed, but blessings never ɛd of have made me very thankful to On the whole there has been found h of joy and blessing in missionary : such as I never expected to find. ɛeling that I was making a sacrifice ing to Japan, which feeling the good ɛn and sisters at home did something ɡravate, early gave place to devout giving that God had counted me ' to have a share in such a glorious

small scale on which much mission ɜ carried on, at first caused dissatis- ı and discouragement. This was lanced, however, by the growing tion of the far-reaching influence and sibility of laying the foundations of anity in new ground. One has but k of the close relation of the early 's of our own national life in America, the early founders of the Christian ı to succeeding history, to begin to 'iew of the importance of beginnings sion work the kind of character that vated, the manner of establishing the church, the spirit of evangelization encouraged in the life of the new believers, will have much to do with the future life of Christianity in the country. The need of such encouragement and guiding is unquestioned. The work of preaching the gospel to those who have never heard it, is but one part of the missionary's work. Early can this be in a degree delegated to the new believers, who can press home the need of believing in Christ upon their countrymen often with greater power than can the missionary. But even if all the work of proclaiming the gospel could be handed over to the new believers, which is very far from being the case, there would yet remain a vast amount of work to be done of a very important character. Remember that the spirit and character of Christianity is largely unknown to these people, even after they have cast away their idols and accepted Christ. The practical application of Christianity in the daily life, growth in grace and how attained, the fruits of Christianity in character, and many other things that are a part of the home training in America, must all be taught as new things here, and the missionary has a great responsibility in developing this side of life.

The results fully justify all the effort that is put forth. When we think what poor examples of the glorious gospel we bring before this people, and the lame way in which it is set forth, it is a passing wonder that the reproduction of the character of Christ is so unmistakable as it is. It is rare to find a Paul in the mission field. At least there are few missionaries but feel a sense of their shortcomings as they compare their lives with that great missionary, and yet the wonderful results that we are permitted to see following our work is complete evidence of the fact that the Holy Spirit hears prayer for the missionary and blesses his work. That the missionary is often saddened by the falling into sin of those who were supposed to be faithful dis-

ciples, is a fact, but it is also true that the work of grace upon the hearts of men, and the growth in grace witnessed is a frequent and sure proof that the work is from above.

I could give specific illustrations of this which would fill many times the space which this article is allowed. From the many which occur to me I would instance the students in the seminary, and especially the four men who have just been graduated. (See frontispiece.) I suppose that every student in the seminary grew up in heathenism. Not one had his early home training in the midst of Christian surroundings. Every one is in the seminary at the cost of strong opposition on the part of members of his family. Some are practically cut off from their families because of their position. Almost every one could receive from his family some financial assistance if he would study in some other school, but because they choose to study for the ministry they are cut off from help from their family. And yet the growth in grace and the development of Christian character which I have seen in these men has paid me many times over, for what little share I have had in their training. One of the graduating class was at one time in his life much given to drink, and it was because of the help that he heard that Christianity was to one in breaking off from drink that he was first attracted to look into Christianity. This man is now filling one of the most important positions in our church in Japan. He is said to have a remarkable power in personal work among the people, and it was said of him, by some one, recently, who could not understand Japanese, that "One could tell by looking at the man that he was a true Christian." I might go through the whole class, from the one who was known among his companions as "the saint," to others less saintly in character, perhaps, but none the less unmistakably evidencing the work of grace in their hearts; in all I can see the transforming power of the gospel, and that transformation effects not only these men but others through them.

Yes, better financial help would enable us to do more, and any diminution of the help already received would be a calamity. I am sure that no one who contributes to the support of the work here would fail to see encouragement for continuing and increasing that support, if I could but take them personally into the midst of it and let them look into the faces of these men and hear their words. How often I have wished that I could do it.

Let me say that missions are a grand success in spite of the weak instruments through whom the work is done, the grudging support that they often receive, and the slow way in which the work is pushed forward and new fields occupied. I often feel as if God is blessing the work in spite of the missionary and the church. What would be accomplished with spirit filled missionaries, backed by a church supporting the work heartily by prayer and dollars, it thrills one to imagine. Those who condemn missions and speak against them speak of what they have not seen, and bear false witness. Whether it be right in the sight of God to hearken unto them more than unto us judge ye, "For we cannot but speak the things that we have seen and heard."

FROM PRIEST TO PREACHER

MRS. MARILLA B. INGALLS, THONGZA, BURMA

hot morning in April, even be- ıe diamond dewdrops had disap- l my load of Burman girls and le woman looked a little dejected,



LA B. INGALLS.

for we were up and on our way soon after mid- night, hoping to be able to break- fast and have a good day at one of our Christian homes, and now we were hot and far from the e bullocks had rested once be- ht, but were now heated and the young Burman driver was after a little flourish of the some punching with the sharp od up, and down came the old whack and a snap on the backs : animals.

aw, stop!" I expostulated as I e back of his jacket; and he sat there was a stop, and when the Patton preachers came up we lked about the long trip, and ılans.

d a spring and gave the cattle and a little salt, and the people d I ate some of their parched eans, and then we costumed up : of the trip. My head-dress owel, and drawn over the crown were some large teak leaves with some thorns. The Bible girls had their heads bound up l blankets, and one of them, a wide-awake damsel, volunteered e extra,—out of sheer compas- ıurse,—and held her umbrella uatted driver. The head and back of the bullocks were somewhat cov- ered with branches of green bushes, to keep off the great green flies; and walking be- hind were the two good preachers, throwing their plaids over their heads and shoulders, pushing up under the bamboo work of their umbrellas some of their tracts for ready use, and then catching up to hang their bags on the framework of our cart. Then after a few texts we got fairly started on our way again.



OO NYAH GNAH
BURMAN BUDDHIST PRIEST

The text for that season was: "Sow beside all waters"; and the Bible woman repeated, "Let us try to live up to our motto," which was followed up by one of the

preachers, who reached up and placed a tract on one of the bushes, and the other put one on an old hollow stump. We had never been on that road before, and expected the ride would still be over the paddy (rice) ground, but after we had crossed a little stream, which some waded, and some of us crawled along on the fallen trees, we came to a forest. Monkeys on the tree-tops chattered and jumped from limb to limb, and small green parrots embellished some of the other trees, and many sweet flowers perfumed the atmosphere.

We were rested and refreshed by the forest shades, but ere long came again upon the hot plain. I comforted the party by telling them we would stop at the first building we saw, and soon we came to the high mast-pole stuff, with its sacred bird top, and we were at the entrance of the Buddhist temple ground, and we were at once out of our cart and into the village zayat. Soon the villagers, young and old, rushed out to see the white lady, and after I had come out of my curtained corner the scene opened.

"Where are you from? Where are you going? How old are you?" And the whispered exclamation of "Tai Thlah thee" (very handsome) made me smile over the untruth, for I knew what it meant. One might be as ugly as old Bluebeard, but if the face was white it would command the admiration and call forth the flattery of the people. After I had satisfied the curiosity of the crowd in various ways, I got off my basket seat and began to read and show the Bible pictures. The proud priest from the temple came in and sat on the railing of the zayat, too proud to converse or take a tract from my hand, and went away ridiculing the name of Christ, and after the old men and women had looked at me they went out and talked with the preachers. But their ears were closed to the truth of salvation through Christ, and when we gathered for our breakfast some of them said it was a mystery which had led us on the wrong way to the Christian home. We were all tired, and there were no open ears



KO PHO MYAH
THE SAME MAN AS A CHRISTIAN PREACHER

for the message, and we feared we had sowed upon bad ground.

After this the preachers went off to the monastery, and the rest of us stayed in the zayat, which was often crowded with the dressed and undressed ones who had heard the singing of our girls. They came and went, but there were two or three young men who seemed to care a little for the books, and read, and I gave them tracts and they remained with us till the cool of the day, when we piled our luggage into the cart and renewed our journey. The Christians were so glad to see us. For several

had a good working time, and a
ed to count on that good soil, but
many regrets over the day in the
gave a tract to one young man
ad it through in our presence, but
o evidence that he was interested,
we left it — a buried incident and
st day.

m or nineteen years have passed.
preachers have joined the sainted
he Bible woman entered into her
st, the young cart-man into the
f his heathen mother, and the
girls are married and off to distant
d I alone am left to tell the history
p to Monyen, and the scenes of

seen down to refasten the chain of
b teacher" and I pulled the grass
vines of my eagle (Bruce) and
e into my house where I was
y a colporter, and next my eye lit
uddhist priest, who, unlike those
s, sat down on the floor mat, the
le position I had ever seen from a
The colporter told me that this was
of whom he had spoken. He had
y of our books and had decided to
priesthood. He asked me if I did
him, saying that I gave him a
ay years before, when he was a
an, and he brought out the scenes
y in the Monyen zayat. I could
his face or expression, but he re-
ral circumstances and gave me the
the preachers and one of the girls,
s convinced that he was the young
read the tract, and then I asked
ory.

l: "After you gave me that tract
ettled about our religion, and as I
learned friends in the zayat I re-
that place, but they could not give
and so I decided to study our law,
to Sonnway and became a priest;
I was not satisfied, and so went up
to the Golden City and studied in the great monastery, and then under the archbishop till I became a full-educated priest. I was called to take charge of a temple in Rangoon, but here I was not at rest. The truth of that first tract which I read had rooted in my heart, and I was forced to believe that there was a Creator, and he the only one true God. I longed to know more about his law, and visited several American missionaries who added more testimony, and told me of the love of the Lord Jesus Christ, but I wished to read and study for myself. As a priest must not touch money I could not make a purchase, so I got a trusty pupil to buy me one of the Bibles I had seen at the Mission Press, and I studied it with my room locked. But soon the older priests found it out and told me it was not right for me to read such books, and after some contention I gave the Bible to one of my friends.

"I longed for my book, and not long afterwards, when I had heard the singing of the Christians, I got one of my pupils to purchase a hymn-book, and I took such delight in it that I presume I let out my voice a little and tried to sing. Be this as it may, my associates found it out, and said it was wicked to make this noise like the crazy Christians, and so to make peace I gave away my hymn-book. But I was not easy in my mind, and went to some missionaries for light. The two maiden missionaries and their Burman preacher talked much with me, and I at last resolved to leave the priesthood and be at liberty to read and worship as I pleased. I obtained money to buy me the change of dress, but that was stolen, and my way seemed hedged up. At last I had a call to a monastery where some of my Christian relations lived, and so I came to your Christian village, where I read the Bible and other books, and now I wish to confess my faith in Christ according to your vows and customs."

I got him up on a bench and took out my Bible, and then we began our examinations. To my surprise and joy he could turn and find all the texts, and they were not new to him. He said that the Buddhist religion had no way for sure salvation; that man must be lost, as it was sin after sin, world after world! He understood all this, and convinced me that he trusted his salvation on Christ as his great sacrifice for sin. I asked him what profession he would take if he left the priesthood, and he had not decided. He had a class of surveying in his monastery, and he was clever enough to take in all the lessons of the government teacher, and the official examined him and gave him a certificate, so he could enter that service if he liked, or he could teach a school or do some other service.

After this conversation I sent him off to the pastor to be entertained a few days, but at the evening service in came the stranger with the pastor. When I expressed my surprise at the haste, he said he hated that deceptive costume which he had worn for fourteen long years, and he was very unhappy and afraid of God. So he had borrowed a plaid and jacket of the pastor, and the scarf of the wife, for his shaven head, and had come out of that character as quick as possible. He sat down with the Christians, took a hymn-book, bowed his head, and in outward appearance was like the other disciples. The change of this man was so great that some of our young people could not realize what he had been, and at my request the next day he dressed up again in those yellow robes, and showed himself, and then we made up a purse and bought him some garments.

That week he read and studied, and the next Sunday he was baptized. I wished him to be able to give the reasons of his faith, and gave him some long Bible lessons, and very soon he came out and said he must have more, and not only learn for himself, but he must be a messenger to others. On the fifth Saturday after his baptism he asked if he might conduct the evening service in our hall. I was surprised, and did not at first consent, but he told me he had selected his text and arranged his subject, and so I consulted with the pastor and consented. His text was: "Ye are the light of the world." His sermon and the whole service was that of a preacher of our religion, and the next day I told him to study and pray much and then give his decision, which he did, and began a course of study, making a short cut in order that he might join the Burman Theological Seminary at Insein. Now we have fitted him out, and he has gone to study a term there. He is now a man of thirty-five years of age and is able to be a faithful student, and we hear he has brought another priest to listen to the teachings.

It is a cause of joy to me to see the fruit of the sowing of eighteen years ago, and it must be an encouragement to our missionary friends to know how their added efforts have been blessed, and the answer to the command, "Sow beside all waters," has been verified.



ROUND ABOUT ONGOLE

REV. W. L. FERGUSON, RAMAPATAM, INDIA

e past two weeks I have been in Clough's company and under his ı in the art of touring and preach- ıspel to the Telugus.

three days in Ongole looking at ın in its various departments. It busy place. The high school and ıder the charge of Professors Mar- Baker; the boarding school for ɛr the care of Miss Dessa; the and day and training schools for ır Miss Kelly; the caste girls' and ıools under the supervision of Mrs. teen in number; the night schools ıight schools for women, schools ammedans, compound preaching ɛgular church services give one a of the varied activities of this work. But one does not see all of ı Ongole. There is the great field it is the center of operations. In are thousands of Christians living and villages, in groups of five, ten, nd so on up. Among these vil- ɔorters and preachers go with the ife; and in these villages are es- more than two hundred schools. on to the pastors, evangelists and are Bible women, some located on us fields and others under the care Kuhlen, who tour with her from ı village.

for the purpose of seeing these at I went to Ongole and a portion ld to the north and west, spending in camp with Dr. Clough.

t Ongole on the evening of the 5th t about fifteen miles to a village altur. Here our camp was made, this as a base we operated in all s for three days. Early the next we set out for a neighboring village e preached. There was a good tion, the men and women not having he fields, owing to a message given them the night before saying that we would come early the next morning. In this place a *Mala* elder confessed Christ and allowed his *juttu* (tuft of hair on the crown of the head) to be cut off. The Christians were exhorted to greater faith, zeal and perseverance, the school teacher and boys were counselled regarding their work, and a preacher was left behind to do personal work and hold a meeting, if possible to get another congregation. We went back to camp, and in the afternoon held a service at the tent for the people of the village in which we camped. All the day in the grove near our tent the native preachers held forth, speaking to two, three, a half dozen or ten, as the case might be. There were comers and goers all day: caste people, herdsmen, coolies, lame, halt, diseased, and *a leper* among the number. They all heard the gospel and some few believed; others laughed, others were sobered and went away to think.

Sunday morning we held a service in the Christian *palem*. Our meeting place was under a great tree and in the shadow of a mud walled house. The Christians here were somewhat downcast and discouraged, owing to persecutions on the part of the heathen and some death losses among themselves. Dr. Clough preached a rousing sermon and exhorted them to be of one mind, of good comfort, and to continue in prayer. The message had a good effect.

In the afternoon at the tent we had a rally from six or seven villages whither preachers had been sent out to hold services in the morning and to bring in the Christians, together with the elders and any candidates for baptism. The meeting was of good size, and some fourteen or fifteen requested baptism. Upon examination some did not seem clear in their experiences and knowledge of Christian doctrine. Eight only were received and baptized. The others

were put under further instruction and told to present themselves some other time, when it is hoped they may be able to give evidence of conversion.

At night a farmer came to the tent accompanied by a friend and bringing a present of three or four eggs and a chicken. We asked him what he wanted, and as usual received the wave of the hand and the reply: "Nothing at all." We asked him to sit upon a chair near by, and then began to ply him with questions. By and by he told us a rather rambling story about some trouble he had had years ago with a younger brother, etc. But we saw that it was not a very weighty matter in his mind. There was something else. What? Dr. Clough began to talk to him about the Savior. He drank in every word, received a tract and went away satisfied. He was a sort of Nicodemus, and apparently is not far from the Kingdom of God. How many such there are in this country!

Monday morning we went to the southeast some three miles and held two services in different *palems* of the town. In the first place we went, they were a hard-looking crowd. Filth abounded upon every hand. The people were rude, full of interruptings, disputings and shoutings. They did not want us, but we finally got their attention, held a short service, admonished a weak Christian brother — the only one in the place — to let his light shine, and then departed. In the next *palem* we were received joyfully. They had sent for us, asking us to come. A large congregation greeted us. Dr. Clough preached a short sermon, the native brethren got to work, and in a short time some seven or eight were openly confessing Christ. These were left in the hands of the preachers to be instructed further in Christian doctrine, prayer, etc., and we went back to camp, and in the evening sent the tent on ahead to another village some miles away.

All our days were filled with work and a variety of experiences. The total number of villages reached in the ten days was not far from forty, and the total baptisms were ninety-six. Since Dec. 1 last there have been 603 baptisms on the Ongole field. Dr. Clough informs me that if we were to travel at this rate for two full touring seasons we would just about be able to compass the Ongole field. He moves among the people like an apostle or patriarch. They all seem to know him, and he calls scores of them by name.

Just at present, in the particular region where we were, there is quite a movement among the *Malas*. At Venkatapuram four were baptized.

I need not say that this view of field work was very stimulating, helpful and enjoyable, and that I have told but a fraction of the good things seen, heard and experienced.

GREAT CHANGES IMMINENT

REV. D. DOWNIE, D.D., NELLORE, INDIA

WHAT changes are to take place in the near future in the political, social, and financial world, no man can tell. No, nor in the religious world either. I have never seen a time when there seemed so much unrest. Hindus, Mohammedans, and Christians alike seem to be in a state of expectancy. Just what that something is that all are expecting is not quite clear, but it is change of some sort; not the changes that are common to all times and places, but some extraordinary change. "The Eastern Question," as it is called, has long struggled for solution, but it remains a problem still. The solution is bound to come, and when it does the maps will all have to be made over again. Meantime we rest in the glorious hope and confidence that Jesus Christ will ultimately triumph over all his foes and reign supreme.

SELF-SUPPORT SAVED THE WORK

REV. ROBERT A. THOMSON, KOBE, JAPAN

W miles out from Kobe there is a age named Ikeda, of about ten population. It is the centre of a ıe-making district, the wine being rice grown only in certain parts of ıry. The majority of the people e are either engaged directly in the themselves, or are connected with , and it has seemed to us as if this o make Christian work extremely ımong the people. We have not ɔntend with hostile opposition, but, my mind is worse, supreme indifferor years past various missions have work in this place, but have met e or no success. The Episcopan ourselves under Dr. Rhees, tried ıold in the place, but it was no use, both gave up.

resbyterians then tried it for some ut met with as little success as the Five years ago I opened the work the instigation of a merchant who d of Christianity from Mr. Yoshir native pastor, who was then help- Rhees. The man was baptized, pened work in the village again, and : we had some interest among the ut latterly did not seem to make ɔgress. We had only a small combelievers, as many of our members way from the place. One family es employs at one of his stations another part of the country, who fruits of our work at Ikeda. About ıs ago I began to think that I would elled to follow the example of my ıors, but I did not like to give up after having srarted. Meanwhile I to our people there some copies for n of the circular on Self-support by the Secretaries' Conference last ich had been translated into Japıd after they had had time to think the matter over, I told them that if they could not do something towards helping in the expense of the work among them, I would have to give up and use the money somewhere else.

They thought and prayed about the matter for some time and finally said to me that they would pay the rent of the meeting place, three yen per month, and they would buy all the "tatami"—matting, paper doors, etc., which were necessary, costing them about twenty yen, if I would continue the work for a while longer.

There were only five or six believers altogether and none of them at all well off in this world's goods. I was surprised and delighted at their proposition and gladly consented. For a few weeks I had one of our seminary students at work there, Takahashia San, who did a good work, but took sick and had to go home.

During the summer, the fearful floods we had in this part of the country inundated this village, the main streets being from three to five feet deep in water. All the new furnishings of the meeting place were completely destroyed, but with that peculiar buoyancy characteristic of this people even under the most distressing circumstances, the believers went to work at once to restore that which had been destroyed, and they continue to pay the rent of the meeting-house as before. I should have been glad to help them, but it did not seem wise to offer to do so. Immediately after this quite a good deal of interest seemed to be manifested in the meetings and our native pastor went up there to work for a week, and within the past month we have had eight baptisms in that place.

Among the candidates baptized was the Government school teacher and one of the post-office officials, and altogether we have a nice company of believers.

I have written this out at some length because of the interest and encouragement it has been to us to continue working in faith even though for a time we may see no results.

LETTERS

BURMA

RANGOON BAPTIST COLLEGE

Our examinations are close at hand. The first and second year normal classes will be sent up on March 15, while the third-year classes must wait until March 23. The boys have done much better work this year than last, and they have developed considerable enthusiasm in their teaching. It has seemed much more real to them. Last night Moung Tun Pe, a third-year boy, gave a lesson in English grammar to sixth-standard boys, which for mastery of subject-matter, enthusiasm, and skill in educing definitions, I have seldom, if ever, seen equalled by a pupil teacher in an American school.

W. O. VALENTINE.

REV. L. W. CRONKHITE

BASSEIN, March 10, 1897

A Thanksgiving.— I realize that the three hundred dollars is both a large and a small sum — small from the standpoint of my large field and its many awakened heathen, but large from that of the Union's straightened circumstances. God grant that our brethren of means may cancel the debts of both our large societies, home and foreign. If all could have been with me on my recent jungle trip of twenty-one days near our Henzada border, one of the most stirring and delightful of my life, nothing more could be needed. Time and again, though in physical weariness (trip wholly on foot), my heart leaped in thanksgiving that I am permitted to be a missionary.

FIRST BAPTISM AT MYITKYINA

Yesterday we had the first baptism, as far as I know, ever witnessed in Myitkyina. Three Kachins and one Burman, a brother-in-law to the above-mentioned Moung Min Kyaw, were buried with Christ in baptism. A good number of Kachins, Burmans and Indians witnessed the impressive ceremony. I have seen and spoken to more Kachins this time than at any of my previous visits to Myitkyina. They come down now in large numbers for trade and coolie work. May we pray for those who yesterday were gathered in as the first fruit of the work up here. One of the Kachins baptized, a young man about eighteen or twenty, especially impressed me. He has been in school long enough to read Kachin fairly well, and he passed a very creditable examination. The Lord may have an important work for him to do.

OLA HANSON.

REV. H. MORROW

TAVOY, March 5, 1897

An Encouraging Tour. — Yesterday I reached home from a tour of fifty-one days in my boat. Most of the time I spent in Mergui district visiting the most southern part of the country where Karens reside. During my tour thirty-five persons were baptized, and I found more to encourage than on any previous visit. In one locality hitherto entirely heathen, but where we began a school a year ago, six were baptized, all heads of families. They have a school of twenty-six pupils, and are building a good substantial chapel. It is quite a centre for work, and we believe a large number will be gathered in. During the past twenty years we have begun work in many new villages, but in none with so encouraging prospects as in this we now referred to. Other new places are calling for teachers, and we are doing all we can to meet the demand.

Is this necessary? — If I were asked to give my opinion regarding the outlook in all our work, I would say that not only are there indications of unusual interest, but that much more than ordinary interest is already apparent. But there are drawbacks of a very serious character. My health is very poor, so poor that I am only dragging myself along from day to day. Then the financial pressure at home and also here in our field: I cannot but worry over this, and my illness is thereby aggravated. Has the love of the Christians at home waxed cold, or are we out here unfaithful in the use of their benevolence.

No open way.—I am going on in preparations for another school year, and hope means will come from some quarter, and if my hands should fail to hold the work others will be provided. But up to today I see no open way. This is all I know. The school may be left entirely to the native teachers. This for a time at least, would be preferable to giving up altogether. If you have any advice or suggestions I should be glad to have them. To me the way seems very much hedged up. My health is the great difficulty. I am not afraid of anything when I have strength, but when that is gone I am undone. Pray that God may help me in this time of need.

[This pathetic letter of Mr. Morrow's receives additional emphasis from the fact that since writing it his strength has entirely given out and he was carri d on board a steamer by friendly hands in the hope that he might reach Mrs. Morrow in America and regain his health.— ED.]

INDIA

REV. A. C. FULLER

PODILI, April 10, 1897

eds look greater day by day and I am and hampered as my work increases. persecution and even bloodshed, with : have been made familiar of late, our ves grandly on. Our success makes the ! the Hindus come to the surface. Since f January we have baptized 420, and of re than one-third are from are ranks of sm, which stirred the Hindus yet the The persecutors of our Christians have dragged us into the courts, and we are of it yet by any means, and it is costing ney, for which we have no appropriation. Up to now I have had to put out 354-12 rupees on these court matters, and how much more it will come to I do not know, but I think likely it will exceed 500 rupees before we are done. The cases brought against our Christians are false, and in revenge because they do not willingly take part in heathen feasts and idol worship any more.

The heathen say they are going to see if they cannot put down this "religion of the English," as they call it. Being a new mission and among a rude people, I suppose it is necessary to go through with such an introduction as this, though it is expensive and unpleasant.

CHINA

MR. H. J. OPPENSHAW

YACHAU, Sept. 25, 1896.

ork at Yachau is growing increasteresting. We do a little opium vork, aiding those who are desirous ing off opium. At present we have : man. They stay right on the comor, say, twenty days, are required to ll meetings, and in that time get a r knowledge of "the doctrine," and e the advantage of seeing it on legs, ssadors, representatives, in a very se.

edical work of late has had quite a egun by Upcraft and carried on by w, with your humble servant as first : doing the heavy work, such as old sores, bandaging, etc. Medical are seen now every other day (at first nd our average run is about thirty. ther in the "Keh Tung" — Guest eceiving numbers as they come in, e have a helper who talks informally and strange doctrine. Frequently we osing word, and at 11 A.M. the work Up to that time we have been hard h our Chinese teacher.

man cured. — We have had several y successful cases, the one signal being the cure of a woman who had ten terribly by a snake. She came our hours after the thing had hapnd was in an awful way. Bradshaw rd at it, and to-day — the eleventh day — when I visited her she was walking about the room. Of course we have gained a big "ming sing," reputation, and certainly have won the friendship of the entire household. They can't understand our working with simply love as the motive. Thus does the Christ live again in loving deeds.

The chapel services are — barring nights when it is rainy — very well attended. We have three evangelistic meetings weekly, besides the three Sunday services, including an interesting little Sunday school, and also our regular morning prayers, at which we frequently have outsiders. Then we are planning definite country work. A Christian teacher, Mr. "Yellow," is on his third trip now, bookselling and preaching. A deal of faithful sowing will need to be done ere the harvest comes, but we sow in hope.

Our young evangelist, Siu dz mei, is a most valued helper. He preaches as though he believes it, and is a light indeed among his countrymen here. He it was who stood by the stuff when we were compelled to leave last year. He started as Upcraft's "boy," and for a long time was our general utility man, cook, etc.

We have not had a word yet as to whether West China is to be reinforced this year or not. But we hope that things have so shaped themselves at home as to warrant your sending *a few* at least to our needy and very interesting fields. Rice crop this year is A1, and the people correspondingly happy.

ASSAM

THE MIKIR MISSION

THE year, for us, ends where it began, at Krungjeng, where we have had the best of opportunities for doing evangelistic work. Deobor and Ingling are the only Mikirs baptized during the year. Rongbong who less than two years ago was an ignorant slave, has developed into an earnest preacher. He neglects no opportunity to improve himself. He has composed one hymn of six stanzas and another of four stanzas, which Mr. Moore finds most useful.

About a dozen Mikir boys have attended the school in Nowgong. I have come to regard their attendance there in the capacity of beneficiaries of the mission as a doubtful good. In March they refused to do the work required of them and in consequence they have received no money aid since.

Two-thirds of them have continued to attend school, either finding work in families or receiving help from home. It would seem that we have tried this plan of giving aid — tried it thoroughly — and find that it is not *the* way to get hold of Mikir boys. I hope we shall never undertake the same method again.

A great gain has been made during the year in acquiring the language. The Mikir missionaries were never more happy and hopeful than at the present moment. Preaching in some quarters goes on almost uninterruptedly. We are located. Two houses which we think will last ten years are in process of construction. The Mikir Mission is housed.

CHARLOTTE P. MOORE.

JAPAN

REV. S. W. HAMBLEN

SENDAI, April 1, 1897

Self-support in Sendai.— We are all gratified with the decision of the Sendai church to call a pastor. Their choice fell upon our Morioka evangelist, and so we are to lose him. His substitute will be hard to find. I have been searching six weeks, and as yet cannot find a man to take the place. While exceedingly glad for the Sendai church that they have secured Nakajima, I am as sorry to lose him to the Morioka field, for his place and that of his wife, who was the first graduate of our Sendai Girl's School, will be most difficult to fill. They have gotten a strong hold on a large group of the students and are leading many of them to Christ. The church members think much of them, and the other churches esteem them highly. In Tono also, which Nakajima has visited as frequently as circumstances permitted, he is thought well of and has fruit of his labors, and of the labors of others, in candidates waiting for baptism.

The problem in Morioka is how to build up the church. The permanent residents of the place do not seem to be reached. It is the students and railroad men who as frequently leave the town for other places as they remain who are influenced, and thus the church does not grow in numbers and strength. There is a great deal of moving to and fro, and this is a great obstacle to a stable work.

The conservatism in Hachinohei and in Aomori province still baffles Haraguchi's efforts. I trust that the prayers of those who have recently assumed the support of Haraguchi will cause the apathy of the people concerning spiritual things to pass away, and that we may see a great harvest from the seed sown there the last few years.

There seems to be a more favorable looking to Christianity on the part of the Japanese. As they come more and more in contact with Western nations they are seeing the worth of Christianity and the lack of power in their own religions, and so there seems to be a more general turning to Christianity.

BSTRACT OF PROCEEDINGS OF THE EXECUTIVE COMMITTEE

THE MEETING OF JUNE 7, 1897. TWELVE MEMBERS PRESENT.

HIS being the first meeting of the committee after the annual meeting of the Union, the members of the Executive Committee were called to order by the Recording Secretary, who read from the records of the meeting of the Board of Managers held at ittsburgh, Pa., May 24, showing the election of the executive officers.

The committee then proceeded to permanent organization, by the choice by ballot of ev. Henry M. King, D.D., as Chairman, and Rev. Edmund F. Merriam as Recording ecretary.

The oath of office was administered to the Recording Secretary by George W. hipman, Esq., justice of the peace.

After remarks by the Chairman on the peculiar importance and difficulty of the work the committee for the coming year, the committee were led in prayer by Deacon eorge W. Chipman.

Rev. E. F. Merriam was re-elected Editorial Secretary, and made a brief report of his bors of the past year, particularly in regard to the work of examining and perfecting les of real estate held by the Union in all the countries in which missions are being rried on.

The certificate of the Auditing Committee for the month of March was received and aced on file.

The return passage to Burma of Rev. George J. Geis of Myitkyina, Upper Burma, as authorized.

The Home Secretary reported the progress of the movement for raising the debts of e Union and Home Mission Society.

The resignation of Rev. N. D. Reid of Henzada, Burma, and Edward Bailey, M.D., Kayin, China, were presented and accepted.

The names of Rev. W. B. Boggs, D.D., of Secunderabad, and Rev. W. L. Ferguson Ramapatan, were added to the list of trustees of the Telugu Mission.

THE MEETING OF JUNE 14, 1897. TEN MEMBERS PRESENT.

Owing to recent changes in the rate of exchange, the rate of disbursements in India as fixed at 300 rupees to the $100 gold.

The Home Secretary reported that the amount necessary to secure the pledge of Mr. ohn D. Rockefeller of $250,000 for the debts of the Missionary Union and Home Mission ociety, is practically in sight.

Letters from native churches in Nisangram, Assam, and other places were presented, nding contributions towards the debts of the Missionary Union. These tokens of the terest of the mission churches in the welfare of the society were received with warm pressions of appreciation.

The report of the subcommittee on the Congo Mission was received and adopted, ranging for a reduction of $20,000 in that mission for the coming year.

Action was taken looking toward the retirement of several missionaries now in merica, the health of whom or of some member of the family would apparently not stify their return to the mission field.

It was voted that the missionaries of the Union be instructed to deposit all original eeds of real estate held by or for the American Baptist Missionary Union, with the reasurers of the respected missions, and the committee desire that copies or translations f all deeds, certified by the missionaries in charge or by the Mission Treasurers, be eposited with the Recording Secretary of the committee in Boston.

PROGRAM FOR THE MONTHLY MISSIONARY MEETING.

Subject: Thanksgiving for the Raising of the Debts.

1. Praise Service.
2. Scripture, Psalm 98.
3. Singing, "We Praise Thee, O Lord."
4. Scripture, Psalm 99.
5. Singing, "Holy, Holy, Holy."
6. Scripture, Psalm 100.
7. Prayer of Thanksgiving that the missionary debts are paid.
8. "The Raising of the Debts." It is suggested that this article be divided into portions, to be read by different persons, according to the judgment of the leader.
9. Singing.
10. Prayer.
11. Remarks by the Pastor and others on the Raising of the Debts.
12. Singing.
13. Offering for the American Baptist Missionary Union.
14. Doxology and Benediction.

DONATIONS

RECEIVED IN MAY, 1897.

MAINE, $141.16.

Biddeford, 1st ch.	$15 00
South Paris ch.	7 88
Rockland, 1st ch.	22 69
Surry ch.	3 04
W. Ellsworth	80
Trenton	72
E. Bluehill	1 20
Winter Harbor, two quarters,	3 30
Sedgwick	6 11
Swan's Island	1 20
West Sullivan	1 20
Blue Hill, two quarters	17 04
Brooklin	6 00
Penobscot	2 80
Franklin	4 40
Fremont	2 60
E. Lamvine	60
Lamvine	7 05
Kennebunk Village ch.	7 50
W. Rockport ch.	3 30
Warren ch.	1 86
Washburn ch.	60
Forest City ch.	3 19
Perham ch.	60
Brookton ch.	3 25
Houlton ch.	2 70
Sebec ch.	2 00
Brewer, Passadumkeag ch.	60
" Montague ch.	1 95
" 1st ch. S. S.	4 98
Head Tide, J. F. Carleton, for Africa	$5 00

NEW HAMPSHIRE, $70.92.

Milford 1st ch. Y. P. S. C. E., for famine sufferers in India, care Rev. G. H. Brock.	2 50
Concord, 1st ch.	61 30
Warner S. S.	7 12

VERMONT, $19.92.

Mechanicsville, Mt. Holley ch., Rev. Geo. W. Clough.	13 67
Chester, 1st ch. S. S., Young Men's Bible Class, tow. sup. Kalkany Katama, care Rev. J. Dussman	6 25

MASSACHUSETTS, $996.30.

Salem, Calvary ch.	6 26
Boston, Bowdoiin Sq. Tabernacle, B. Y. P. U., tow. sup. n. pr., care Rev. F. H. Eveleth	25 00
Clinton, Chester Kellogg, for mission work in India	50 00
Lawrence, 1st ch. S. S., to apply tow. sup. Schway So, care Rev. B. A. Baldwin	21 25
Lowell, Branch-st. S. S.	7 66
Springfield, 1st ch. Y. P. S. C. E.	$10 00
Phenix ch.	9 15
Manchester ch.	4 67
Worcester, Main-st. ch.	11 75
Boston, Clarendon-st. ch.	12 00
" Ruggles-st. ch., add'l,	5 00
Fall River, Foster-st. S. S.	7 50
Chelsea, Carey ave. Y. P. S. C. E.	2 50
West Acton S. S.	3 90
" " ch., monthly coll.	34 45
Brockton, Warren ave. B. Y. P. U.	75
Rockford, State-st. ch. Y. P. S. C. E.	5 00
Charlestown, Bunker Hill ch., a member	10 00
Roxbury, Elm Hill ch.	27 75
Fall River, 1st ch., Meh Shwayee Soc., tow. sup. Miss Haswell's school.	160
Three Rivers, N. E. Barrett	5 00
Chesterfield, Mrs. Dwight Ludden	1 00
Danvers, Miss Ella F. Stickney, for work in India	17
Lower Mills S. S., for famine relief in India	10 00
Westfield Asso., Springfield, Highland Y. P. S. C. E., for famine sufferers in India	3 90
Winter Hill, Y. P. S. C. E.	30 00

r, 1st ch..... $15 31
1st ch..... 79 68
" S. S..... 10 00
ɔridge ch.... 5 00
arendon-st. ch..... 150 50
'lain, 1st ch. S. S.,
. of student in Theo.
okohama, care Miss
Witherlee 15 00
ch., B. Y. P. U.... 1 13
lapt. ch..... 2 42
r, Stoughton-st ch... 250 00
riend..... 1 00
ɔ, Mass. 1st ch. C.
... 2 00

DE ISLAND, $191.96.

ɔ, Friendship-st. ch. 43 85
, Cranston-st., tow.
ung See Dee, care
ker..... 18 75
ɔ, 4th ch..... 89 14
ipt. ch..... 40 22

NECTICUT, $119.49.

m, 1st ch. S. S..... 9 90
, E. Wash'n ave. ch. 12 33
ic ch., add'l..... 1 50
y ch..... 16 03
1st ch. 24 93
1 ch. 4, S. S..... 5 00
m, 1st Bapt. ch..... 8 80
B. Y. P. U., for
of Rev. Viddala Jo-
e Rev. C. R. Marsh
ur, India (In addi-
isual appropriation) 41 00

W YORK, $2,214.33.

:h. B. Y. P. U., to
w. sup. Ongole Ar-
care Rev. W. R.
..... 11 00
ɔ ch. B. Y. P. U., for
sufferers, care Rev.
rock, India..... 5 00
1st ch. Y. P. S. C.
sup. Ha-lo-ai, care
Bunker..... 10 00
n, 1st ch., to apply
es To-Coo, Pai-Lau,
ai, and Man Wee,
r. A. V. Crumb..... 16 60
Tabernacle ch. B.
r..... 20 00
paie, S. S. tow. sup.
ive Kinn, Moung
and Moung Cheb,
v. C. L. Davenport. 150 00
riends" for famine
..... 11 50
, Theo. Sem. from
iddle Class, given
the Judson Society
ionary Enquiry..... 24 25
lle, 1st ch. Wom.
ɔc..... 7 25
2d ch..... 7 00
, Epiphany ch..... 53 62
..... 8 65
S..... 4 00
Y. P. U. Jr..... 1 35
h..... 37 24
S. S..... 5 00
ave. ch..... 138 69
Albany ave. ch. Y.
E..... 15 00
rego, Y. P. S. C. E. 1 16
r ch..... 25 00
ɔr, 1st ch..... 19 23
t. Carmel ch. Y. P.
..... 5 00
N. E. ch..... 9 00

Nunda ch., add'l..... $0 85
New Rochelle, Salem ch..... 500 00
S. Hamilton, 2d Hamilton ch. 2 10
New York, 1st Sw. ch. tow. sup. n. pr., care Rev. John Newcomb..... 33 35
Buffalo, 3d Ger. ch. Y. P. S., for the maintenance of the Emanuel Preaching Hall at Kityang, care Rev. Jacob Speicher..... 35 00
Mt. Vernon, a friend..... 5 00
Albany Emmanuel ch..... 5 00
New York Central ch..... 56 16
New York, Mr. Bert Underwood, for personal use of Rev. W. Dring, Assam..... 50 00
Rochester, 1st ch. B. Y. P. U., tow. sup. Rev. Thos. Moody, Africa..... 15 07
Bronson ave ch. Y. P. S., tow. sup. Rev. Thos. Moody, Africa..... 25 00
Lake ave. ch. Y. P. S. C. E., for do..... 25 00
" " " Jr. C. E. for do. 25 00
Chili ch..... 10 00
South Hannibal ch..... 6 23
Brookfield, 1st ch..... 5 57
Smyrna ch..... 2 40
Rhinebeck B. Y. P. U., tow. sup. Rev. J. Speicher, China, 5 00
Buffalo, 3d German ch., Wom. Miss. Soc., for sup. of the Emanuel Preaching Hall at Kityang, care Rev. J. Speicher..... 5 00
Saratoga Springs, 1st Bapt. ch..... 14 12
New York, 2d German ch. Y. P. A., for n. pr., care Rev. Geo. J. Geis, Burma.. 50 00
Brooklyn, Emanuel Bapt. ch. Boys' Miss. Band, for boy, care Dr. Sims..... 15 05
New York, Leonie Petit..... 2 00
" " Hortense Giangue, 2 00
" " Bertha Petit..... 2 00
Pulaski ch..... 6 00
Lansingburgh, Millis Mem., B. Y. P. U..... 2 04
Meridian ch..... 3 00
N. York Calvary ch. ($41.63 from S. S.) for famine fund, 178 63
Almond ch., Rev. J. G. Mahoney..... 3 00
Clarksville ch..... 2 00
Wellsville ch..... 10 00
Andover S. S..... 8 55
Lester Shire, Oakdale Y. P. S. C. E. 12 00
Boston ch..... 2 00
Buffalo, Maple-st. ch..... 16 66
Five Mile ch..... 6 70
Humphrey ch..... 2 45
Great Valley ch..... 59
" " Rev. and Mrs. J. L. Chace..... 5 00
Sennett ch..... 12 00
Weedsport Y. P. S. C. E. ... 1 50
Athens (Pa.) ch..... 5 55
" Y. P. S. C. E. .. 50
Oxford ch..... 27 13
Brisbin Y. P. S. C. E..... 6 17
Solon ch., add'l..... 50
Unadilla S. S. for famine relief, India, care Rev. G. H. Brock..... 6 25
Sidney S. S., Christmas offering..... 3 40
Albany, Hope ch. Y. P. S. C. E., Miss H. M. Brady, tow. salary of Rev. A. H. Groesbeck..... 100 00
Athens ch..... 23 00

Little Falls S. S..... $15 00
" " B. Y. P. U..... 5 00
" " ch., 1st quarter... 10 00
Frankfort ch..... 24 00
Jockport B. Y. P. U..... 3 00
Trenton, 1st ch. Ladies' Miss. Soc., for famine relief, care Rev. W. E. Hopkins, Palmer, India..... 5 00
do. S. S., for same purpose, 11 40
Fabins Y. P. S. C. E., for n. pr., Anek..... 5 00
Hannibal ch..... 15 00
Springfield Y. P. S. C. E. ... 5 00
Exeter Y. P. S. C. E..... 6 23
" ch..... 1 50
Gloversville S. S..... 25 00
" ch., add'l..... 42 28
Malone ch., add'l..... 20 00
White Creek Y. P. S. C. E. .. 5 00
Cobleskill Y. P. S. C. E..... 1 16
Branchport ch..... 2 70
" friend..... 85 00

NEW JERSEY, $417.30.

Scotch Plains ch..... 46 72
New Market S. S., for n. pr.. 10 00
Newark, Roseville ch..... 25 95
Elizabeth, East ch..... 8 65
Port Monmouth ch. Y. P. S. C. E. and S. S..... 2 92
Jersey City, Bergeuch, Miss Eva Palmer, tow. sup. n. pr., care Rev. A. V. B. Crumb..... 6 25
Plainfield, Park ave. ch..... 83 50
E. Orange, 1st ch. of the Oranges..... 99 09
Camden Asso., a friend for n. pr. at Sandoway, care Rev. C. L. Davenport..... 16 25
Plainfield, E. Third-st. Mission Y. P. S. C. E., to apply tow. sup. Plee Mu, care Dr. Bunker..... 12 50
Asbury Park, 1st ch. Y. P. S. C. E., tow. sup worker, care Rev. J. W. Carlin, Swatow. 12 50
Collingswood ch..... 8 17
Ellisburg Mission, extra, special for Rev. Isaac Hankins. 40 00
Berlin, Y. P. S. C. E., for worker, care Mr. Upcraft... 7 50
Eatontown ch..... 5 00
Dividing Creek ch..... 32 30

PENNSYLVANIA, $818.51.

Ulysses ch..... 9 00
Mansfield ch., for famine sufferers, care Rev. G. H. Brock, India..... 36 55
Lewisburg, 1st ch. Y. P. S. C. E. for fam. suf. in India..... 2 00
Messiah ch., Wm. Homer.... 5 00
" S. S..... 7 50
Chestnut Hill ch., add'l..... 50
Temple ch., Mr. and Mrs. Metcalfe..... 10 00
Philadelphia, 4th ch..... 338 91
Epiphany ch., add'l..... 1 00
Roxborough ch., add'l..... 1 00
Grace Temple, Miss Dietz, for Rev. L. W. Cronkhite's work..... 12 50
Upland S. S..... 52 18
Lansdowne ch..... 30 00
Scranton, 1st ch..... 6 70
Rev. T. Mitchell..... 2 00
Troy ch..... 16 20
New Albany ch..... 6 50
W. H. Demorest..... 3 15
Towanda ch..... 8 50
Gilson and Jackson ch. and Y. P. 20 00

E. Wantmeal ch., add'l..... $1 25
Kennett Square ch..... 8 87
Goshen ch..... 15 57
Windsor ch..... 10 60
Port Matilda ch..... 1 00
Bald Eagle ch..... 46
Altoona, Sixth Ward Mission, for Seichi Haraguchi, care Rev. S. W. Hamblen, Aug Leng Heng, care Rev. W. K. McKibben, and Moung Shway Pau, care Rev. C. L. Davenport..... 30 00
Mt. Pleasant ch..... 2 57
Clarion ch..... 27 50
Carmel ch 7 60
Mahoming ch..... 5 00
Ambrose ch..... 3 00
1st W'msport S. S., for famine suf., care Rev. W. B. Boggs. 12 20
Rev. H. C. Hall..... 10 00
Claysville ch..... 8 75
Banksville S. S. add'l..... 1 19
Sandusky-st., Alleghany, add'l. 5 00
Rochester, 1st ch., add'l..... 7 54
Oakmont ch., add'l..... 2 00
5th ave. ch., Pittsburg..... 5 00
Pottsville, 1st ch..... 11 64
" S. S..... 4 00
Deerfield ch..... 2 00
Marsh Creek ch..... 80
Kimble's Mission, Hawley ch. 50
Clinton ch..... 50
Eaton ch. add'l..... 5 70
Luzerne ave., Pittston, Y. P. S. C. E., for n. pr., care C. H. D. Fisher..... 18 75
S. Wilkes Barre, Welsh ch.... 4 06
Providence, Welsh ch..... 14 19
Wicoinsco, Welsh ch..... 2 83
St. Clair, Welsh ch..... 3 25
Wilkes Barre, 1st Welsh ch... 10 00
Carbondale, Welsh ch..... 6 00

DISTRICT OF COLUMBIA, $5.00.

Brookland ch., add'l..... 5 00

MARYLAND, $12.35.

Frostburg, Mt. Zion, ch..... 12 35

WEST VIRGINIA, $37.82.

Mt. Oleos, B. M. League.... 1 20
Two Run, B. M. League 77
" " F. F. Daniel, Esq. 1 00
Dent's Run ch..... 8 26
Union ch..... 10 00
Alderson, Grunbrier ch. 2 54
Sutton ch..... 14 05

OHIO, $239.99.

Jefferson, 1st ch..... 9 00
Wellington ch..... 6 40
Cleveland Superior-st. ch., C. E., tow. sup. Rev. M. C. Mason, Tura, Assam 30 00
Akron, 1st ch..... 107 60
Cleveland, Immanuel ch..... 2 00
" W. Cleveland ch.. 2 53
Alexandria ch. 7 70
Fletcher ch..... 2 80
Monroeville ch..... 9 25
Orpheus, Rev. J. E. Thomas, 1 00
Wellston, Mrs. Sus'n Haning, 7 00
Elyria, 1st ch., bal..... 9 25
Oberlin Y. P. S. C. E., tow. sup. Rev. G. H. Brock..... 5 00
Madisonville Jr. B. Y. P. U.. 3 00
Toledo, Histon-st. Jr. B. Y. P. U. tow. sup. nat. worker, care Rev. W. C. Calder, Burma 1 90
Bryn, Zion ch. 2 65
Franklin ch. $1 35
Moscow ch. 2 00
Wooster, Bethany ch..... 23 56
Washington, Tp. ch..... 6 00

INDIANA, $117.93.

Madison ch., John L. Beyl's S. S. class, for the famine sufferers, care Rev. John Newcomb 3 00
Hurricane ch..... 4 80
Shellyville ch..... 10 75
New Market ch..... 5 10
East Union ch..... 9 00
Lawrence ch..... 2 75
New Bethel ch. 10 29
Bunker Hill ch. 6 00
Middlefork S. S., San Lu fund 2 00
Paint Creek S. S..... 19
Rossville..... 2 00
Peru ch. 7 05
South Bend ch..... 23 98
" " 1st ch. B. Y. P. U. tow. sup. work in Upper Burma, care Rev. J. McGuire 10 00
South Bend, 1st Swede 5 55
Mt. Pleasant ch. 2 60
Waynetown ch 9 87
W. Lafayette B. Y. P. U..... 3 00

ILLINOIS, $285.93.

Farmers ch. 2 70
White Hall ch..... 5 00
East Union ch..... 2 86
Troy ch 3 00
" S. S..... 1 00
Upper Alton, Mrs. S. J. C. Clarke 25 00
Newark ch. 10 10
Somonank Y. P..... 1 90
Wilton Center ch. 10 26
Havana ch..... 3 40
Lincoln ch..... 10 50
Danville ch..... 1 45
" Y. P..... 10 00
Chicago, Calvary ch., A. T. Bacon 50
Chicago, 1st ch. Y. P., for Dr. Leslie, Africa..... 10 21
Chicago, 2d ch. A. M. S. S. Bible class, sup. pr., care Rev. J. M. Foster..... 12 68
Englewood, Covenant ch. Y. P. 5 00
Fernwood ch. 3 00
La Grange Y. P., for Breader care Rev. J. M. Foster, China 13 00
Oak Park ch. 32 04
Pullman ch..... 3 45
Wheaton ch. 1 00
Woodstock, Miss J. E. Sondericker 50
Carmi ch. 2 00
Carbondale, E. Patten, tow. sup. Tel. pr. 6 25
West York, Jane Jennings... 3 15
Galesburg ch..... 4 00
Ontario ch..... 4 48
Orion, Warner Branch, Mrs. Washburn 5 00
Marengo ch. 20 00
Rockford, a friend..... 5 00
Roseville S. S., for Utloore, Ramia, Ong..... 12 50
Moline Y. P., tow. sup. Tel. pr. 25 00
Swedish churches, per Weekly News, Chicago..... 30 00

IOWA, $217.60.

Missouri Valley, Scand. ch. Sewing Soc., for famine sufferers..... 5 00
Kendrick ch..... $2 50
Union S. S. of Bethel ch..... 3 70
Newell, Dane ch..... 3 75
Chareton S. S..... 7 30
Shenandoah ch..... 29 50
Lohrville..... 8 30
Mocksburg, Bethesda S. S.... 1 15
Corning 5 60
Logan ch..... 8 75
" S. S..... 4 25
" Jr. Union..... 1 60
Marathon ch..... 1 60
Northwood C. E. S., for famine fund 34 25
Village Creek, Wom. Soc., for famine fund..... 10 00
Leon ch..... 10 25
Atlantic ch., Dane..... 3 00
" S. S..... 2 10
Lake City, Rev. J. W. Allen. 3 00
Des Moines, Sw. B. Y. P. U. 10 00
Burlington, 1st ch. B. Y. P. U. 2 50
" 1st ch..... 2 00
Marshalltown, 1st ch. S. S.... 12 50
Des Moines, Forest ave. ch... 45 00

MICHIGAN, $187.35.

Ypsilanti, 1st S. S., for sup. n. student in Henzada, Burma, care Rev. J. E. Cummings. 40 00
Detroit, North ch..... 15 20
Grand Rapids B. Y. P. U., Wealthy ave. ch. tow. sup. Bible woman in India..... 6 70
Grand Rapids, Calvary ch. B. Y. P. U., India Famine Fund..... 2 76
Greenville ch..... 8 51
" B. Y. P. U..... 5 03
Clear Lake ch..... 2 18
Reading..... 1 50
Kalamazoo, 1st ch..... 2 00
Morenci ch..... 10 00
Manistique ch..... 38 00
" S. S..... 15 09
" B. Y. P. U..... 5 80
Marcellus ch..... 1 00
Baldwin's Prairie, Miss Amelia Rinehart 5 00
Daggett ch..... 2 74
Dalton S. S..... 1 30
Ludington ch..... 2 50
Manistique 2 20
Fowlerville ch..... 2 00
Parshallville..... 10 70
Muskegon ch..... 7 14

MINNESOTA, $136.24.

Geneva, Mrs. M. C. Nelson, for famine sufferers, India. 2 00
Owatonna S. S..... 5 00
St. Cloud..... 2 00
Olivet ch. Minneapolis..... 1 00
Richfield, Center ch..... 33 19
Wyanitte..... 2 00
St. Paul, F. Blonquist..... 50
" 1st Sw. O. P. P..... 50
Isanti Wom. Soc..... 22 00
McIntosh 25 25
Fairfax 5 15
Richfield Center..... 1 25
St. Paul, 2d Sw. Y. P. S..... 15 00
Mankato, Scan. ch..... 4 00
" " Wom. Soc. 4 00
Rochester ch..... 1 00
Oxford and Fish Lake..... 5 00
Isanti ch..... 7 40

WISCONSIN, $80.14.

Blair, Jens Christianson, for famine fund..... 2 00
Manston, Rev. S. C. Enos... 4 43
" Mrs. McCullom.... 70

te, Mrs. C. F. Curtis.. $1 00
ch.... 3 22
inie ch..... 2 89
ch..... 15 50
a ch..... 3 75
airie ch..... 30 00
a ch..... 5 00
rater ch.... 1 00
Grove ch..... 10 65

MISSOURI, $100.00

of Home and Foreign
ons 100 00

KANSAS, $194.83.

ay, Mr. M. Stewart... 5 00
lend..... 1 50
..... 1 00
ll Centre..... 10 00
apids..... 1 40
John F. Boyle..... 2 50
..... 2 75
am S.S..... 2 75
ot, 1st ch..... 32 32
, 1st ch..... 18 95
City, 1st ch, for famine
..... 8 30
a, 1st ch..... 13 40
City..... 7 00
ha 1 00
, Rev. S. J. Miner,
L. M. 10 00
re. 1 00
' 1 25
..... 6 50
asant..... 25
..... 75
..... 4 25
rg. 2 50
ille. 37 00
..... 9 96
City Y. P. S., sup. n.
..... 12 50
le..... 1 00

NEBRASKA, $259.93.

Towns'p, Union S. S. 2 00
..... ... 1 50
ton..... 5 00
w Y. P. S., des. to
I. Paul..... 1 26
a..... 12 00
City. 19 00
1st ch..... 33 43
Calvary ch., of which
the gift of Mrs. Car-
..... 115 17
South ch..... 24 96
Beth Eden ch..... 11 50
it 18 56
ch..... 1 75
Y. P. S..... 90
urg. 10 00
ick..... 2 90

COLORADO, $20.55.

st ch.... 1 80
lins S. S..... 1 25
a, Mrs. L. Downer,
ip. n. pr..... 12 00
..... 5 50

CALIFORNIA, $150.54.

ena, Mrs. K. H.
er..... 5 00
10th Ave. ch..... 10 00
" S. S..... 1 14
ncisco, 1st ch..... 1 00
gg ch..... 8 35
ena ch..... 3 00
eles, East Side ch. Y.
ow. sup. W. Wynd.. 4 00
Los Angeles Sw. ch., Rev. A. W. Backland, Geo. Matson and W. Werner, sup. n. pr. at Sandoway, Burma, care Rev. E. Gregg..... $12 50
Red Bluff ch..... ... 12 00
Poway ch..... 3 00
Wom. Miss. Soc. of San Diego Asso. for medical supplies, care Rev. Jos. Paul.. 5 00
Armona, F. R. McFee..... 2 50
Banning B. Y. P. U., tow. sup. W. Wynd..... 2 75
San Bernardino ch..... 25 45
" " S. S..... 35 00
" " B. Y. P. U., sup. Rev. W. Wynd..... 10 00
Garden Groves ch..... 5 50
Santa Barbara B. Y. P.U., tow. sup. Rev. W. Wynd.. 2 00
O'Neals, Mr. B. Atherton, for India famine relief..... 2 35

OREGON, $10.10.

North Palestine, ch..... 10 10

SOUTH DAKOTA, $60.06.

Mitchell 1st ch, for famine relief, care Rev. J. E. Clough 9 00
Marvin.. 24 00
Orleans..... 2 26
" Mrs. S. Renn... 3 50
Sun Prairie 5 30
Spirit Mound ch..... 2 00
Westerville B. Y P. U..... 4 00
Huron, Sw.. 10 00

WASHINGTON, $1.61.

West Ferndale ch..... 4 30
Puget Sound, Tacoma, Emanuel ch 4 30
" " S. S..... 2 00
Rolling Bay S. S. 1 01
11 61
Less for amount repaid to 1st ch Seattle for overpayment in March..... 10 00
1 61

MONTANA, $68.65.

Anaconla Sw. ch..... 2 65
Helena 1st ch..... 21 00
" B. Y. P. U., for n. pr. Cong-Chee, care Rev. J. W. Carlin, China..... 45 00

ARIZONA, $2.00.

Tempe, Mrs. Lewis..... ... 2 00

SOUTH CAROLINA, $1.08.

Columbia, Benedict College, Mrs. J. R. Armstrong's Bible Class, 75c.; members of graduating class of school, 33c., for work in Africa.... 1 08

GEORGIA, $1.23.

Albany, Byneville Mission S. S., for mission work in India, care Dr. W. R. Manley.... 1 23

BRITISH COLUMBIA, $42.30.

Victoria, Calvary ch..... 42.30

INDIAN TERRITORY, $1.50.

Bacone, M. L. Brown, for famine relief, care Rev. G. H. Brock, India1..... 1 00
Bacone, Indian University... 50

ENGLAND, $263.25.

Brighton, a friend $19 50
" 243 75

BURMA, $5.00.

Bassein, Miss Isabel Watsen, 5 00

Total receipts.....$7,492 87
Less Wadsworth, Nevada ch. rec. in April, intended for debt..... 20 00
$7,472.87

LEGACIES.

Dover, N. H., Betsey Weed. $1,000 00
Southbridge, Mass., John Edwards 27 00
Providence, R. I., Henry Jackson..... 23 44
Berlin, N. Y. Hannah Griswold Beach... 300 00
Holly, N. Y. J. G. Wilson. 40 00
1,390 44
$8,863 31

Donations and Legacies from April 1, 1897, to May 1, 1897..... $21,324 47
Donations and Legacies from April 1, 1897, to June 1, 1897..... 30,187 78

Donations received to June 1, 1897..... 21,407 34
Maine..... 246 98
New Hampshire 123 32
Vermont.... 58 28
Massachusetts..... 1,806 66
Rhode Island..... 269 54
Connecticut..... 548 57
New York..... 7,058 90
New Jersey..... 1,474 16
Pennsylvania..... 2,270 47
Delaware..... 14 40
District of Columbia..... 10 00
Maryland..... 22 35
West Virginia..... 72 30
Ohio..... 1,365 20
Indiana..... 292 89
Illinois..... 1,036 63
Iowa..... 406 38
Michigan..... 551 81
Minnesota..... 436 29
Wisconsin..... 176 68
Missouri..... 503 64
Kansas..... 345 77
Nebraska..... 337 88
Colorado..... 61 38
California..... 305 57
Oregon..... 115 10
North Dakota..... 111 54
South Dakota..... 106 26
Washington..... 62 21
Wyoming..... 1 00
Montana..... 75 15
Arizona..... 31 50
Indian Territory..... 14 50
Oklahoma..... 9 22
South Carolina..... 1 08
Georgia..... 1 23
Florida..... 10 00
Alabama..... 4 54
British Columbia..... 42 30
Norway..... 22 00
England..... 263 25
Burma..... ... 37 31
Russia..... 203 10
Miscellaneous..... 500 00

DONATIONS RECEIVED IN JUNE, 1897.

MAINE, $104.05.

Charleston Free Temple ch., for sup. K. Pahuriah, care Rev. A. Friesan, Nalgonda, Ind	$5 00
S. Paris ch	8 80
Brunswick, W. W. Wearing, tow. sup. Mu Ku, care Dr. Bunker	10 00
Portland 1st Y. P. S. C. E., tow. sup. S. John and K. Nursiah	50 00
Waterville ch., Mrs. E. O. Stevens	2 00
Aroostook Quarterly Meeting.	8 00
N. Alfred ch	8 00
Waterboro ch	5 25
Belfast ch	4 00
Old Town ch	3 00

NEW HAMPSHIRE, $61.86

Lisbon, Mrs. A. B. Taft	5 00
Dover, Central Ave. ch. B. Y. P. U	4 12
Dover, Central Ave. ch	16 00
Plaistow ch	4 50
Lyme Centre ch	10 00
Hampton Falls ch	22 24

VERMONT, $11.90.

Burlington, 1st ch., S. S. tow. sup. of Pothepogu Henry, n. pr., care Rev. W. R. Manley	6 90
S. Ryegate, Jefferson Renfrew	5 00

MASSACHUSETTS, $905.63.

Dedham, Miss M. J. Bray	10 00
Lowell, Worthen-st. S. S, for famine sufferers	15 61
Malden, 1st ch. Y. P. S. C. E., tow. sup. Rev. J. E. Cummings	25 00
Springfield, Geo. Billings, for personal use of Ko Pyo, care Rev. John McGuire, India	5 00
Springfield, Carew-st. ch	28 69
Taunton, Winthrop-st. S. S. Soc	12 21
Dorchester, a friend, "for the needy"	5 00
Springfield, State-st. ch	28 46
West Newton, 1st ch	127 46
West Somerville ch	20 11
Boston, Harvard-st., Y. P. S. C. E., tow. sup. boy, care Rev. W. F. Thomas	12 50
Boston, 1st S. S., for sup. n. pr., care Mr. M. B. Ingalls	50 00
Boston, Stoughton-St. ch add'l	10 00
Chelsea, Cary Ave. ch., Y. P. S. C. E	2 50
Springfield, State-st. ch., B. Y. P. U., for sup. Indlah Kotiah, care Rev. C. R. Marsh	30 00
Wakefield ch	75 00
Boston, Clarendon-st. ch., S. S., for work in China	17 35
Winchester 1st ch	10 00
Ro hdale ch	3 25
Sharon ch	6 66
Dorchester, a friend, for use at discretion, Rev. I. S. Hawkins	5 00
Nantucket ch	7 17
" S. S	9 33
Fairfield Y. P. S. C. E	$5 60
Groton ch	17 19
Bernardston, B. Y. P. U., tow. sup. of Rev. E. W. Kelly, Fall River	2 67
Temple Y. P. S. C. E., tow sup. Bertha, care Rev. D. A. W. Smith, Burma	5 00
Worcester, South ch	5 72
Weston ch	38 29
Randolph ch., for sup. n. pr., care Rev. John Newcomb	12 50
Worcester, Main-st. ch. bal	3 00
Haverhill, 1st ch	35 97
Boston, Clarendon-st. Y. P. S. C. E., quarterly payment on acct. W. M. Biggs, Africa	125 00
Orange, 1st. ch. Y. P. S. C. E.	2 62
Pocasset, a friend	1 00
Essex-st. ch. Y. P. S. C. E	3 50
Gloucester, 1st ch	50 00
Malden, 1st ch	1 00
Dighton, B. Y. P. U	4 65
Athol, 1st ch	16 16
Wakefield, L. A. M	10 00
Agawam, 1st ch	23 90
Haverhill, B. Y. P. U	11 25
Dorchester Lower Mills, Jr. Y. P. S. C. E. for famine sufferers	1 00
Lawrence, 1st ch	13 31

RHODE ISLAND, $223.18.

Hope Valley, 1st Bap. Soc	45 22
Providence, Stewart-st. Y. P. S. C. E., tow. sup. n. pr. Shway Moo, care Dr. Bunker	25 00
Quidnessett ch	7 50
Kingston S. S., a junior class	3 47
E. Providence, Second ch	5 63
E. Greenwich, 1st ch	4 92
North Kingston, 1st ch	6 60
Providence, Broadway S. S. class 13, for Congo Mission	3 60
Providence, 4th ch., a friend	1 00
Wakefield ch	8 77
Valley Falls, Y. P. S. C. E	1 00
Jamestown, Y. P. S. C. E., tow. sup. n. pr., Modunath Momin, care Rev. E. G. Phillips	7 50
Newport, Central ch	48 97
Pawtucket, 1st ch	54 00

CONNECTICUT, $92.12.

Hartford, Olivet ch	5 91
Montville, Union ch	13 35
Packerville ch	15 77
Plantsville ch	12 22
" B. Y. P. U	2 10
Hartford, Swedish ch., for fam. rel. in India, care Rev. J. Newcomb	6 50
Groton, 1st ch	4 27
Grove Beach, Mrs. P. M. Watrous, for relief, care Rev. J. Newcomb	2 00
Norwich, 3d ch	1 00
Southington, y. m. class tow. pupil, care Rev. D. A. W. Smith	16 00
New Britain, Miss Lucy Dening's class for famine relief, care Rev. J. S. Timfrany	2 00
Hartford, Asylum ave. ch	8 00
New Hartford ch	3 00

NEW YORK, $1,429.08.

Buffalo, Cedar-st. ch., "Gent's Soc. of the Farther Lights"	3 49
New York, Church of the Redeemer, Eliza and Priscilla Cole	$8 00
Rockville, Centre ch	7 26
New York, Calvary ch	100 00
Brooklyn, Greenwood ch., Mrs. Amelia H. Hope	250 00
Newburg, People's ch., tow. sup. of Mong Zo Yung, care Rev. J. R. Goddard, Ningpo	12 50
Lake Ridge ch., for famine relief, India	9 05
Rochester, Park ave. ch	72 11
Amsterdam, 1st ch. to apply tow. sup. To Coo, Pai-Law, Thah-Hai, and Man-Wee	31 50
New York, Mt Morris ch	40 00
Albany, Emmanuel ch., add'l	25 00
Morris S. S., for famine relief in India, care Rev. W. C. Owen	5 35
Ogdensburg Jr. C. E. Union, for famine relief, care Rev. A. V. B. Crumb	16 90
Westerlo ch	2 45
S. W. Oswego Y. P. S. C. E., tow. famine relief, India, care Rev. John Newcomb	1 79
Frankport ch	5 00
Norway ch	6 00
Salisbury ch	9 00
Oswego Asso	7 00
Mt. Vernon, a friend	11 00
New York, Emmanuel ch. at Williamsbridge	12 76
New York, Miss Amy Hope.	25 00
E. Clarence ch	6 00
Fairport B. Y. P. U., tow. sup. Mr. Thos. Moody	25 00
Hamilton, Colgate University students	119 00
New York, Mt. Morris ch. Palm Strewers Circle of K. D. tow. sup. n. pr. Terra-puti, care Rev. John Newcomb	25 00
New York, Memorial ch., Col. H. M. Roberts	50 00
Granville S. S	15 16
New York, 1st ch. Y. P. S., for sup. n. pr., care Rev. L. W. Cronkhite	25 00
Newburg, Moulton Memorial ch. C. E. Soc	2 75
Lows Corners ch. B. Y. P. U.	50
New York, 1st Sw. Bapt. ch., H. Chellman for famine sufferers, care Rev. J. Newcomb	1 00
Rochester, Lake ave. ch., Farther Lights Soc	13 00
New York City, Central S. S., for n. pr. Po Tong Sing	16 56
Andover ch	18 60
Rushford ch	40 00
Philadelphia S. S	2 20
Harrisburg, 1st Y. P. S. C. E.	1 00
" 2d ch	1 25
Carthage ch	22 18
Watertown B. Y. P. U	5 00
Newark Valley ch	8 00
Olean Y. P. S. C. E	10 00
Horseheads ch, for work in India	10 00
McDonough ch	5 35
Perry, Leicester-st. ch	16 00
" " for famine relief in India, care Rev. W. E. Hopkins	5 00
Bennnington ch	5 00
Hudson River North Ass'n'l B. Y. P. U., tow. sal. Rev. A. F. Groesbeck, China	100 00

h., add'l..... $15 00
., add'l..... 7 00
S. S..... 10 00
set ch..... 13 00
ernacle ch..... 38 00
S..... 17 50
l ch..... 10 00
h..... 2 00
st ch..... 7 64
h..... 6 00
ch..... 8 00
urk, add'l..... 1 00
Springs, 1st S. S.... 12 93
ch..... 9 22
S. S..... 5 29
Y. P. S. C. E..... 2 50
e..... 1 75
s ch..... 3 01
h., add'l..... 97
ville and Fulton ch. 9 00
alley ch., Miss D.
l..... 5 00
le ch., add'l..... 1 00
filo ch..... 4 50
t, 1st ch..... 29 14

W JERSEY, $416.24.

ch..... 40 77
ity, Parmly Mem. S.
..... 25 00
n, Y. P. S. C. E.... 5 56
nboy ch..... 22 63
nmouth, Pt. M. ch.. 8 46
, A. W. Rogers, for
ns of Kurnool station. 200 00
emorial Mission..... 5 56
City, C. E. for n. pr.
ev. I. S. Hawkins... 12 50
ch..... 5 25
l ch..... 5 75
, Y. P. S. C. E..... 4 00
wn ch..... 40 76
S. S..... 15 00
Central ch., C. E.
or., care Rev. W. A.
n, India..... 25 00

NSYLVANIA, $719.07.

h.. for famine in In-
..... 6 68
burg, a friend..... 50 00
phia, 11th ch., sal.
W. F. Armstrong.... 12 00
phia, Rev. C. F.
pler, in pt. for Leu
care Dr. Bunker..... 6 25
phia, 2d ch., friends
pr., care Dr. Downie
ev. W. H. Cossum... 15 00
phia, Lehigh Ave. ch. 34 15
Passyunk Y. P.
..... 10 00
phia, Passyunk Jr., Y.
. E..... 1 00
phia, Grace Circle
Sons..... 5 00
phia, 4th S. S. special
care Dr. Kirkpatrick. 120 00
Vales ch..... 10 00
saint ch..... 13 26
S. S..... 3 02
rt Y. P. S. C. E..... 5 00
int ch..... 10 83
" Steadfasts..... 6 00
e ch..... 16 00
ch..... 25 00
..... 14 00
n Russell's heirs for
for heathen..... 5 00
S. S..... 2 75
don ch..... 37 08
yville ch..... 1 00
ine S. S..... 32 00
y ch..... 2 00
Williamsport ch..... $15 00
Jersey Shore, S. S..... 5 31
Bloomsburg B. Y. P. U., for sup. of Mr. Cash, care Rev. G. L. Mason, China..... 10 00
Pittsburgh, Fourth Ave. ch., ½ coll. May 23..... 48 36
Sharpsburg ch..... 12 57
Carnegie ch..... 5 16
Shiloh ch..... 2 00
Ebenezer ch..... 2 03
Centralia ch..... 4 00
Wellsboro ch., for famine care Dr. Boggs..... 21 20
Mansfield ch..... 22 00
Delmar ch..... 1 52
Herrick Centre ch..... 3 04
Kimble's Mission..... 65
Wilkes Barre, 1st ch..... 19 83
Nanticoke, Welsh ch..... 10 00
S. Wilkes Barre, Welsh ch.... 6 53
Pittston, Welsh ch..... 20 00
Rev. J. M. Marlswick..... 2 50
Students Crozer Theol. Sem. 64 38

DELAWARE, $5.00.

John and Mary McIntosh.... 5 00

WEST VIRGINIA, $146.61.

Cross Roads, E. C. and Ida Toothman..... 2 00
Henry's Fork ch..... 4 00
Two Run ch., B. M. League 1 30
" " " F. F. Daniel.. 1 00
Antioch ch..... 1 00
Sistersville, Long Reach ch... 18 61
Harmony ch..... 5 00
Clarksburg, 1st ch..... 55 00
" " C. E..... 24 00
Hepzibah ch..... 18 25
Simpson's creek ch..... 16 45

OHIO, $533.50.

Cincinnati, Columbia ch..... 18 00
Dayton, Linden ave. ch., Wom. Bapt. Miss. Soc'y, tow. sup. B. U..... 28 00
Perry, Y. P. S. C. E..... 4 00
Alexandria, Bapt. ch..... 20 96
Richmond ch..... 3 82
Lima, Mrs. A. Crippen..... 1 00
Bedford ch..... 27 35
Cleveland, Calvary ch..... 13 98
" Jr. C. E..... 8 00
" S. S. sup. n. pr..... 2 56
" East End ch..... 28 88
" Euclid ave., Y. P. S. C. E..... 50 00
Chester Cross Roads ch..... 10 00
Royalton ch..... 5 00
" B. Y. P. U..... 6 00
Jonan's Run ch..... 34 76
Delaware, 1st ch..... 10 00
Lisbon ch..... 16 00
" S. S..... 1 50
S. Pariss..... 8 40
Clyde ch..... 8 35
N. Fairfield..... 4 10
Norwalk, 1st ch..... 31 60
" " S. S..... 10 00
Avon ch., sup. n. pr., care Dr. Bunker..... 10 00
Huntington ch., bal..... 1 50
Lima ch..... 1 60
Ashland, J. H. and Jessie Hulit..... 2 00
Bucyrus, 1st ch., bal..... 5 00
Delhi, G. Bascom..... 5 00
Cincinnati, 9th-st. ch..... 45 00
Chester ch..... 7 90
Chesterville ch..... 7 20
Haskins ch..... 3 50
Madison ch..... 19 74
Toledo, Ashland ave..... $66 30
Mohican ch..... 2 50
Ark Spring ch..... 4 00

INDIANA, $60.68.

Indianapolis, South-st. B. Y. P. U., Mite Box Offering.. 5 55
Pleasant Valley ch..... 1 50
Haw Creek ch..... 3 45
Columbia City ch..... 8 45
Bridgeton..... 1 50
Alexandria ch..... 12 00
" S. S..... 2 00
" Jr. Union..... 38
Royal Centre ch..... 10 51
Burnettsville ch..... 3 88
" S. S..... 86
Montpelier ch..... 10 60

ILLINOIS, $354.90.

Alton S. S..... 12 51
McLean ch..... 3 25
Kam Dorcas Society..... 2 50
Austin Y. P., for sup. n. pr., care Rev. J. M. Foster, Swatow, China..... 25 00
Chicago, Calvary ch..... 8 00
" 1st ch., of which $65 is fr. S. S. tow. sup. Telugu pr..... 110 25
La Salle Ave., Lewis Nell... 20 00
Jonesboro, A. J. Smith, for sup. Diriam Goorarish, care Dr. Clough..... 5 00
Streator ch..... 7 35
Walnut ch..... 1 25
Brimfield ch..... 5 00
Rock Island, 1st ch., Y. P.... 1 54
De Kalb, Y. P., sup. Ongle stu..... 25 00
Carthage ch..... 1 50
" Y. P..... 4 00
Union Grove, Mrs. H. Braum. 2 75
Chicago, 1st ch., Wom. Cir. sup. n. pr., care Dr. Clough..... 50 00
" 2d ch. Y. P..... 35 00
Joliet S. S..... 6 00
Cleveland ch..... 25 00
Chicago, Danish sister for work in Africa..... 4 00

IOWA, $170.38.

Creston, B. Y. P. U., tow. sup. Rev. J. M. Carvell, Assam. 7 00
Clinton ch..... 51 54
Anomasa..... 9 10
Silver City..... 5 95
Columbus City, Columbus Junction and Louisa Center. 18 95
Columba City..... 1 40
Alta..... 12 50
Cedar Falls, Dane S. S..... 7 50
Meridan ch..... 1 25
" Y. P. S..... 8 40
Village Creek..... 6 35
" " E. Ostmen..... 2 00
Marshalltown, Sw..... 3 00
Clinton, Sw..... 7 00
Ottumwa, B. Y. P. U..... 1 00
Ft. Dodge ch..... 11 61
" " S. S..... 13 91
Liberty..... 1 92

MICHIGAN, $121.90.

Orangeville, B. Y. P. U..... 1 07
St. Clair, B. Y. P. U..... 1 00
Cheshire, from the children for famine relief, care Rev. J. S. Timpany..... 12 00
Detroit, 1st ch..... 42 46
North Flushing, B. Y. P. U. for medical mission work.. 52

Petoskey ch. tow. sup. famine suf. Ind. $7 71
" B Y. P. U..... 1 46
Clear Lake ch..... 50
Hillsdale ch..... 50
Quincy ch. 7 55
Albion ch. 15 93
Plainwell ch. for famine suf... 10 00
Prairieville ch. tow. sup. Jousing, care Rev. S.A. D. Boggs, Tura 75
Prairieville S. S. tow. sup. Tura 2 41
Schoolcraft..... 3 46
Le Roy ch..... 2 37
Isabella ch..... 5 00
Shepherdsville ch..... 2 50
Menominee ch..... 5 05
Norway ch., Wom. cir..... 1 79
Dexter ch..... 9 75

MINNESOTA, $113.98.

Excelsior, Mrs. L. B. Hart... 5 00
St. Paul, Nor..... 1 25
Antichoke, Y. P..... 5 00
" L. Medelberg 5 00
Hastings 6 10
St. Paul, 1st..... 36 14
Egota..... 2 00
Vega..... 11 00
Brainard ch..... 2 00
" Busy Bee 5 00
Duluth, C. Bergquist, W. China 1 00
Opsteod..... 91
Oscar S. Carlson..... 20 00
Shafer 6 00
Worthington 3 00
Lincoln, Mrs. K. Peterson... 1 00
Kenneyville, B. Y. P. U..... 2 00
Clinton Falls ch..... 70
" " S. S..... 88

WISCONSIN, $154.77.

Beaver Dam, Wayland Academy, Y. M. and Y. W. C. Associations 6 00
Stevens Point ch. 5 00
Manston, Rev. S. C. Enos, bal., 57
New Lisbon, Mrs. J. Curtis.. 1 35
Eau Claire ch..... 21 76
Warren S. S..... 5 62
Whitehall ch..... 11 15
Dodgeville ch..... 8 76
Racine ch. 58 77
Richland Centre ch. 6 00
Maiden Rock ch., W. G..... 1 04
Blair ch. 3 75
Marinette Sw., Sewing Circle, 25 00

MISSOURI, $88.24.

Kansas City, Dea. Jandon, for famine relief in India..... 15 00
Marshall, C. M. Buckner, for fam. rel., care Dr. Timpany, India 10 00
Board of H. and F. Missions 48 24
Kansas City, Y. P. S. tow. sup. n. pr. 15 00

KANSAS, $103.83.

Newton, G. H. Saunders, tow. sup. n. pr. 50 00
Howard 12 75
Bronson..... 17 18
Iola..... 14 90
Sabetha 1 00
Cana Valley..... 6 00
Liberty 2 00

NEBRASKA, $78.78.

Arborville, Mrs. E. F. Savage, 5 00
Tekama, Jons Jacobson, for Nielsen, Africa 5 00
Lincoln, 1st $49 38
Randolph 1 50
Plainview Y. P. S..... ... 40
Omaha, 1st..... 7 00
" Beth Eden 2 00
" South, Mr. T. C. Knight, for fam. rel., India, 5 00
Blair S. S..... 3 50

COLORADO, $22.50.

Denver, Rose J. Clarke and Miss Susan Jones, to apply on sal. Coh-Da-foh, care Rev. J. R. Goddard..... 10 00
Delta..... 10 00
Denver, Calvary..... 2 50

CALIFORNIA, $35.05.

Los Angeles, 1st ch., Mr. J. Freeman, for fam. rel., care Rev. Jno. Newcomb..... 5 00
Healdsburg, S. S..... 1 95
Covina Miss. Soc'y..... 2 10
Hueneme ch..... 5 00
Exeter S. S..... 7 00
San Bernardino, Y. P. S., for helper for Rev. Joseph Clark, Congo..... 12 50
Eureka, Y. P. S. C. E..... 1 50

OREGON, $8.45.

Mt. Olive ch..... 2 75
Adams ch..... 65
Athena ch 1 55
Oregon City ch..... 3 50

WASHINGTON, $38.79.

Asotin cn., E. L. Routh..... 10 00
Keub Y. P. S 90
Colfax ch..... 2 00
Spokane, 1st ch..... 11 00
Pearson, Swede ch..... 1 70
Seattle, Swede ch..... 5 70
Conference..... 5 49
Rolling Bay ch..... 2 00

NORTH DAKOTA, $18.58.

Crystal..... 9 85
Hamilton..... 1 05
Bathgate 1 05
Fairmont... 6 63

SOUTH DAKOTA, $56.20.

Coll. taken at Aberdeen, by N. W. Asso..... 12 74
Aberdeen, B. Y. P. U., for "Ter-O," care Dr. Bunker, Toungoo, Burma..... 15 00
Centerville 14 81
Daneville..... 13 65

TENNESSEE, $1.00.

Jackson, Mrs. Fortune, for famine sufferers..... 1 00

GEORGIA, $10.00

Macon 1st ch., Wom. Social Miss. Soc'y for fam. suf.... 10 00

MISCELLANEOUS, $357.50.

Gen. Miss. Soc'y. of Ger. Bap. ch's. of North America..... 357.50

BRITISH COLUMBIA, $3.00

Narianno ch..... 3 00

AFRICA, $51.45.

Ntumba, Rev. Thos. Hill..... 51 45

CHINA, $50.

Swatow, Rev. H. A. Kemp and wife $50 00
Total.....6,548 22

LEGACIES.

Calais, Me., Mrs C. R. Rideout..... $25 00
Antrim, N. H., John G. Abbott..... 100 00
Dover, N. H., Mrs. Betsey Weed.... 500 00
Boston, Mass., Abigail C. Parker..1,000 00
Norton, Mass., Hannah Godfrey.. 50 00
Andover, Conn., Rev. Jas. M. Phillips..... 100 00
Stillman Valley, Ill., Jerusha Tilton, in part.....1,750 00
Minneapolis, Minn., Mrs. J. W. Barker, 100 00
Le Clair, Iowa, James Turner.... 357 30 3,982 30

$10,530 52

Donations and Legacies from April 1, 1897, to June 1, 1897..... 30,187 78

Donations and Legacies from April 1, 1897, to July 1, 1897 40,718 30

Donations received to July 1, 1897 27,955 56
Maine..... $351 05
New Hampshire..... 185 18
Vermont 70 18
Massachusetts..... 2,712 29
Rhode Island 492 72
Connecticut 640 69
New York..... 8,487 98
New Jersey 1,800 40
Pennsylvania 2,989 54
Delaware..... 19 40
District of Columbia..... 10 00
Maryland 22 35
West Virginia 218 91
Ohio 1,898 70
Indiana 353 57
Illinois..... 1,391 53
Iowa..... 576 76
Michigan..... 673 71
Minnesota 550 27
Wisconsin.... 331 45
Missouri 591 88
Kansas 449 60
Nebraska 416 66
Colorado..... 83 88
California..... 340 62
Oregon 123 55
North Dakota..... 130 12
South Dakota 162 46
Washington 101 00
Wyoming 1 00
Montana..... 75 15
Arizona 31 50
South Carolina..... 1 08
Tennessee..... 1 00
Georgia 11 23
Florida 10 00
Alabama 4 54
British Columbia 45 30
Indian Territory..... 14 50
Oklahoma..... 9 22
Norway 22 00
England 203 25
Burma 37 31
China 50 00
Congo 51 45
Miscellaneous 857 50
Russia 203 10


ASSAM, A PROVINCE OF INDIA
SHOWING BAPTIST MISSION STATIONS.
Work Begun 1836. Stations Underlined.
TIBET
CHINA
BHUTAN
VARIOUS HILL TRIBES
550 MILES
SADIYA TO SU CHAU, CHINA
SADIYA
DIBRU
SAIKHOWA
GHAR
MAKUM
JAIPUR
NO. LAKIMPUR
BRAMAPUTRA RIVER
SIBSAGOR
MOLUNG
TEZPUR
GOALPARA
GAUHATI
NOWGONG
MIKIRS
NAGAS
WOKHA
KOHIMA
SINGPHO
PATKOI
DARJEELING - 175 MILES
CHUBRI
GAROS
TURA
SHILLONG
MOGOUNG
SYLHET
SILCHAR
MANIPUR
BRAMAPUTRA RIVER
BURMA RIVER
BENGAL
BAY OF BENGAL
BHAMO
150 MILES TO MANDALAY
KEY TO DISTRICTS OF ASSAM
1 GOALPARA
2 KAMRUP
3 DARRANG
4 LAKIMPUR
5 SIBSAGOR
6 NOWGONG
7 GARO HILLS
8 KHASIA -
9 JAINTIA -
10 NAGA -
11 SYLHET
12 CACHAR

MAP OF ASSAM

The Baptist Missionary Magazine

Vol. LXXVII. No. 9. SEPTEMBER, 1897.

THE GREAT EARTHQUAKE

THE effect of an earthquake is peculiarly terrifying. It disturbs and unsettles the mind even more than the body. We are so accustomed to think and speak of the ground as solid, that when it begins to shake beneath our feet the last resource of confidence is seemingly gone. In ordinary times we cry with the bravery of Fitz James to Roderick Dhu:

"Come one, come all. This
rock shall fly
From its firm base as soon as I."

but when the rock flies from its base and all nature trembles in the throes of convulsive agony, our courage flies also. It was doubtless the figure of an earthquake which the Psalmist had in mind when he exclaimed (xi. 3) "If the foundations be destroyed what can the righteous do?"



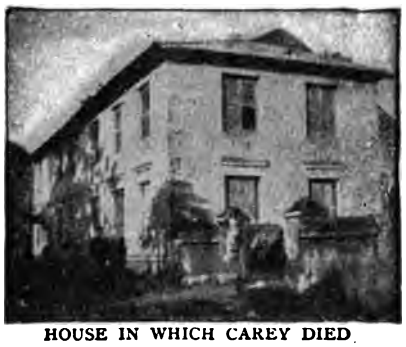
BAPTIST COLLEGE, SERAMPORE, INDIA

An experience of this sort has come to our missionaries in Assam, in common with all the people of that province and the inhabitants of a large part of the province of Bengal. On the afternoon of June 12, at about five o'clock, repeated shocks of an earthquake were felt over a very large territory, embracing nearly all

of Northeastern India. They were especially severe in the provinces of Benga and Assam. In Calcutta the earthquake was the most destructive ever known As far as missionary interests were concerned the greatest loss was in the partial destruction of the Lal Bazar Baptist chapel, a monument of the heroic pioneer days of missions in India. We regret that the Baptist Mission College at Serampore was also seriously injured, the apse in the rear falling flat to the ground. All the mission premises at Serampore, consecrated by the labors and sacrifices of Carey, Marshman and Ward, were severely shaken, and the Baptist Mission of Bengal, the child of the Serampore Mission, suffered a heavy loss in the destruction of a large number of its mission houses at the various stations.

The earthquake appears, however, to have been most destructive in Western Assam. Here the whole side of a mountain was dislodged and slid into the valley, carrying with it several native villages, and the whole number of lives lost by the seismic shock is estimated at between four and six thousand. As the telegraph and other lines of communication were broken, the total loss of property and life, cannot be known until after a considerable length of time. It required five days or more than twice the usual time for Mr. Burdette's letter to go from Gauhati to Calcutta.

As to the effects of the earthquake on our own missions, the first intelligence received at the mission rooms in Boston was a telegram from Calcutta, announcing the destruction of the mission premises at Gauhati. This was sent by Messrs. Sykes & Co., the agents of the Missionary Union in Calcutta, on receipt of the letter from Rev. C. E. Burdette. We are glad to say that the destruction at Gauhati was not as complete as we were led to suppose, and as was announced in the August MAGAZINE. The building in the foreground of the cut there given is the Girls' Schoolhouse, which is practically intact owing to its strong construction with an iron roof. The house at the back of that cut, occupied by Rev. C. D. King, is in ruins, as also two other dwelling houses, and the chapel. Mr. Burdette writes:



HOUSE IN WHICH CAREY DIED
AT SERAMPORE, INDIA

I am under the painful necessity of saying that our three bungalows and the mission chapel are utterly ruined. We are already at work saving grass, bricks, timbers, windows and doors as far as possible. I am glad to say that other buildings, especially the iron-roof dormitory built a few years ago, are in good condition. The Boys' School may prove unsafe, but I hope it can be preserved. The Press House seems to stand straight, though the reed walls need a good deal of repairing. The furniture in the press seems to have all escaped serious injury. Out-buildings built on posts generally escaped destruction, though the unusual force and duration of the shock injured many of these. We had just

ed printing the outside of the first sheet of the "New Translation of the Psalms," the shock occurred. Day before yesterday the boys printed the inside of it. Sevorms of type were waiting printing, and all escaped. Mr. King has returned from ong. The ladies have arranged to go there next Tuesday. I hope my school will e its sessions next week, and that much good work can be done this year, notwithstand- serious an interruption of our plans.

e first letter from Rev. A. E. Stephen, of Goalpara, reported that the new alow there, which has been occupied but a few months, was completely ced, and beyond repair; but a later letter stated that while much out of shape probably be put again into living condition.

ese tidings from the two western stations in Assam prepared the officers of Jnion to expect further serious losses at other stations, particularly as the Commissioner at Assam telegraphed to Calcutta that Tura was wrecked. re glad to say, however, that the earthquake appears to have been much less e in the Hills, and in Northern Assam. Rev. P. H. Moore, of Nowgong, s that the mission buildings there suffered injuries which it will cost about rupees to repair. The nissioner's telegram reng Tura was happily an , and very little injury eceived at that station, o at Sibsagor and North himpur. Direct news the Naga Hills stations not yet been received, from Ukrul, Manipur, e the earthquake is red to have been severe. re glad to feel assured he lives of all the misries were spared, and the mission suffered a of probably more than oo, this itself may be a s of awakening a new interest in the work in Assam, and even the earthquake e overruled for good.



MISSION HOUSE, NOWGONG, ASSAM

THE MISSION CHURCHES AND THE DEBT

ONE of the most pleasing circumstances connected with the raising of the debt of the Missionary Union, has been the attitude of the missionaries and of many of the mission churches toward it. We do not believe there is any class of people who, according to their ability, have contributed so largely toward the debt as the missionaries. Many of them have given from five to ten per cent of their salaries, not to speak of the large gifts which they are called upon to make in the attempt to supply the pressing needs of the work, which weighs so heavily on their hearts and hands. As the missionaries have told the churches on their fields of the huge debt hanging like a pall upon the great missionary society which had sent them the gospel, the responses of sympathy and even of gifts have often been charming exhibitions of the depth of the hold which the unselfishness of Christ has taken in the hearts of these Christians.

Udayagiri is in one of the poorest parts of our Telugu mission field. The poverty of the people is something beyond the comprehension of people in this country of plenty. The most of them live literally from hand to mouth; earning each day only sufficient to supply their daily food; yet Rev. W. R. Manley writes, "At our last monthly meeting I stated the case in regard to the debt of the Missionary Union, and the Udaygiri Church at once voted to send fifty rupees toward the payment of that debt." We could give many other cases of the same readiness of sympathy and gratitude toward the Union on the part of the native churches, but the most affecting instance which has come to our notice is the letters sent by Rev. M. C. Mason from the members of the Garo church at Nisangram. We present the original of one of these letters and Mr. Mason's letter of explanation as an introduction to these letters of touching fraternal Christian love and fellowship. Mr. Mason says:

I enclose herewith three letters which I have just received from one of our village churches. I enclose also a translation which we have carefully made of two of them. The third is so like one of these that I have not thought worth while to translate it: this is from the young men of the church. As evidence that the sympathy expressed in these letters is not words only, the Pastor sends me rupees, 127-9-9, to be forwarded to you. He says the money was contributed as follows: from the Nisangram church, rupees 30: added by the Elders of the church, 20-14-3; added by the young men of the church, 20; added by the women of the church, 31; from the Chatcholjo church, 7-1-6; from brethren of three churches, living at Santipur, 14-7; from the Smjonga church, 3-3; from the Rongjuli church, 1; total rupees, 127-9-9.

I have credited the Missionary Union with this amount in our account, and trust you will acknowledge receipt.

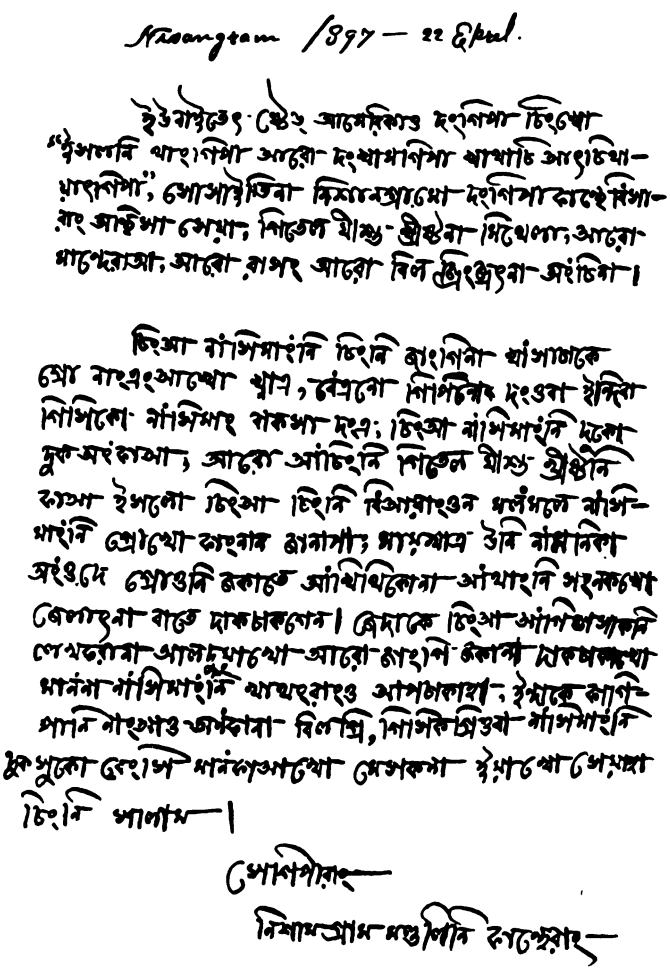
I gladly add that this thought of sending aid to the society is entirely their own. The subject of the debt was only mentioned at our association, asking for their prayers. This pastor was not present, but he has evidently heard of it, and believes that true prayer is accompanied by works, and he has therefore collected this sum and sends it on. I wish

the churches of our land would do as well as this Nisangram church has,—it would do away with all debts. This contribution amounts to nearly four-fifths of a man's days' wages from every member of that church, male and female, large and small,— and for the work here they have already contributed nearly five times this sum. Some will say, "They must be rich," but such would never repeat it if they could once come out and see them. Nevertheless they are rich in good works, and are laying up stores where moth and rust do not corrupt.

The letters which follow read like extracts from the Apostolic Epistles, and when we consider that both the giving and the letters are the voluntary action of Christians, many of them formerly heathen, and all yet living in the midst of heathenism, we can but wonder at the transforming and uplifting power of the blessed gospel of our Lord Jesus Christ.

To the Society in the United States of America, through which we have "been born again through the word of God which liveth and abideth," from the elders of the church of Nisangram, Assam:

To the Lord Jesus Christ be praise, and honor, and glory, and power for evermore.



ORIGINAL OF LETTER FROM THE NISANGRAM CHURCH.

We have heard of the debt in which you through pity for our souls have become involved, and although our bodies are separated, our hearts are with you. Your sorrows are shared by us, and in our petitions to God, the Father of our Lord Jesus Christ, we always make mention of your debt, and if it please Him, He may relieve you of this debt, and further help you to extend His own Kingdom to the ends of the earth. As we have a large place in your hearts, so, although, to live and to die together, we wish you to have no small place in our hearts, yet we are not yet

sufficiently enlarged. But at this time to show our fellowship with your sorrows and your joys we write this brief letter.

THE SALUTATIONS OF THE ELDERS OF THE CHURCH OF NISANGRAM.

To the Officers of The American Baptist Missionary Union, from the women of the church of Nisangram, Assam:

OUR MOST LOVING BENEFACTORS: While we, like sheep, were astray, and just when we, being despised by every race, were going to ruin, through missionaries sent by you, we found the Lord Jesus Christ our Savior. That there is any thing of greater value than this we do not conceive.

Having heard from our teachers, the missionaries, that by our receiving such inconceivable kindness you have become involved in debt, we sympathize in your sorrow. For, to save our lives, to enlighten our ignorance you came to our aid. We are like toddling children. Forgive us our inability. Remember us in your prayers.

THE SALUTATIONS OF YOUR SISTERS OF THE NISANGRAM CHURCH.

WHY NOT DO THE SAME?

SINCE the enlargement and improvement of the BAPTIST MISSIONARY MAGAZINE several thousand have been added to the circle of its readers. During the spring the receipt of new clubs was constant and encouraging. We desire to inaugurate a new fall campaign. Will pastors arrange for some one in every church to receive subscriptions and then announce to the full congregation that the MISSIONARY MAGAZINE can be had at the very low price of FIFTY CENTS A YEAR in clubs of thirty or clubs equal to ten per cent of the members of the church? This makes the chances for small churches as good as for large. Under this we have received two clubs of one each where churches have less than ten members, and the size of the clubs runs all the way up to more than eighty. *Will not every pastor try for a club for the* MISSIONARY MAGAZINE *in his church this fall?*

We are trying to make the *best missionary magazine published*, and have much encouragement to believe we are succeeding. The following letters selected from a multitude of the same sort will show what brethren of undoubted good judgment think of the MAGAZINE.

REV. HENRY E. ROBINS, D. D., of Rochester, N. Y., writes:

You are investing the Magazine with fascinating interest.

REV. W. H. P. FAUNCE, D. D., pastor of the Fifth Avenue Baptist Church, New York.

I must say to you how delighted I am with the appearance of the Magazine in its new form. Every month it is a delight to the eye and an inspiration to the Christian heart. I shall endeavor soon to form a club in my church, and I rejoice in the attractiveness of this most valuable adjunct in extending the Kingdom.

PROFESSOR WILLIAM ARNOLD STEVENS, of Rochester University, writes to the editor of the MAGAZINE:

The new title page, with which 1897 began, is a delight to the eye; and for substance, —where is there a missionary journal that will surpass in appropriateness and value this and the recent numbers? It is acknowledged to be one of the most difficult tasks to make the Magazine a true exponent of the Union and its work upon the field, and at the same time popularly readable and presentable. I do not see how the ideal could be better realized than you are doing.

Communications and subscriptions should be addressed simply

BAPTIST MISSIONARY MAGAZINE,
Tremont Temple, Boston, Mass.

ARE CHRISTIANS RESPONSIBLE?

A CERTAIN class of evangelists are fond of explaining any lack of fruit from their own labors by charging it to the coldness of Christians. They find it easier to belabor the people of God for their shortcomings than to turn sinners from the error of their ways. It is a cheap and easy way of accounting for any deficiencies in themselves or their work, but we protest against this attitude toward the matter of conversion and the method of God's grace. There is nothing, either in Scripture or in the whole history of God's dealing with man, which shows that He limits the outpouring of His spirit, or excludes from Heaven any who have heard the Word of Life, because of any lack of love or warmth of enthusiasm on the part of His people. His grace to those who have heard His truth is free and ready if they will accept. The teachings of Scripture are rather that those who have persistently turned a deaf ear to the invitations of the Gospel, after hearing the Word of Life are to be given up. Jesus commanded His disciples that if any would not receive them, to shake off the dust of their feet as a testimony against them. Paul, when the Jews persistently refused to receive the Gospel, said, "Seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." There are, however, innumerable intimations in Scripture that Christians may be held responsible for the fate of those who have not heard the Gospel. "When I say unto the wicked, thou shalt surely die, and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life, the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn'st the wicked and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou has delivered thy soul" (Ezekial 3: 18, 19; compare also Ezekiel 33: 4, 5 and 6). If the heathen who know not the Gospel, but who might have heard if Christians had been more earnest and active in sending forth the Word of Life throughout the world, die in their sins, then how can Christians escape the responsibility? These heathen have not believed because they have not heard; they have not heard because the Gospel has not been preached to them; and the Gospel has not been preached to them because Christians have not sent the preachers. The heathen certainly are not responsible in this case; God is not responsible; His people alone are responsible. But the people of God are not responsible for those who have heard the truth for many years and persistently refuse to receive it.

EDITORIAL NOTES

POVERTY IS NOT ALWAYS A MISFORTUNE. In the recent severe earthquake in Assam nearly every government building in the province was destroyed, but the only mission buildings entirely ruined were at Gauhati. In a number of cases the government officials and their families took refuge in the mission houses, and were for a time dependent on the hospitality of the missionaries for shelter. The reason for this state of things was that the government buildings were built of brick, but the mission, having less money to expend, generally built of wood. The solid brick houses were shaken to fragments by the severe shocks of the earthquake and fell in heaps of ruins, while the frailer wooden buildings, though terribly racked and in many cases thrown out of shape, yet stood and continued in usable condition. It occurs to us that here is a striking refutation of the charge that missionaries live in costly houses.

THE PRESENT NUMBER OF THE MAGAZINE gives special attention to Assam, the subject being timely in connection with the account of the terrible earthquake which convulsed that province on June 12. Several of the future numbers of the MAGAZINE will be arranged to harmonize with the Conquest Missionary Course of the Baptist Young People's Union as follows: October, "Africa, the Dark Continent"; December, "India's Millions"; February, 1898, "China, the Stronghold of Paganism"; April, "Romanists in Europe"; June, "Japan, the Island Empire." The November number of the present year will have "Burma, Our Oldest Mission Field," as its chief topic. Special articles for these numbers are already in hand, and missionaries intending to send articles for the MAGAZINE are requested to send them to the editor in time to appear in the numbers devoted to their fields. Photographs for the illustration of articles on the various fields are especially desired.

THE TROUBLES IN INDIA with the natives affect but a very limited portion of the empire, and will doubtless soon be quieted. There is doubtless a great amount of uneasiness and dissatisfaction among the people caused chiefly by the terrible famine and the widespread prevalence of the plague. This could hardly be otherwise under the severe strain which has come upon the people of India by these two calamities coming simultaneously. But now that the plague seems to have run its course and the refreshing rains promise an end to the famine, the special discontent may be expected soon to subside. We are specially concerned that these sorrowful events shall have the effect to turn the people's minds to the living and true God who alone can deliver in sorrow and death.

MISSIONARY INSTRUCTION IN THEOLOGICAL SEMINARIES.—The increased attention which this subject is receiving is a gratifying evidence of progress in the right direction in the development of an interest in world wide missions. More than twelve years ago the editor of this MAGAZINE urged the Executive Committee of the Missionary Union to take steps to secure the founding of a missionary lectureship and professorships whereby regular lectures and instruction on missions should be given regularly in all our Theological seminaries. The root of missionary interest and activity in the churches is the pastors, and the time to reach the pastors effectively is during their studies in the seminaries. The time did not seem then to be ripe for such a movement, but the rise of the student volunteer movement and the pressure of the enormous missionary debts of recent years, has emphasized the importance of missionary instruction to the prospective pastors while yet engaged in study and preparation for their life work. The meeting of theological professors in Brooklyn in May, and the report adopted by the Board of Managers of the Missionary Union at the annual meeting in 1896, are significant movements in the right direction.

A REMARKABLE COINCIDENCE.— Forty years ago, a devoted Lutheran missionary, Dr. Bettleheim, endeavored to introduce the Gospel to the people of the Liu Chiu Islands. At the peril of his life and health, he endured the hostility of the people and the discomforts of a savage life in his efforts to lead some to the truth, but his efforts made no lasting impression on the islanders. When he would distribute Christian tracts among the people, they were collected by the orders of the king and thrown back into his yard every night. Even the money that he paid out for his food was regarded as evil and was redeemed from the people by the king, who sent it out of the country on the ship on which Mr. Bettleheim was compelled to leave. It is a striking fact that the descendant of this king has now been compelled, by command of the Japanese government, to leave the islands and go to Tokyo, where it is supposed he will be a royal prisoner for life. At the same time that he was leaving the islands, perhaps forever, our missionary, Rev. A. A. Bennett, of Yokohama, along the same shore where the royal descendant was taking his farewell from his country, was baptising two young men, converts from among the Liu Chiu people. As the last representative of the dynasty of the earthly king passed away, the advance guard of the King of Righteousness was entering the islands with a promise of light and blessing to this people.

NOTES.— We regret the error of the types which made the August MAGAZINE say Mrs. Murdock began her service for the Woman's Society in 1813. It should have read 1873.— Mr. Thomas Adams of 27 Forest Street, Lawrence, Mass., has just arrived in America from Leopoldville, Congo Free State, and is prepared to give illustrated lectures on Africa and his mission work in Congo. Please correspond with him at the above address.



MISSION COMPOUND, TURA

A JUNGLE CHURCH

(MUTCHOLJA, GARO HILLS ASSAM)

REV. MARCUS C. MASON TURA

IT is five years since I visited this village, and the changes I find as I ride through this line of hamlets, and the evidences of thrift in buildings, fences, gardens and fruit trees are very marked. The decorations of the chapel, the arches of welcome by the way, and a large company of Christians to meet me contrasts greatly with former years, and sends my thoughts back to my first visit. This I find was just twenty years ago. So far as I can learn that was not only the first missionary visit, but the first visit by a white man to this village. Some time before a native Christian teacher had labored there and left. Afterwards I was requested to send another certain teacher. This man did not seem to have the most satisfactory record, but I thought best to sanction an effort on his part, and I told him that if he would take his wife and children with him and live with the people, and do what he could for them, I would allow him three rupees (about one dollar) per month toward his support. He accepted the task, and had been some months there, when early one morning, while upon a visiting tour, I mounted my pony, and through the forest underbrush, and through the tall jungle grass, dripping with dew from the dense fog resting over the whole land, I found my way to this place. The place then consisted of a small collection of houses, closely surrounded by dense jungle. The people seemed unusually shiftless. They were filthy and full of sores. However, the influence of the Christian teacher was apparent in several of them, and a good number came to our meetings. After I had preached for a time some asked for baptism. We began to examine these applicants, and interspersing this work with teachings, exhortations and songs, we continued the same from nine A.M. until four P.M. I saw that our work was not completed, and the next morning I returned to continue the same for most of another day.

When the examinations were closed we found that thirty-five of the applicants had been thought to be born anew; hence we gathered at a little stream near by and baptized them — twenty-two men and thirteen women.

I wish I could reproduce to you the experiences given by those converts, much of

which will ever remain in my memory. I was not a little astonished at hearing from a small girl that she wished to be baptized, but feared lest she would not be able to properly live a Christian life. One who had said that he was pleased with the teachings and commands of Christ was asked to name some of those teachings, and his first was, "Let every man live by his own industry," thus coming much nearer the truth than some who could have made the exact quotation. The experiences were varied, and for the most part exceedingly limited, but they seemed to be true converts, just plucked from the densest of heathenism, surrounded only by opposing influences; ignorant in the extreme, none as yet able to read. What has twenty years done for them? or rather, what have these thirty-five done with this twenty years? In looking over the records I find that six of them have passed on before to a "better land." Six have been denied church fellowship, leaving twenty-three still in good standing in a good church.

For ten years these were connected with a distant church, during which time sixty more were gathered to their number from this village. Of these ninety-five, sixteen had died, and twelve had been excluded. The remaining sixty-seven were then organized into an independent church. As was hoped, the ten years since their organization has shown more life and energy, and more fruit gathered. Within the first twelve months they called a pastor, and with the aid of a council of delegates invited from other churches ordained him. Each year since converts have been gathered, in all 113 men and 131 women; and their present membership is 202. Of this whole number thirty-nine have passed away in fellowship.



HEATHEN GARO WOMEN AND CHILDREN



HEATHEN GARO YOUNG MEN

For a time the pastor had to splice out his salary by teaching school; but for several years they have supported their pastor and contributed toward the several objects in which

the Garo churches are interested. I think that this is the only church to which I have ever given any suggestions as to how to raise needed funds; believing that where the spirit is there is no danger from the lack of a collecting system. The leaders of this church said to me that they thought they ought to have the full time of their pastor for preaching and pastoral work, but that it was impossible for them to support him. I agreed to the need of his whole time, and began to inquire as to their ability. I said that I had found that where men were interested in any undertaking usually ten of them could support the eleventh man that he might give his whole time to it; and that if they could give one-tenth of their rice harvest I thought they could fully support a pastor. They agreed that they could give one-tenth of their rice, but they felt sure that it would be far too little. The pastor, however, said that if they would give one-tenth of their rice harvest he would accept that as his salary, unless it should exceed ten rupees (about three dollars) per month. If it exceeded that sum the church was to use the surplus as they chose. The experiment proved far beyond their expectations, and they have continued the same method since.



THANGKAN, A GARO CHRISTIAN EVANGELIST

While many a Christian gives a tenth of his income, I believe there are few who give better than these. Nine-tenths of the American cultivators would despair, I believe, if they had to toil so hard with such poor implements and for such small proceeds. From the time the seed is in the ground until the harvest is gathered they do not leave their fields night or day. One-half hour's negligence might bring from the near jungle a herd of wild elephants to tread down and pull up more rice than several men could raise. A brief sleep might let in a drove of wild hogs to root and roll and eat. There is similar danger from deer, birds, monkeys and many other wild animals. The guards must also face the dangers from tigers, bears, leopards and other animals. I recall vividly a night spent in this village some years ago. Near midnight I was awakened by cries for help from the upper end of the fields. Men, women, boys and girls rushed out, and with torches and shouts from a

ıct company they turned back a herd
d elephants. Their noise had scarcely
when the cry came from another quar-
They are coming here." Then with a
ınd shout they all went to the rescue;
ll night long their cries and calls and
; to "Stand, stand, don't run, don't
the ranks," etc., resounded up and
that narrow valley. And ever since I
he more highly valued the contribu-
hus earned.

nd in this and other churches quite
ılly adopted, a practice followed by
of our Christians for many years;
y, that of laying aside at each meal a
grip of rice as a thank offering. This offering is brought weekly to the church and emptied into a large basket.

I learn that it is very largely the practice of the women at the head of the family to lay aside this little grip of rice for each member of the family for each meal. And from the amount thus collected, the women of this church are supporting an evangelist. The men are said to support the pastor, and bear other expenses, while the women with their thank offerings support the evangelist. I learn furthermore that they have made an offering toward the debt of the Missionary Union. Shall we not pray God that in this destitute land there may be many such jungle churches?

A GOOD MAN GONE

)UT two years ago a Tamil who spoke
oroken English came to greet me at
ssion house. He was a catechist of
merican Congregationalist Mission in
rn India. A letter written to his
ıary confirmed the statement that his
ngness to go to a station to which he
:en transferred was the moving cause
coming to Burma. He had steadily
ıed to preach for about a year without
pport from us, and had gathered quite
band of followers, one of whom, our
durwan, was baptized with him in
Our Burman church were so well
d with him that the deacon suggested
g him, and the church, not the Mis-
r Union, were paying him rupees five
th. He had begun a Tamil service
was well attended by outsiders, and
re rejoicing over the promising out-
our Tamil work; but our joy was of
luration. The Master had other work
n, and on Monday noon, March 1,
the leading soul of this little band, was transferred to a new field, where he can work unhampered by the wearinesses, pains, and anxieties, incidental to service in this lower world.

He was taken with cholera Sunday morning, and was removed to the hospital, where he died. Deacon Thin and myself attended to the burial. The grief of the Tamils, though not exhibited according to the heathen fashion, was deep and sincere. This was particularly true of our durwan, with whom David had made his home in the church compound, and who had done much towards supporting him. At the grave Daniel read 2. Cor. 5., in Tamil and prayed, Deacon Thin prayed in Burmese, and I pronounced the benediction. He had won the respect of all who knew him here; his record is without a stain.

"They that turn many to righteousness shall shine as the stars for ever and ever.' Dan.: 12, 3.

L. H. MOSIER, Prome.

GREAT PROGRESS IN NORTHERN ASSAM

REV. J. FIRTH, NORTH LAKHIMPUR

[Rudyard Kipling says "You cannot hustle the East" but it looks as if that is just what Mr. Firth is doing by the aid of the Holy Spirit.]

WHEN I look over the work of these three months and think of all that has been accomplished, it seems as if it had been years instead of months. I believe it is possible to "hustle the East." It can be done, when God gives health, and the missionaries are of one mind and heart. If any victories are achieved it will be because the Lord gives power to thorough, earnest strokes put forth in coping with Satan; for he has a mighty grip on these poor souls and does not readily let one of them go, seeing they are to become jewels in the Savior's crown.

Two day schools have been started in villages. One has done well, the other fair; but it is just now closed for a while on account of the sickness of the teacher. The heathen in another village want a school and they are building a house for it.

We organized a church of eleven members at Doolahat in January. Brother Swanson baptized seven of them the Sunday we organized. We had just returned from the little river, and were beginning the communion service by singing, "There is a fountain filled with blood," when a messenger came rushing in with a message. It was the cablegram bidding me go ahead with the bungalow. Doolahat is on the west side of our field, and so this is our first church in that part. One of their own number was chosen pastor and they are doing nicely. To-morrow I go there again for a few days' work.

The chapel at Joyhing was dedicated in February. The tea company furnished the material and the brethren built it. The sisters plastered it. It is an especially good building,—is roomy, and looks well. At first the planter smiled a bit when I talked with him about it. He did not believe that native Christians had enough get-up to do anything. Now he smiles more, and with satisfaction, to think that they really did it after all; and his wife is quite pleased, and has begun to think that something really can be made out of a native. The last time I saw her she expressed herself as being very glad that the chapel had been built and that it looked so well. She said, "Well, there is one good thing about the Christian coolies. Last summer when the great riot occurred, out of from ten to twelve hundred coolies on this garden, the Christians were the only ones that did not revolt. They went faithfully to their work every one of those trying days."



A TEA GARDEN IN ASSAM

Fifteen have been baptized on this field



AN ASSAM TEA PLANTER'S HOME

arter. I hope no one ncy that these people o the Lord Jesus Christ : effort on the part of issionaries and native s. From the first day ow there has not been ptism but as the result sonal work such as the l pastor would do in a; but work done among eople does bring results. h Lakhimpur was the military operations most winter. In February an was made by the ment of India against Tanang Daphlas, a ho occupy a plateau ten thousand gh, a few miles to the north of us. anter here had visited these people ears ago and he says it is a land : the willows and the cowslips grow," : wants to know why the American s don't send a missionary to them. e of them came down to Assam and some people near here and carried ome prisoners. Hence this expedi- All was settled without bloodshed, erything was in a state of great uncertainity in this station all winter. Brother Swanson and I are thinking that when the rains come on, we will start a training class for these workers who are coming up around us.

And now, finally, here comes a letter from the Garo brethren at Tura, saying they want to send a missionary here to the Daphlas. We have the Daphla villages picked out where he is to start, and I believe the Garos will send him. The Lord is in this I am sure.

REV. J. H. BARROWS IN JAPAN

addresses that I have heard have rong and well calculated to remove ie minds of missionaries and natives ubts regarding the man's orthodoxy. such a man, who had so politely lis- to the representations of Eastern is and been thought by some to e of them, should come out so flat- has been a surprise to some, perhaps. ; had crowded houses of priests and in Kyoto and Osaka. He has spoken as strongly as a man could for sound views, and especially dwelling on the divinity of Christ. I think great good will come of it; and his work after his return to America will be good, too, I think. He will represent missions as they are. He has lived among missionaries all the time; has been ready always to give up pleasure if he could be of any help by speaking; has not gone to Nikko, but spent his time in giving addresses.—J. L. DEARING.

LEAKAGE IN BENEFICENCE

AN ADDRESS AT THE BAPTIST YOUNG PEOPLE'S UNION CONVENTION AT CHATTANOOGA

BY REV. ALBERT E. WAFFLE, D. D., ALBION, N. Y.

WE all live under limitations. They are narrower with some than with others; but they are not very wide with the most favored. None of us has an infinite amount of money, talent, time, strength, or influence; and the amount that most of us have is very finite. If we put what we have into one kind of service we cannot put it into another. That fact imposes upon us the necessity of choosing what we will do with our resources. Life is made up mainly of choices. Every hour we stand at the parting of ways and are compelled to decide whether we will do anything and what we will do with our time, strength, money and talents. The choices of the Christian are governed by the will of Christ, our Savior and Lord. He would have us choose not simply the good, but the best. Of two evils, choose neither; of two or more good things choose the best.

A Christian life is a good deal like packing a trunk when you are preparing to go away from home for a visit or a vacation. You bring together a great lot of things which seem necessary, or at least desirable, and pile them up around the trunk. But when you begin to pack you find that they will not all go into that limited space. Then begins a process of judicious selection. You unpack all you have put in and throw aside what you can leave. Perhaps the process has to be repeated two or three times before your selections are satisfactory, but at last your trunk is full of things that are indispensable. You look ruefully at the things rejected, but the trunk cannot be stretched. It is a picture of the Christian life. You cannot give money to support all the good institutions in the world. You cannot join in every form of Christian effort. You must pick and choose between the causes presented and select those which are best and which have the first claim upon you. This is a very important law of the Christian life, and for want of observing it many people fritter away their resources, and spread themselves out so thin that they become invisible as Christian forces.

I wish to make a special application of this law to our benevolent offerings. Of the objects presented to us for financial aid the name is legion. They come from all quarters, they are of every conceivable kind, and they are pressed by all sorts of appeals. Pastors are obliged to stand guard over their churches and protect their people from these appeals or our great missionary societies would not get any money at all. The agents of these causes turn their attention to our young people's societies and find in them fields from which they reap considerable harvests. Young people are not always discriminating, and if the "cause" has a tinge of romance and a touch of pathos about it, it appeals to them so strongly as to overcome their better judgment, and so they take a collection for some Armenian refugee who wants to send for his friends; or for the starving Hindus; or some converted foreigner who is trying to educate himself to be a missionary to his own people; or for some poor church that is going to lose its house of worship; or for some school among the colored people, whose dusky agent talks most pathetically of its needs; or for the "Christian Alliance," or for the China Inland Mission, because these missions are

supposed to be so much more Christian in spirit and fruitful in results than those of our own society; so that when the American Baptist Missionary Union, or the American Baptist Home Mission Society, or our own state convention asks for an offering, our beneficence is in the condition of a stream whose water has all been drawn off before it gets to the mill. That is what we mean by "Leakage in Beneficence."

Perhaps we ought not to shut off all these special objects, but more care and discrimination are needed; and I propose to show in this paper that most of the money which we consecrate to the Lord ought to go into the regular channels of denominational effort. Consider three reasons for that opinion.

I. The Prosperity of Our Missionary Enterprises.

We should put our money where it will do the most good. If we would be loyal to Christ this must be the primary rule of expenditure. Waste is wicked in the Lord's work as well as in any other business. Men who are seeking financial investments, scrutinize the past history and the future prospects of different enterprises and go into that one which promises the largest returns.

God has signally and wonderfully blessed the missionary and educational enterprises of the Baptist denomination. He has given us wise, consecrated and judicious men to manage them and made them fruitful in results. The truth of this statement could be proved with regard to all of our great societies, but my limited time will allow only one illustration, the Missionary Union.

Among all the societies organized for the evangelization of the world, this society is accomplishing the most in proportion to the means at its disposal. You may take any basis of comparison you please and this assertion will still hold true. Let me give you a few figures from the statistics of 1895, the latest available for such a comparison. A fair test would be the number of active workers in the fields of the Missionary Union compared with those of other societies in proportion to the money expended. Here the Union is at the head of the list. The average cost of their workers a year is $209.43. That of the Congregational Society is about the same, but that of the Methodist Episcopal Society (North) is $261.49, that of the Presbyterian (North) is $318.27, while that of the Christian Alliance, which boasts so much of its economy, is $499.10. But it may be said that our workers are not equal to those of the other societies in efficiency. The results show that they are more efficient, at least in gathering converts. Seven of the prominent foreign missionary societies of this country have altogether, no more communicants in their churches on foreign fields than the Missionary Union alone. But these societies have, in the aggregate, three and three-fourths times the income of the Union. That is, dollar for dollar, the Union has three and three-fourths times as many converts as the other societies. The China Inland Mission is often spoken of as very successful, but in 1895 the Union expended only four times as much money as that mission and won fifteen times as many converts. Facts and figures are at hand for further comparisons equally favorable to the Union, but I desist. Enough has been stated to show that if anyone wants to give money for the evangelization of the world he can find no better place to put it than the treasury of the Missionary Union. All notions to the contrary are the results of simple ignorance. Proper constituents of the Union who have been led to give their foreign mission money to other societies have been hoodwinked by false reports or misled by a desire to do something a little

out of the ordinary. The unusual has its attractions, but the attractions of common sense ought to balance them. If one wants to help save North America for Christ he can find no better agency through which to do it than our Home Mission Society. If he wants to aid in scattering bibles and other good literature over the world, our Publication Society offers itself as his best medium. An American Baptist has absolutely no excuse for withholding support from our own societies and giving his money to other agencies for the same work. It would require conclusive evidence of God's disfavor to justify him in doing that, but God has signally blessed these societies and given us every encouragment to support them.

Furthermore, we ought not to scatter our gifts on all sorts of miscellaneous objects. If an unknown foreigner asks me to aid him in getting an education that he may go as a missionary to his own people, I should remember that the Missionary Union could send twice as many well-prepared and well-qualified young men and women to its fields every year, as it does, if it only had the money, and that if I give to this stranger I shall withhold from my own society. If some poor church in the west begs you to help save their meeting-house, consider that that is the very work which the Home Mission Society is doing, and that its managers are far better prepared than you are to judge of the merits of each case. Guerilla warfare against the devil has its charms, but organized effort is more effective. An army is always better than a mob. Particles of moisture in the form of mist have certain beauty, but they will do more to quench thirst when condensed into water. In the business world this is the age of combinations; let us combine our forces and concentrate our gifts for the Lord's work.

My second reason for that position is that:

II. Our Denominational Societies are Sacred Trusts

descended to us as legacies from our Baptist forefathers and committed to our care by divine Providence. These societies have come to us from God through such men as Judson, Rice, Boardman, Colgate, Lincoln, Jeter, Manly, Taylor, Crawford and Crozer. The toils, the sacrifices, the gifts, the sufferings and the prayers of the men who founded and sustained these societies in the past, and especially of the men who have carried on their missionary work in home and foreign fields, make them sacred. The breath of their life was the breath of prayer, and they have been bathed in the blood and tears of Baptist saints and martyrs. They have cost too much to be lightly esteemed or carelessly neglected. The glorious work which these societies have done in the past is only a preface to the grander work which they can do in the future.

Now these societies are providentially on our hands. God has put the present generation of Baptists in charge of them. Our relation to them is somewhat like that of parents to their children. We are responsible for their care so long as they exist. If parents neglect their own children, they can hardly expect them to be fed and clothed and educated by their neighbors. If we fail to support our missionary societies, they will not be supported by Methodists or Presbyterians or Episcopalians. They are on our hands, and our action will determine their future success or failure.

This responsibility rests on all Baptists alike. It does not meet it for one to say: "Oh yes, our societies are all right. I believe in supporting them, but this special object appeals more strongly to me; other people will take care of the missionary societies." That is dangerous reasoning. I know of no better rule for the government of the Christian in his relation to

than this: What will become of
ıterest for which I am responsible
›thers if all should do as I do?
would become of the church? What
become of the prayer meeting?
would become of the Sunday School
should follow my course? It is a
ıestion to determine whether I am
ring or upbuilding. Now suppose
ıptists should claim the right to
their missionary offerings where
lease? That would mean the prac-
estruction of our societies. Personal
is a great thing, but the recognition
sonal responsibility is a greater. It
sense to say that if these societies
ing the Lord's work, he will provide
with the necessary means. It would
it as sensible for parents to neglect
hildren with the expectation that God
›rk a miracle to feed them. He has
these societies in our hands and
ıs responsible for their support. As
, God appoints people who pray his
to answer their own prayers.

question recurs, What shall we do
›ur missionary societies? Shall we
them to perish? Their splendid his-
ıeir present successes and their grand
unities forbid such neglect. For ex-
, if we should allow our Missionary
to go down, the whole Christian
would denounce it as an unpardon-
rime and a lasting disgrace to the
it denomination. But who are to sus-
ıese societies? All Baptists in the
ıes which they represent. It is freely
ed that they are our agents, our ser-
and if they were not doing our work
ve could reform them or discharge
and form new societies for the same
ses; but that does not change the
›le that we are bound to sustain our
The fact is our societies are doing
›rk well, and we have no reason for
›ning them and scattering our offer-
ings upon all sorts of miscellaneous objects. This is not a question of preference. The call is one for faithfulness to a sacred trust. It comes from the voice of the imperative "ought." We must hear and heed that call or we shall weaken the springs of moral action. The only way to build up moral character, and to extend the kingdom of God, and to crown Jesus king of our lives is to be faithful to our obligations and to do the best that we know. In these societies we have a sacred trust; the great question for us is, Are we trustworthy?

My third reason for believing that our gifts should go mainly to our own societies is that:

III. Baptist Principles are Important

and should be promulgated.

1. Two forms of Christianity have been in the world ever since Judaism and heathenism were mingled with the doctrines and practices of the early churches. These two forms differ so radically in their nature that both cannot be true. One must be false and spurious, and therefore calculated to hinder the salvation of souls and the extension of the kingdom. One teaches that the Christian religion is a matter of forms and ceremonies; that there is a kind of sacred magic in certain consecrated things by virtue of which they can impart life and holiness; that the church can give such power to baptism and the Lord's Supper and other rites, that the observance of them will make one a Christian and acceptable to God.

The other view is that one becomes a Christian through a work of God in the soul; that one fruit of that work is personal faith in a personal Savior who may be personally known; and that the new life is led by daily submission to his will, and is sustained by daily appropriation of his nature and power. Baptists stand for the

latter idea of the essential nature of Christianity. If it be claimed that Christians of other names are equally strenuous in holding this New Testament doctrine and equally faithful in teaching it, we answer that the practice of Baptists alone is in conformity to it. For example, infant baptism is a direct outgrowth of the former idea, and helps to perpetuate it in the world.

2. Baptists stand for the revealed word as the only rule of faith and practice. In deciding questions of doctrine and ordinances, they throw out tradition, the decisions of councils, and the authority of ecclesiastics — even that of *the fathers* — and insist on going back to the inspired word. They declare that the Bible is a divine book, that it contains God's revelation to man, and that it is a sufficient guide in religion. They hold and teach that strict adherence to the Book is essential to purity of faith; that if we tolerate the principle that additions or subtractions or modifications may be made, we must allow every sect and every individual to add or subtract or modify as he may think best, and we shall have the human mixed with the divine, and hopeless corruption of doctrine and endless vagaries in practice. In this literal adherence to the divine word Baptists, using the name in a broad sense, stand absolutely alone. They alone have no unbiblical practices which they must defend with extra Biblical arguments, and thus surrender the principle of loyalty to the word.

3. Baptists stand for simple loyalty to the will of Christ. We believe that he was made "head over all things to the church," and that when God said "this is my beloved son; hear ye him," he enunciated a universal law. We believe that his will is supreme and that his will may be known. In many things we are inconsistent with our doctrine, but this at least is what we teach. We do not rank Calvin, or Luther, or Wesley, or Campbell, or any other man however great and good, along with Christ and mix their teaching with his. A good Baptist tries to get back to Christ and to hear his voice unmixed with human voices. We believe that what he commands we ought to do. His word is supreme and final on all questions of religion and morals.

These are fundamental and important principles. They constitute the very foundations of New Testament religion. So far as other denominations accept and teach them, let us be thankful, and let us give them due credit for their loyalty and faithfulness. At the same time Baptists still have a mission in the world in that they alone push these principles to the front and make their practice consistent with them. For this reason our money ought to go to sustain Baptist causes instead of being scattered among miscellaneous objects. If our principles are worth contending for — if they justify a separate denominational existence — they are worth sustaining and promulgating. The simple question is, shall we use our money to disseminate pure Biblical truth, or truth mixed with error? Shall we choose the best, or something lower than the best?

In this age of false liberalism, of religious laxness, of sickly sentimentalism, it takes back-bone to be a good Baptist. To refuse to give to some other object on the ground that you must save your money for the Baptist cause requires firmness and courage. Too many are like that college president who was notorious for never taking and maintaining a decided stand on any question. On an occasion when this quivering, gelatinous disposition had been especially manifest, one of his professors said of him, "he hasn't lime enough in his spinal column to whitewash the bald spot on his head." We have Baptists of that kind in some parts of the country, but I

the rising generation will all be of a
r kind. Spurgeon tells of a printer
setting up the text about Daniel, "He
an excellent spirit in him," made it
"He had an excellent *spine* in him."
as not very much of a mistake. Was
ot true that Daniel was able to stand
nst the almost overwhelming influences
heathen city, to be loyal to his God in
of every temptation, and to continue
religious duties in the face of the
test danger because he had an excellent
e in him?

may be said that the views I have been
cating are narrow. So much the bet-
I am not afraid of that question-beg-
epithet. Narrowness is often a virtue.
dth may be one of the worst of vices.
hat famous Congress of Religions on
Carmel — not in Chicago — Elijah did
hink it necessary to be broad enough
raternize with the prophets of Baal.
was narrow when he said, "If any man
cheth unto you any gospel other than
which ye received, let him be anath-
" John was narrow when he wrote:
any one cometh unto you and bringeth
his teaching, receive him not into your
house, and give him no greetings; for he
that giveth him greeting partaketh in his
evil works." I am willing to stand with
such narrow men as Elijah and Paul and
John.

The spirit of our age is falsely liberal.
It would make us believe that all religions,
even heathen religions, are equally good.
It is a sickly and sentimental opinion. Loy-
alty to Christ and to his word is far better.
If we have faith and courage to be true to
him, we need not fear being called hard
names.

Furthermore, narrowness of a certain kind
is essential to the highest efficiency. A
river that is spread out over a broad valley
has no power to turn a mill. To give it
momentum and force it must be brought
into a narrow channel. A small quantity of
gun-powder compressed into a narrow tube
will send a ball further than tons of it in
a loose pile. Wasting nothing through
bad judgment or weak sentimentalism, let
us concentrate our efforts and our gifts on
the best objects, that they may tell most for
Christ and his glorious cause. "The love
of Christ constraineth us," narrows us, so
that we say: "This one thing I do."



A RIVER IN ASSAM

SUSPENSION BRIDGE BUILT BY REV. E. W. CLARK, BAPTIST MISSIONARY

THE MIRIS

REV JOSEPH PAUL, PATHALIPAM, ASSAM

THE term Miri means "a-go-between," and was originally applied by the Assamese to those Abor tribes which lived near the Assam border, and acted as interpreters and traders between the more remote hill tribes and the Assamese themselves.

The hill tribe known as Bor-Abors which occupies the mountains to the northeast of the Lakhimpur district, has been a numerous and powerful tribe as far back as anything can be known about it. It is certain that previous to the close of the last century, several branches of this tribe had broken off from the parent stock, and had occupied other hills and valleys than those in which their fathers dwelt. Being separated into several petty tribes, quarrels soon arose which led to hatred and war; so that from about 1790 to 1827 fighting seems to have been their principal occupation. By this means some of these tribes or families had become so reduced in numbers, that they were utterly unable to continue the conflict with their more numerous opponents. But Providence stepped in here, in the form of a British force which occupied the Brahmaputra valley as a defensive measure during the war with Burma, in 1824-6; and in this case, as in most others, the British had not only come, they had come to stay. At least this force was sufficiently strong and permanent in the eyes of these poor war-weary wanderers, to cause several families known as Miris, to run with gladness for protection under the outstretched arms of the new government, which had by this time possessed itself of all Assam.

The fact that none of these first immigrants cared to return to the hills, and the uniform good reports of the peaceful state of affairs in the valley led many others to descend into the plains nearest their own mountain camps; so that within the space of ten years from the time the first Miri families came into Assam, the majority of several small tribes had found new and permanent homes on the banks of Lakhimpur's many streams. From that time until the present but few additions have been made by new arrivals from the hills. Living in peace, plenty and quietness, those who first came have increased in numbers more rapidly than any people in Assam, excepting, perhaps, the Bengalis; until at the present time there are not less than 45,000 Miri souls in and near the Lakhimpur district.

The Miris live, without known exception, close to the water, in villages comprised on an average of fifteen well-built houses, with from three to five families in each house. In this respect the Miris are far ahead of any people in the Lakhimpur district. The houses are elevated three to five feet from the ground on strong posts, and are about fifteen to twenty feet wide and forty-five to seventy feet long. In front of each house there is a porch, which is nothing more than a continuation of the roof without walls. In addition to the dwelling houses, there are in most villages, high granaries, one or two houses for cattle, and a large shed or sheds, where the women and girls sit and weave the cloth for their families and sing the ditties of the day.

Although the Miris in the plains are quite uniform in their way of living and building, and although to the casual observer they are one people, they are divided at the present time into about thirty distinct clans, a list of the names of which I would rather exhibit than try to pronounce.

The predominant ethnical characteristic of the Abor and all his Miri children is decidedly Mongolian. Yet one meets here and there a group of Miris whose sharper features betray the presence of Caucasian blood. There is not perhaps in all history

written, sufficient fact to enable anyone to state exactly the ethnical relations of any tribe in Assam, much less the Assamese themselves, whose blood is like their religion, fearfully and wonderfully mixed. Whatever mixture or intermixture of peoples has taken place in the past to produce the Miri of to-day, we know not. But this we know, God has made of one blood all nations of men to dwell on the face of the earth, and the Miri is in that all, as he is in the "all the world" in which Jesus has sent his gospel.

Having brought into drowsy Assam the blood which ran for many generations in the veins of their mountain-climbing forefathers, the Miris are of a much finer physique than the native Assamese. Generally speaking they are not much taller than their neighbors, but they carry an average of ten or twelve pounds more weight than the natives of the soil. This extra weight is seen in the larger bone and firmer muscle of the Miri. But his superior physique is not entirely due to a mountain ancestry; for these people possess some energy which being spent in the cultivation of land, hewing timber, and propelling boats, has the effect of developing the muscular system to an admirable extent. It must not be inferred from this, that the Miris are a very energetic people, they are only energetic when compared with other peoples in the Brahmaputra Valley.



A METHOD OF MISSIONARY TRAVELING IN THE HILLS OF ASSAM

When in their mountain homes, it seems to me that these people must have been simple and truthful; for with the exception of those who live near large towns where buying and selling with other people is necessary, they are not entitled to the name liars given to the Cretians when Paul wrote

to Titus; and in many other respects they show that they have breathed a purer moral atmosphere than most of the people by whom they are surrounded. In spite of all this, the Miris are not angels nor are they good men in the truest sense of the word; they are selfish, and they have their full share of that suspiciousness which is so characteristic of the Mongolian peoples. If you tell a Miri anything, he pretends to believe you at once, but it is quite clear from his conduct that he is searching for a proof that what you say is truth. And if you tell him anything for his own good, he thinks a greater good will result to you than to himself if he believes it. He cannot conceive the idea which underlies the word disinterestedness.

The Miris, too, many of them, are *maud* drinkers. In some villages this habit is so prevalent that the majority of the people will show its effects at the same time. At such times they are annoyingly generous, too exceedingly polite, and ready to believe anything, from Sinai, Calvary, Benares or Mecca. But this habit is by no means universal among them. In many villages no signs of it appear. The use of opium is quite extensive among them; perhaps most of them use a little in some shape or form; yet it is but a minority of this people who are slaves to this terrible drug. There is but one word I would use in connection with this habit, whether regarded from its permission, prevalence or products, it is horrible.

The Miris are a law-abiding people. Having plenty of food and drink for themselves, they mind their own business — which seems to consist principally in preparing these good things for consumption. No little share of this work falls to the lot of the women and girls who, in addition to doing household work and weaving cloth, do much in the rice fields from seed-time to harvest. The women are quite skilful in making several kinds of cloth, and as a result their families are as well clad as any people in Assam. The only improvement one could wish in this respect is that they would begin to clothe their children at an earlier age than they do; for many of these go until they are eight or ten years old before they don a garment.

There is very little to disturb the domestic tranquility of these people in homes where the husband has but one wife; but where two or more wives are owned by one husband, as is sometimes the case with those who are very well-to-do, there is often much trouble. Marriage is in most cases a simple matter of barter between the father of girls and the seekers after wives. Yet in many Miri homes there is every appearance of affection.

Having been in Assam for at least three quarters of a century, it is not strange that these people should have come to some extent under the influence of Hinduism. But it is plain to me that the Miri regards Hinduism as a social, rather than a religious system. Some few of them have been sufficiently well instructed in Hindu mythology to put forward the claims of Ram and Krishna, when they are told that there is but one Name under heaven given among men whereby they might be saved; and to be very angry when shown that these names belonged to sinful men rather than to a sinless Deity. In most cases, however, when you ask one of these men why he observes this or that Hindu custom, he will reply "Because the Assamese do the same." There is no doubt but what the *Gukhis have some influence over these people, but in spite of all the Gukhis in Assam (and their name is legion,) the Miri sticks to his chicken, his pork and mutton with such a determination that one has said, "If the Miri has a god at all, that god is his pet (stomach.)"

*Priests.

l spoke to the Christians at Ephesus
se who had been dead in trespasses
ns. Ezekiel in his vision saw a valley
very dry bones; but what Ezekiel
a vision we see in an awful spiritual
in the Brahmaputra valley. None
ver more dead in trespasses and sins
he Miris. With regard to sin their
ences are not only seared, they are
d. When you tell them that lying,
g, and many other things are sins,
gree with you at once; but they have
e remotest idea that such things con-
em individually. Yet we have seen
nt of the effects of "preaching as we
mmanded," to give us hope that the
l Breath of God will cause even these
to stand upon their feet as those who
een quickened from the dead.

far our work among these people has
successful, as far as the human eye
iscern. Of course it has been of a
ring, seed-sowing nature. Not less
fifty villages have been visited, in
f which large crowds have listened to
spel as preached by our one preacher,
as been faithful and earnest in his
tation of the gospel message; and
een skilful and wise in exposing the
and wickedness of the Hindu system.
lition to the direct preaching, we have
red inquiries, and spent many hours
lay in explaining the word of God as
e could. And there are in the hands
Miris about one hundred and fifty
of the gospels in Assamese, which
ave bought, besides catechisms and
religious publications. In some
much interest has been shown,
inquiries have been made, and warm
ions have been given to come again;
in other places total indifference to
orts has been coupled with a request
e these heavenly things somewhere

The languages spoken by the Daphlas, Miris and Abors are shown by Mr. Needham to be almost identical. They belong to the Tibeto-Burman group of languages; anyone having acquired the Abor would readily speak the Miri or Daphla. Yet each petty tribe of Miris or Daphlas within the plains, or in the mountains, is said to have many words peculiar to itself. The only works in the Abor-Miri language of which I have heard are a "Vocabulary and Phrase Book," by Captain E. F. Smith, 23d B. N. I., printed at the Mission Press in Sibsagor in 1847, and an "Outline Grammar of the Shaiyang-Miri Language," by J. F. Needham, Assistant Political Officer, Sadiya (1886). To anyone working among the Hill Miris or Daphlas these works might prove useful. But I am more and more convinced that the Assamese is the better language for work among the Miris of the plains, and has the advantage of being known by many other peoples living near them.

In the matter of education these people are as far behind as any in Assam. There are several schools on the Ronga River, several on the Subansiri, two on the Guna Suti, and two or three on the Brahmaputra. These are, with one known exception, conducted by Assamese (Hindu) pandits. By their efforts about eight per cent of the Miris men and boys can read Assamese and a less percentage of them possesses some knowledge of writing in the Bengali character. To us this shows the wonderful providence of God, for had the Miris no knowledge of the written language the story of the life of Christ as told by Matthew, Mark, Luke and John would at this moment be a closed book to them, whereas by this knowledge they can and do read that word, "which is quick and powerful, and sharper than any two-edged sword," even that word which is a discerner of the thoughts and intents of the heart.

A GOOD METHOD

[The following method is that in use at the South Baptist Church, Hartford, Conn., Rev. Frank Dixon, pastor, and by which benevolence has been increased 300 per cent in three years.]

THE HOLY SPIRIT'S INSTRUCTIONS TO THE GIVER.

Motives for Giving: Remember the words of the Lord Jesus, how he himself said, It is more blessed to give than to receive. — Acts 20: 35.

Give, and it shall be given unto you . . . For with what measure ye mete it shall be measured to you again. — Luke 6: 38.

And ye are not your own; for ye were bought with a price. — 1 Cor. 6: 20.

For it is as when a man, going into another country, called his own servants, and delivered unto them his goods. — Matt. 25: 14.

So then each one of us shall give account of himself to God. — Rom. 14: 12.

Glorify your Father which is in heaven. — Matt. 5: 16.

And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing. — 1 Cor. 13: 3.

System of Giving: Upon the first day of the week let each one of you lay by him in store, as he may prosper. — 1. Cor. 16: 2.

How Much to Give: For if the readiness is there, it is acceptable according as a man hath, not according as he hath not. — 2 Cor. 8: 12.

He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully. — 2 Cor. 9: 6.

The liberal soul shall be made fat: And he that watereth shall be watered also himself. — Prov. 11, 25.

And he sat over against the treasury, and beheld how the multitude cast money into the treasury; and many that were rich cast in much. And there came a poor widow, and she cast in two mites. — Mark 12: 41, 42.

Bring ye the whole tithe into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. — Mal. 3: 10.

The Jew, under the law, gave at least one-tenth of his total income, — shall the disciple of Jesus, under grace, do less?

All gifts that bring blessing to the giver are made primarily unto Jesus Christ: their bestowment upon this or that person, or society, will determine the blessing they bring to others, — our blessing is in the giving.

The world says "Charity begins at home:" Jesus says just the opposite, "It is more blessed to give than to receive." Water flows freshest and purest from the spring that is being continually emptied. The light that shines farthest shines brightest at home. Jesus told His disciples to begin preaching at Jerusalem, where none of them lived. The church that gives most generously to the needs of the world always provides most bountifully for its local needs.

Give, not from friendship for any man, or momentary impulse, but from loyalty to Jesus Christ, as a fixed principle of conduct, a method of worship. Set aside a definite portion of your weekly income for the Lord's uses, and offer it to Him regularly with love and joy and praise.

Give something to every object that has a claim upon the church to which you belong.

Determine your gifts, not by what others do, but by your own ability as indicated by what you have, and by what you earn, bearing in mind that God will accept your gifts as a measure of your appreciation of the salvation of His Son.

ɔGE OF WEEKLY GIFTS TO OUR LORD ESUS CHRIST THROUGH THE TREAS-JRY OF BENEVOLENCES OF THE SOUTH 3APTIST CHURCH.

:ginning with the.....Sunday in..... .., I promise to give the following sum ly to promote the cause of Christ in vorld, beyond my local church:

.....Dollars,..... Cents.

O BE APPORTIONED AS FOLLOWS:

'oreign Missions,.....
tate Missions,.....
To Home Missions,.....
To Ministerial Education,.....
To Hartford Baptist City Missions,.....

This pledge has no reference to the beginning or end of a year, but shall stand as above, until I am able to increase it, or compelled by serious cause to withdraw it. In either event, I will at once inform the Treasurer of Benevolences.

Name, ...
Address, ...

This offering distinct from expenses of the South Baptist Church.

A BAPTISMAL QUESTION

REV. WILLIAM ASHMORE, D.D., SWATOW, CHINA

[E students' class of young preachers are on the second chapter of Acts. question came up: The Holy Spirit ɔoured on from on high. Now as they to be baptized with the Spirit, does indicate that the spirit baptism was by pouring? A fresh hand said it :d that way; any how that was what taught on the other side of the river. ıt what say the rest of you? "Not at spoke up two or three at once. "Pour-s not baptism." Right! but you must justify your views from the chapter we in hand. It so happened that we had pital illustration just at hand. The ay before about twenty had been bap-,—our baptismal pool is fed by living gs, and usually has plenty of water, gh to baptize thousands in, but just it is very dry there was hardly water gh—so some scores of bucketsful had drawn from the well and poured into ɔol to make it deep enough, then the :rsion took place, but the pouring and nmersing were not the same; the pour-as first done till the fullness of element was provided and then followed the immersion.

All clear so far. Now, does this illustration suit the Scripture statements? Yes. Look closely for yourselves. In the fifth verse of the first chapter, it says, "Ye shall be baptized with [or in] the Holy Ghost not many days hence." You get hold of that, do you? Yes. Well, now look along to the second verse of the second chapter. What does it say there about the coming of the Spirit? "It filled all the house where they were sitting." It was a full baptistry, and it had been filled by pouring out of the Spirit from on high, just as we filled our baptismal pool before we immersed. It is thus literally true that the multitude of the disciples were baptized in the spirit as well as by the Spirit and with the Spirit. The Spirit was all around them, and all in them through and through. We are to be immersed in the Spirit as well as filled with the Spirit—just as air is all around us and all in us—just as we have one God and Father of all, who is above all, and through all and in you all.—*The Clarendon Light.*

THE NEW WORK IN MANIPUR

REV. W. PETTIGREW, UKRUL, MANIPUR, ASSAM

WE can speak of progress here. Since last we wrote, the school has been opened and the boys of this village, with the most influential men, are coming daily to read. At present the school can only be said to be in its infancy, so as little as possible had better be said about it, although I feel confident that our daily intercourse with the few that come — twenty-one in all —will help us a great deal in getting the confidence of the people. They know little what disinterestedness is, consequent on their never having seen it in other people let alone themselves, so that our mission here is looked upon with some suspicion. However, this is what might be expected, and we do not trouble our minds in the least, save to try and drive away as much as possible, in our dealings with them, all suspicious thoughts, and we feel sure of success in the near future.

Several indications of their faith in us have been shown of late, notably in the case of a father and his son, who is in the school. The boy has a very bad ulcer on his neck, and we proposed his going down to the capital with us, and see the civil surgeon of the Charitable Hospital. They came, and took it for granted all would be right, although in the past the medical authorities' dealings with the Nagas have been anything but charitable. It has been touching to notice how much the boy wished to be near us while there. He had never left his mountain home before, and it was a joy to us to see how much dependence he and his father put on us.

As more opportunities of conversing with them have been given us, we find those who can speak Manipuri with any fluency are a great deal in the minority. We feel it, therefore, important to learn their own language, and this has been part of the daily routine. By the end of the rains it is hoped there will be sufficient known to enable us to go and preach the gospel to the villages around. We hoped to do so this cold season, but apart from our little knowledge of the language, the health of Mrs. Pettigrew demanded quiet. Moreover, there was a great deal of argument given and taken, and also delay, before we could get the villagers to send their boys to school. Another part of the day's work has been the writing out of Luke's Gospel, which is hoped will be ready for the printers in a few months' time.

The Gospel of John, printed last year, and brought up by us last December, has not met with the reception one could wish, consequent on a price being asked for each copy. Not being able to sell myself, we got the only native Christian here — a Garo, named Roh Ram, who was taught by Dr. Bronson many years ago, and who is now a medical compounder — to sell the books if possible, but no one would take. In the hope that some may read, understand and believe, we have asked him to distribute them free amongst those who can read. May the Lord graciously lead many to look into the things which concern their souls and find peace and joy through faith in Christ.

Education is going on apace in the valley, and my last visit — this month — to examine the schools, proves that the Manipuris are becoming still more alive to its benefits. The school I first built and started, in 1894, for four boys, has now risen to 165 on the register, and last Government examination — the first school examination ever held in the State — my school passed six boys, one gaining a scholarship.



A NAGA VILLAGE IN THE HILLS OF ASSAM

LETTERS

ASSAM

THE EARTHQUAKE AT NOWGONG

Yesterday at 5.15 P. M. we experienced the most severe earthquake that has probably ever been known in Assam. We had just finished our meeting with the Sunday School teachers when we noticed a trembling of the earth. In a a minute or two we rushed out of the house. The ground shook so we felt like falling over. Our house was swaying back and forth so we feared the walls would fall in. As soon as the big shake of perhaps two minutes was over, the water in many places came boiling up through the surface of the ground. In places great cracks were made, and in other places the ground settled from one to six feet. The natives here never saw anything of the kind and thought the world was coming to an end. The Christians rushed to our compound, and some screamed and others prayed. Bushels of plaster fell from the walls of our old bungalows; but the houses stand, although the walls and some of the posts are wrenched out of place, and it will take several hundred rupees to make them as good as they were before the earthquake. All through the night there have been slight shocks every half hour or so, and frequently to-day.

The half-dozen wells in the place are filled up with sand; one has been dug out and is found badly cracked. The court house, treasury, post office, circuit house, and deputy commissioner's bungalow are so badly injured it is thought they will have to be all torn down and rebuilt. There was not much sleep here last night. Our Christians all gathered in our chapel, and after a little prayer meeting they lay on the floor and tried to sleep some between the shocks. We do not anticipate any more severe shocks, and expect the frequent trembling motion soon to stop. We do not yet know how widespread the earthquake has been. The telegraph wires are out of order, the new railroad is in such a condition that trains are stopped, and no mail has yet come from Gauhati. We hear of some villages about in this district that are injured. It makes us realize the power of our God. Oh! that the natives may put their trust in Him! Am thankful to say we are all well and no lives are lost.

MRS. P. H. MOORE.

CHINA

REV. J. SPEICHER

KIT YANG, March 22, 1897.

God has continued to bless us. Sunday morning, March 14, I baptized 15 out of 25 applicants into the name of the triune God. In the afternoon we celebrated the Lord's Supper. It was a day full of blessing. How one does learn to love these poor brethren in Christ!

Sunday, March 21, the worshippers at our new station Lau Kug, opened their new chapel. The chapel is worth over $600. They have raised all of it except about $125. Since writing my last report we have opened another new station at a place called Chim Khne, about 30 miles southwest of Kit Yang. I have stationed a good preacher there who has already opened a school for boys and young men. Besides this he preaches the gospel every evening to the new worshippers. The attendance on Sunday is more than 100. About 20 or 30 men have put away their idols and now worship the true God in spirit and truth. May the Word of God continue to prosper and spread among these people.

THE HAKKA MISSION

Kayin.— The last quarter has certainly been the busiest and happiest, and apparently the most successful of any similar period in my missionary life. Feb. 7 we had our first baptisms,— a man and a woman,— the latter probably the first Kayin woman to follow the Lord in baptism. We have some inquirers, and in a week or two I shall begin a class for the instruction of those who are seeking admission to the church. I think there will be five or six in the class, and doubtless before the end of the quarter some will be ready for baptism.

We have held sixty-six public meetings during the quarter, with an average attendance of fifty. Our Christian boys are a great help in the singing, and take part in the meeting too. We are getting hold of the people and building up a steadier congregation.

A change is coming over the temper of the people. Many say that Christianity is the coming religion, and that they will embrace it when the cause is stronger, and some are about ready to come out now. In the city of Hinnen, a day's journey westward, a round hundred baptisms have taken place already this year. The tidal wave is coming this way, and with God's blessing on hard work we hope to see many almost persuaded ones cast in their lot with us.

REV. GEORGE CAMPBELL.

H. J. OPENSHAW

YACHOW, March 7, 1897.

I have frequent calls to opium-poisoning cases. Last week had two, both of whom we saved. One, a young fellow twenty-one, of good family, had lost heavily at gambling, the other a mother with two children. She had quarrelled with her husband, and thus sought to end all. Thus we find opportunities to carry the ligh into these darkened homes, and to tell of One who is able to save the soul, even as our "Yoh" medicines can save the body.

We go to these cases at any or all times and never ask a cent. "The foreign teacher is very different from our teachers" is an expression we not infrequently hear, and then, again, we hope that the life lived among them, and these acts of service may help to deliver them from the bondage in which they live.

AFRICA

MR. THOMAS HILL

NTUMBA, March 24, 1897.

On the journey to Lukunga we pass through many villages thickly populated that need to be taught the way of life. Truly "the harvest is great, and the laborers are few."

At Tumba we have services with the natives every Sunday morning; sometimes from eighty to one hundred men and boys crowd into the little grass built chapel; in the afternoon the coast men who are working for the railroad gather to listen to the gospel, while in the evening a service is held, especially for the missionaries. On Wednesday evenings a class for Scripture teaching is opened for the native Christian boys working on the various stations. In our service with the boys in the morning, we sometimes have eighteen or twenty carriers seated on the floor of our room listening to the Gospel. In this way we can sow the seed beside all waters.

A STATEMENT AND AN APPEAL

following affecting appeal from the Christians of Tenali Taluq, of the Telugu field, India, is but an example of ıls continually coming to the Executive Committee. It is these appeals and the open doors for the gospel ke the heart bleed at the inability to answer and enter.— ED.]

AN APPEAL.

TENALI, Feb. 28, 1897.

Honored Secretary of the American ptist Missionary Union, Boston:

: SIR: We, the undersigned, Chris- ıd members of the American Baptist ı at Bapatla, but residing in Rapalli now called Tenali Taluq), beg to pre- : following petitionary letter:

r years ago there were no Christians n Bapatla or in Rapalli Taluqs. But aders came from Ongole to our vil- bout forty to eighty miles' distance, we bout Christ and about the church in . One of our number, the first on the ıg list of names, became interested, ıt with some of those traders as far as to learn more about Christ. This 1871. A few years later the same took a number of others from the vil- ar his home with him to Ongole, and re baptized. So, from time to time, ıns were added to our number in both ve-named Taluqs, until the year 1882, ıere were so many of us that we petiti- v. Dr. Clough, of Ongole, to ask that ınary be sent to us. In the following v. E. Bullard was sent to open a mis- tion at Bapatla. The inhabitants of Taluq, feeling that the people of Ra- ıld not be reached well from Bapatla, ed to desire that another station should ed in their own Taluq. To this Rev. llard assured them that the subject eceive attention, and that in due time ınary would be sent there also. Up time we are still hoping for such a ary, though since Rev. Mr. Bullard ıo one has come, but Rev. Mr. Owen, tla, continues to care for the work in apalli and Bapatla Taluqs. Rapalli s in the Krishna delta, and hence ınder irrigation. This makes it ex- y difficult during most of the year to om village to village; much more so far as Bapatla, which is out of the Taluq, and very inaccessible to most of our villages. Very many of our members, especially the female portion, have never seen the town of Bapatla, and do not think it possible to go there, and so can never be reached or cared for so well from there. The popula- ulation, moreover, of Rapalli Taluq is very large, much greater than most Taluqs in this country. There are between 300 and 400 towns and villages in this Taluq alone, which is far more than any missionary can fully care for. We therefore believe that it would be very much to the interests of the Christians and to the cause of Christ if a mission station can be opened in some central town within our Taluq. There are considerably more than a thousand Baptist members in Rapalli Taluq. In behalf of these we therefore send this petition to the Society in America. We have presented the same petition several years ago to Rev. Mr. Bullard, and again since then to Rev. Mr. Owen, and we now beg to remind you of our great need, and pray that a missionary may be sent as soon as possible to Rapalli Taluq. We are desirous of doing our duty as Christians, and of taking care of our own churches. But at present our members are not in large numbers in any one town, but are scattered in many villages, a few here, a few there, throughout the Taluq. This makes it difficult for them to work together as churches. Moreover, we are greatly oppressed and despised by the Hindus and Brahmins, who are continually around us, and trying in every way to turn our members from their faith. As far as we are able we are glad to support our preachers, but we are most of us poor people. For these reasons we beg the Society to help us, and to send us a missionary.

We shall be grateful if you will kindly let us know what hope there is of our request being granted.

We beg to remain, dear sir,
Yours respectfully,
SILUVOORY YOHAN,
and others.

BURMA

REVIVAL AT SAGAING

God is blessing his work on this field as never before. Since we returned, twenty-one baptisms and a number more truly seeking — some that are "convinced," as they say, but have not yet made a public profession. You who have studied the results of the Burmese Mission can understand the hope and joy this gives us.

We have felt the need of more efficient helpers so much, and also the lack of funds to carry on the work, but God has shown us not to depend so much on these agencies, for He can pour out a blessing without either. It is all in answer to the prayers of the devoted workers in our home land and here, I feel.

I must tell you of one of the conversions that don't count (?) of an old Burman living over in Ava, formerly a strong Buddhist, gaining much merit by building priests' houses, etc. He lost his property, and became ill with consumption. Dr. Sutherland and our people visited him from time to time, and he said he believed, and would come forward for baptism when he was better, but instead he grew worse and died — died in Christian faith, so his heathen wife and serving boy testify. There was no Buddhist funeral, with numerous priests and ceremonies, but a simple prayer offered by one of our Christians and giving their people refreshments according to Burmese custom.

MRS. SUTHERLAND.

REV. C. L. DAVENPORT

SANDOWAY, March 29, 1897.

Our associational year came to a close March 17–18. The following will show somewhat of where we stand in membership, etc.: ordained ministers (native), 7; other preachers (unorpanied), 25; Bible women, 3; total native workers, 35. Missionaries, 3; medical missionary (not under appointment), 1; total missionaries, 4. Total membership, 461. New churches organized, 1. Total baptisms, 90. Suspended, 9; dismissed, 14; total deaths, 9. Contributed for all purposes, as reported at the association, 231-7-3 rupees. Besides this there was more than the same amount raised in the several villages and expended by them for home work.

One village deserves special mention. Owing to lack of funds I was unable to supply a preacher for them, and they said they would give rice and curry, and what they were able, to one who would go to them and teach school and preach. A young man volunteered, and I sent him on. The Christians numbered nineteen. Of these one was dismissed. There were nine baptisms. A good school was taught well, and the people gave a total of sixty baskets of paddy (unhulled rice) valued at 52-8 rupees. The association gave him 25 rupees, and I supplemented it with 10 rupees more. This will enable him to get necessary clothing and curry stuff for himself and family.

JAPAN

THE DOSHISHA

Editor the Magazine:

The accompanying communication was courteously sent to me by its eminent missionary author to be first perused and then sent to you for publication.

As regards the point of variation of which Dr. Davis speaks, I do not think we shall be found differing much. May be I did not distribute emphasis properly and I now thank him heartily for the re-adjustment.

It is right to say, however, that I do not, and could not object to the admission of unconverted pupils into Mission Schools. The point I would make is that *the secular should never be allowed to dominate the religious*. In this Dr. Davis and myself will doubtless be at one. Had all others been like himself the Doshisha would be to-day what it has been in the past, the glory of Congregational missions in Japan and the educational standpipe for all the denominations laboring for the regeneration of the Sunrise Kingdom.

Some of our Congregational brethren have become disheartened, and are inclined to think it may be just as well to slack their operations. Not so with Dr. Davis. From other sources we learn that he is turning his energies to whatever the Lord has at hand for him to do. He is evangelizing, and is preaching with great efficiency and power.

will go with him. He laid the
f the first house. It may now be
lay the foundation of a second and

The greatest triumphs of our Con-
rethren in Japan may be just about
Let their great men at home, Dr.
ehrends, and Dr. Goodwin and hun-
:m, stand behind the men who now
ıngelizing campaign and see if the
latter house does not exceed the
former.

ts cannot be indifferent to the suc-
ɔngregationalist brethren. We need
ıem as we pray for ourselves. Their
ɔorrow to us all, and their advance
vance for us all. WM. ASHMORE.

KYOTO, March 19, 1897.

r of the Baptist Missionary Maga-

ɣTHER: I was much interested some
ɔ in reading in your MAGAZINE an
he pen of Dr. Ashmore in regard to
school here, with which I was con-
its organization, twenty-two years
ıt summer. His statements are, in
'prisingly correct, but on one point
. He attributes the disaster which
the school to the broadening of the
aking in unchristian students. The
'om the beginning of the school and
rst fifteen years of its existence, all
with the exception of those received
ımamoto school in 1875, and some
heological students, were from un-
nes, and with very slight exceptions
'ver heard of Christianity, only to
:, up to five years ago, 110 men had
ted from the Theological depart-
78 from the Collegiate department,
an ten men altogether had been
ho were not professing Christians.
:r, for the last five years, we have
ıg some Christian young men, and
:n coming to me with tears in their
that their hearts are becoming cold
losing their faith, and the majority
ates from the Collegiate department
or three years have not been pro-
ɨtians. What has caused the dif-
ference; and what is the cause of the disaster to this school? During the first twelve or fifteen years of the existence of the school, the members of the faculty, foreign and Japanese, were a unit in their faith and earnest zeal for the conversion of the students; all, or nearly all teaching in the Bible classes on the Sabbath, inviting the students to their homes for social intercourse and religious influence, and the aim and practice of the school was truly and aggressively Christian. From five years, or more ago, this has gradually changed. One prominent trustee of the school, and a man of great influence among the Christian workers, told the students in a Sabbath evening address, that all the foundations which the missionaries had laid for Christianity must be swept away and new ones laid, and he has been working at this destructive process ever since; others have helped him. A foreigner gave three lectures from the platform of the College chapel which were tirades against Christianity and theology, saying for example, "I tell you, young men, that I am commissioned by Jesus Christ to say to you that there is no such thing as a soul, or a future life." His tirades were not stopped by the authorities of the school but by the students, and the fact that the missionaries objected to these lectures, is now brought forward by the President of the school as one of the reasons why the Doshisha refused farther help from the American Board. A prominent Japanese professor of the school told the students in a sermon preached in the chapel on the Sabbath, that the idea of a future life had been a great damage to the race, and declared himself an agnostic on the question of the existence of a personal God. In a later sermon, he held the Bible up to ridicule, quoting Paul against Christ, and Christ against himself; and yet this man was promoted after all this to the head of an important department in the school. It was the change in the environment which has brought disaster to the school. Such influences as the above must affect the young men, and they have powerfully affected them, and the school is under a cloud. Its upper classes are very small and growing smaller.

Only the hand of God can bring the school back to the foundation and spirit of its sainted founder. On Him we wait in hope.

Sincerely yours, J. D. DAVIS.



ABSTRACT OF PROCEEDINGS OF EXECUTIVE COMMITTEE

MEETING OF JULY 12, 1897. ELEVEN MEMBERS PRESENT

SUNDRY bonds for the payment of annuities on donations aggregating $4,100 were authorized, and donations for famine relief in India to the amount of $156.58 were appropriated.

Rev. J. N. Cushing, D. D., President of Rangoon Baptist College, and Rev. W. F. Thomas, Professor in the Theological Seminary at Insein, Burma, were introduced and made to the committee statements regarding the condition and needs of those institutions.

Mr. F. W. Stait, of Newton Theological Institution, was introduced to the committee, and gave a statement of his Christian experience and call to missionary work. The matter of his appointment as a missionary to India being referred to the secretaries, it was afterward confirmed.

The following resolutions on co-operation with the American Baptist Home Mission Society were adopted:

At a joint meeting of the committees appointed at Pittsburgh, Penn., in May, 1897, by the American Baptist Home Mission Society and the American Baptist Missionary Union, to consider the feasibility of a union of effort on the part of the two societies to secure the necessary funds for carrying on their work, held at 111 Fifth Ave., New York, June 30, 1897, the following preamble and resolutions were unanimously adopted:

WHEREAS, The experience of the past year in the successful effort to awaken sympathy and raise funds for the payment of the debts of the American Baptist Missionary Union and the American Baptist Home Mission Society has established beyond question the practicability and advantage of co-operation, we now recommend that, while leaving their antonomy unimpaired, the societies seek to perpetuate and extend this cordial relationship.

Resolved, First. We recommend that these societies agree upon a gross sum to be raised from the living for their work; and in consultation with the Auxiliary Women's Societies, what proportion thereof they shall also undertake to raise.

Second. From the average contributions by the living to the societies for the past five years, viz.: $390,000 to the Missionary Union, including $95,000 from the Women's Societies and $261,000 to the Home Mission Society, including $22,000 from the women's societies (and not including about $60,000 raised for Home Missions by other women's societies, but not passing through the Home Mission Treasury), or a total of $651,000 annually, we recommend that the gross sum to be asked for the current year should be $700,000, being on the ratio of past years $420,000 to the Missionary Union and $280,000 to the Home Mission Society.

Third. We recommend that the two societies appoint one district secretary to represent both in the district embracing Eastern New York and Northern New Jersey.

Fourth. That, while recognizing the fact that this joint committee was appointed by the American Baptist Home Mission Society and the American Baptist Missionary Union to consider the feasibility of co-ordinating their efforts to secure money, we, nevertheless, venture to hope that at the next anniversaries similar committees may be appointed representing other societies to confer with reference to the co-ordination of all missionary efforts.

(Signed) J. L. HOWARD, *Chairman.*
HENRY C. MABIE, *Secretary.*

A proposed Schedule of Appropriations for the coming year was presented by the foreign secretary, and after full discussion it was voted that a schedule of appropriations of $405,000 be authorized.

The amount of outfit for the Asiatic Missions was fixed at $150 for each missionary or wife and at $200 for the African Mission.

It was voted that hereafter no salaries be paid to native ordained pastors, but all grants where needed be made to the churches.

The Schedule of Appropriations of the Woman's Society (East) was approved.

At the request of the Woman's Society (East) Miss Stella Relyea was designated to Kinhwa, China, and Miss Annie L. Crowl to Hanyang, China.

FOR THE MONTHLY MISSIONARY MEETING.

recommended that the meeting be devoted to Assam, and ample material ound in the present number of the MAGAZINE for an exceedingly interesting ry service.

DONATIONS

RECEIVED IN JULY, 1897.

AINE, $136.64.

Benevolence Sys-	
.....	$9 00
.....	6 50
ch.....	9 65
S. S.....	14 25
.....	70
ch.....	1 10
h.....	11 79
tre, ch.....	50
ag ch.....	60
h.....	1 20
Rev. W. H. Clark, ffering for sup. n. ıs, care Rev. W. E.	25 00
Y. M. C. A. and A. of Colby Uni- sup. nat. mission- tev. J. L. Dearing, om the boys at l Farm for Taosh- work, care Rev. et.....	50 00
.....	3 10
	3 25

AMPSHIRE, $47.42

.....	20 00
h.....	10 00
lls, 1st ch.....	17 42

RMONT, $48.86.

1st Bapt. ch.....	7 50
ch.....	35 35
" Y. P. S. C. E..	3 01
, Jr. C. E. Soc., for are Rev. Geo. A.	3 00

HUSETTS, $2,303.18.

1st ch.....	70 00
h.....	166 50
ntre ch., of which rom J. G. Gunder- ised	1,268 52
riend.....	1 00
ch.....	181 24
mont Temple	100 00
" " fam- India.....	16 15
rvard-st. ch. Y. P. tow. sup. of boy, W. F. Thomas...	6 25
s. M. E. Beal ...	25 00
, of which $1.25 is	9 96
wede ch., for Mah oway, Burma, care . Davenport.....	12 50
.....	5 12
ghton-ave. C. E...	12 50
tral Bapt. ch.....	25 00
.....	23 33
ary-ave. Y. P. S.	2 50
Chelsea, 1st ch., B. Y. P. U. tow. sup. of Tel. pr., care Rev. W. R. Manley.....	$27 00
Melrose, 1st ch.....	12 19
Gloucester, Chapel-st. ch.	17 11
Friend for Ronald Stidston, Baptist College, Rangoon..	10 00
Petersham ch., Y. P. S. C. E.,	3 00
A friend (sale of spoons)	1 00
Sharon Y. P. S. C. E.	6 78
Hudson, G. H. Cass and wife, tow. sup. Saw Kler, care Dr. Bunker	6 00
Dorchester, friend, for Sungiah, care Dr. Downie	20 00
N. Billerica, Y. P. Society ...	12 00
Charlestown, 1st ch.	43 16
Springfield, 1st ch.....	15 35
W. Somerville ch., B. Y. P. U., tow. sup. n. pr., care Rev. F. P. Haggard.....	50 00
Methuen ch.	6 30
Lowell, Wigginville S. S., for sup. Moo Khay Law, care Rev. A. Bunker, D.D.....	25 00
Jamaica Plain, ch., C. E. Jackson, for n. pr., care Rev. W. E. Hopkins	50 00
Baldwinsville Y. P. S. C. E., for famine sufferers, care Rev. W. E. Hopkins	6 00
E. Boston, Central-sq. Bible School	2 72
Lanesboro ch.....	9 00
Merrimacport ch.	4 00
Malden, 1st ch,, C. E., tow. sal. Rev. J. E. Cummings..	25 00
Granville, John A. Root and wife.....	20 00
Hudson, G. H. Cass and wife, for K. Nariah, care Rev. W. S. Davis	6 00

RHODE ISLAND, $93.20.

Central Falls, Broad-st. ch....	13 14
Providence, Cranston-st. C. E., tow. sup. n. pr., care Dr. Bunker, Toungoo.....	10 00
Providence, Cranston-st. S. S., for Maung See Dee.....	18 75
E. Greenwich Y. P. S. C. E..	9 34
Newport, 1st ch.	21 88
" " S. S.	7 59
" Central ch. Y. P. S. C. E., for sup. nat. pr., Dzintsing-fong	12 50

CONNECTICUT, $68.51.

Hartford, South ch.	26 00
Winsted Y. P. S. C. E.	5 40
Hartford Memorial ch..	4 00
"Grateful," for famine sufferers	50
New London, 1st ch. Y. P. S. C. E.....	1 37
Saybrook, 1st ch.....	2 24
Stamford, 1st ch.	$23 00
Eastford, ch.	6 00

NEW YORK, $1,453.46.

Brooklyn, Trinity ch.	14 21
" 1st ch., tow. sup. Ongole Murriah, care Rev. W. R. Manley.....	11 00
Brooklyn, 1st ch., to apply tow. sup. Bandi Peter, care Rev. Wm. Powell, Ind.	25 00
Kent.....	2 64
New York, Central ch., Y. P. Asso.....	20 00
New York, Alexander-ave. S. S., tow. sup. Ko Shwee Min., care Rev. E. Grigg...	50 00
New York, Mt. Morris ch. Y. P. S. C. E., for fam. rel., care Rev. Jno. Dussman ...	6 50
New York, German Immanuel ch., Mrs. Frederick Ruessler, for sup. n. pr., Lin Dz Mei, care Rev. W. M. Upcraft...	50 00
New York, "Anon"	4 00
Buffalo, Delaware-ave. Bapt. ch.....	95 00
Newark Valley, $50 for personal use of Mrs. E. W. Clark, Molung, Assam.....	100 00
E. Marion S. S., tow. sup. boy Gabriel.....	25 00
Pawling, Central ch., Mrs. H. M. Allen for depot evangelization, care Mrs. Ingalls..	50 00
Jamestown, 1st Sw. ch.....	2 77
Rochester, 2d ch.....	157 64
Oswego ch., Y. P. S. C. E. for Ha-lo-ai, care Dr. Bunker..	10 00
Arcade ch.....	2 85
Amenia ch., Y. P. S. C. E. ..	2 00
E. Henrietta ch., Y. P. S. C. E., for sal. Rev. Thos. Moody.....	5 00
Rochester, Lake-ave. ch.....	180 00
Binghampton, A. E. Johnson, to aid in founding a home for child widows, in co-operation with Pandita Ramabai, care Rev, W. E. Hopkins	5 00
Manuet ch., Y. P. S. C. E.. ..	11 15
Amsterdam, 1st ch.	35 81
Fredonia, Ely Davis.	100 00
Clifton Springs, a friend	250 00
Adams Centre Y. P. S. C. E., for native worker, care Rev. M. C. Mason	25 00
South Glens Falls ch.....	2 00
Mt. Vernon, a friend	6 00
N. Manlius, Y. P. S. C. E....	5 00
Cuba ch.	35 78
Binghamton, 1st ch., add'l....	2 50
Fairfield and W. Nanticoke chs.	2 64
Castle Creek ch.	5 18
Amherst ch.....	13 30
Olean ch.	7 00
" Y. P. S. C. E.....	5 00
" S. S.	5 00

Sennett ch. $10 00
Cortland, 1st ch. Y. P. S. C. E., tow. sup. Saya Timothy, care Rev. E. W. Kelly, Burma 6 25
Truxton ch. 3 50
Hancock ch., special 5 00
Perry, 1st ch. 33 75
Middlebury ch., add'l 2 25
Warsaw Y. P. S. C. E., tow. sup. V. Jacob, care Prof. L. E. Martin, India 2 00
Cohoes, 1st ch., add'l 10 00
Hemlock Lake S. S., tow. sup. Bago, n. pr, care Rev. E. G. Phillips, Assam 12 50
Ft. Covington ch. 5 50
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Potsdam ch., add'l 5 00
Pitcairn ch. 5 00
St. Lawrence C. E. Asso'n'l Union 3 00
Barrington ch., add'l 8 35
Himrods ch. 5 14
South Pultney Y. P. S. C. E... 1 25

CORRECTION.—The amount reported in the August Magazine from the Y. P. S. C. E., East Marion, N. J., should have been East Marion, N. Y.

NEW JERSEY, $979.38.

Haledon, Prospect Park S. S., 4 40
Jersey City, Bergen ch. from Miss Eva Palmer, for sup. n. pr, care Rev. A. V. B. Crumb, 6 25
Westfield, Prim'y Dept., for one quars. sup. Kye-Ya, care Rev. H. Morrow. 7 50
New Brunswick, Livingston ave., ch. quar. coll. 40 37
Stelton, 1st Piscataway ch., of which $13 is from Friendship S. S. 158 47
Plainfield, 1st ch. 500 00
Marlton ch., add'l 1 50
Mrs. H. M. Chandler 1 00
Camden, Trinity ch. 22 75
New Brunswick, 1st ch. 123 72
Cherryville ch. 24 11
Freehold ch. 52 00
Bridgeton, Pearl-st. ch. 12 05
J. C. S. sup. B. Johan, care Rev. John Dussman 18 00
Cape May Court House B. Y. P. U., Sr. and Jr., sup. n. pr., care Rev. C. L. Davenport. 7 26

PENNSYLVANIA, $523.73.

Williamsport, 1st Ger. B. Y. P. U. 6 54
Cambridge Springs ch. 2 00
Pittsburg, 4th-ave. ch., class of small girls in S. S. for famine relief. 2 00
Williamsport, 1st ch. C. E., two members 2 25
Cammal, McHenry ch., for famine sufferers, care Rev. John Dussman 2 00
Milton ch. 10 00
Philadelphia, New Tabernacle ch., add'l 34 69
Philadelphia, New Tabernacle S. S. 10 39
Philadelphia, Pt. Pleasant ch., 7 00
" 1st ch., add'l ... 50 00
" Memorial Y. P. S. C. E. 18 53
Philadelphia, Upland ch., add'l, 53 61
" 50th ch. 10 00
" 2d ch., Germantown, add'l 10 59
Wayne, Central ch., S. S., for n. pr., care Rev. L. W. Cronkhite 35 00
Green Ridge Willing Workers, for n. pr., care Rev. W. A. Stanton $6 00
Mrs. Frank Ripley 2 00
Altoona, 1st ch. 22 30
Lewistown ch. 4 59
Gethsemane ch. 4 77
" Ladies' Aid Soc., 9 81
Greenville ch. 10 50
Derry Station ch. 1 00
Fourth-ave. ch., Pittsb'g, con., April and May 183 93
Reading, 1st ch., add'l 3 00
Westfield ch. 30
Charleston, Holiday and Hammond chs., for sufferers in India, care Dr. Boggs 12 50
Edwardsdale, Welsh ch. 8 43

DELAWARE, $35.50.

Del. Bapt. Union, Zion ch.... 5 50
Ridley-pk. ch. 30 00

DISTRICT OF COLUMBIA, $140

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E. st. ch., Washington 80 00

VIRGINIA, $128.50.

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Elliston, Big Spring ch. 1 00
Rockbridge, Alum Springs, Miss Frances J. Huntley... 125 00

WEST VIRGINIA, $22.95.

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Lucile, F. F. Daniel 1 00
Two Run, B. M. League 50
Charleston, Virginia-ave. ch... 4 45

OHIO, $1,013.55.

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Fredericktown ch., John Cosner 5 00
Radnor ch. 19 50
Cleveland, Mrs. May B. Seaman 5 00
Cambridge ch. 20 00
Old Cambridge ch. 17 66
Cleveland, 1st ch. 134 50
Superior-st. ch. 5 20
Roxabelle ch. 8 00
Sunbury ch. 19 32
Warsaw, Rev. H. C. Clark... 3 00
Dayton, Central ch. 5 00
" 1st ch. 641 23
Greenville ch. 3 88
" S. S. 1 87
Sidney ch. 50
Tiffen, 1st ch., special for Rev. W. K. McKibben, China... 20 00
Milford, Centre ch. 7 91
Manchester ch. 1 00
Valley ch. 30 00
Mt. Vernon ch. 37 75
Owl Creek ch. 3 00
Scioto Asso., Mrs. C. E. Philbrook 2 00
Cyclone, Bethany ch. 2 50
Fair Oaks ch. 12 83
Union Valley ch. 1 18

1,014 55

Less am'nt reported from East End ch., Cleveland, Ohio, $28.88 should be $27.88 1 00

1,013 55

INDIANA, $52.97.

Indianapolis, Woodruff pl.... 16 24
Hope ch. 2 58
2d Salem 5 00
Gas City $6 93
Morgantown 3 00
Kendallville ch. 1 35
Wolcottville ch. 15 75
" B. Y. P. U. 2 22

ILLINOIS, $369.61.

Sparland, Robert Burnett 1 00
Bourbon ch. 3 20
Alton, 1st ch. 5 00
" Cherry st., Hunterstown Miss 2 35
Pastor's Birthday Book 2 44
Upper Alton ch. 34 24
Hudson S. S. 4 83
Pontiac ch. 25 00
Normal ch. 31 00
Bois d' Arc ch. 5 00
Manchester, Mrs. C. B. Wilson 5 00
Bethany ch. 7 10
Ashland ch. 1 00
Chicago, 1st ch. 19 00
Evanston, Mrs. Mary R. Pratt 5 00
Irving Park, E. W. Moyle and wife, for work, care Mrs. E. G. Hopkins, India 10 00
Woodstock, Miss J. G. Sondericker 50
Amboy ch. 16 50
Streator ch. 1 00
Galva ch., bal. 50
Quincy, Vermont-st. ch. 166 65
Moline, 1st ch. 16 50
Plymouth ch. 1 80
Berlin ch. 4 00
Danish Conf., Chicago, O. J. Edmore, Michigan, for Rev. C. Nelson, Africa.. 1 00

IOWA, $214.31.

Ayrshire 2 00
Shenandoah, friends for famine relief, care Rev. John Dussman 62 50
Creston ch. 5 00
Union ch. 11 50
Denmark ch. 6 00
Washington S. S., for M. Katiah, care Rev. W. H. Beeby, India 10 00
Rock Creek 12 50
Birthday offering 5 42
Jacksonville 15 50
Centreville S. S. 2 02
Ida Fortney 1 00
Rev. G. F. Reinking 5 00
Centreville Asso., B. Y. P. U., for Dr. Bunker 7 50
Homer ch. 5 05
Ames 4 00
Russell B. Y. P. U. 95
North Union ch. 2 50
Emerson S. S. 2 25
Linngrove, ch. 12 31
" " B. Y. P. U. 85
" " S. S. 80
Forest City 4 00
Hayfield 10 00
Kiron, for Lia-A-Kne, China, 25 00

MICHIGAN, $221.20.

West Bay City, a friend, to be used in educating student in Theo. Sem., care Rev. W. F. Thomas. 25 00
Macomb ch. 2 50
North st. 6 00
Grand Rapids, Fountain-st. ch, 100 00
Wealthy ave. Y. P. S., tow. sup. Bible woman in India 3 35
Grand Rapids, Berean ch. 2 00
Ionia, ch. 5 64
" B. Y. P. U. 4 50

.....	$5 00
. Y. P. U., mite box	
g	2 00
00, 1st ch. B. Y. P. U.,	
p. n. pr. in India.....	9 05
: Marie ch.	2 60
.....	50
y.	2 50
.....	25
nd Riley ch.....	1 00
.....	5 00
ch.	4 00
er ch.....	8 12
n ch.	1 40
B. Y. P. U.....	5 79
lle, Mrs. J. C. Ells-	
.....	25 00

INNESOTA, $157.27.

.....	1 25
Mrs. M. L. Garvin ..	10 00
.....	25
1st ch.....	5 74
" " for Western	
.....	65
1st ch.....	8 60
r	7 65
deo ch.....	2 94
olis, 4th ch.....	10 27
ke	2 00
.....	8 00
Bethel ch.....	5 67
.....	18 00
, A. Dahlin	2 00
ch	25
A. F. Peterson	10 00
ia	14 00
l, M. Lindohl for	
ke, Burma	40 00
M. Lindohl.....	10 00

VISCONSIN, $49.09

ırg, Sw. ch., Wom.	
.....	9 00
.....	6 00
ch..	1 75
rie ch., bal.....	13 75
an, W. Gibson	1 00
ay ch....	13 74
ch., for Rev. C. Nel-	
frica	3 85

MISSOURI, $52.98.

Home and Foreign	
ns	52 98

KANSAS, $93.53.

ch	12 00
.....	2 30
eland ch.....	7 00
er ch.....	4 21
tt ch	15 00
.....	1 25
h.	2 50
.....	2 00
City, 1st ch., Y. M.	
Class tow. sup. nat.	
..... ...	11 50
.....	3 25
alley ch.....	5 50
th ch.	11 02
lle ch.....	15 00
Y. P. S.....	1 00

EBRASKA, $60.75.

, J. T. Weir for famine	
care Rev. John Duss-	
.....	1 00
st ch.....	75
.....	14 66
.....	5 70
'. C.....	10 00
Omaha, S. S.....	$4 39
Y. P. S., Omaha.....	10 00
Mead Y. P. S.....	11 25
Dorchester	3 00

COLORADO, $81.25.

Delta S. S.....	5 00
Denver, Sw. Y. P. S. tow. sup. n. pr. care Rev. W. I. Price,	25 00
La Junta J. B. Shearman tow. sup n. pr.....	12 50
La Junta, Rufus Phillips tow sup. n. pr.	12 50
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" S. S.	5 00
Ukiah S. S.	1 75
Los Angeles, Sw. Y. P. S. sup. n. pr. M. Lucas, care Rev. O. L. Swanson, Assam	15 00
Pomona ch.	33 00
Armona, F. R. McFee, sup. n. pr. A. Soo, care Rev. J. W. Carlin, China	20 00
Tulare, Miss A. M. Bradley..	7 00
Linne, Sw. ch., tow. sup. n. pr. Nwung Tha Aung, care Rev. C. L. Davenport, Burma.....	25 00
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Rev. C. W. Usher	1 00
Rev. J. B. Cranfill	1 00
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Wynnewood	1 25

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Rev. Mr. Deyo.....	5 00
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	4,398 54
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Iowa.....	791 07
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Minnesota.....	707 54
Wisconsin.....	380 54
Missouri	644 86
Kansas	543 13
Nebraska	477 41
Colorado.....	165 13
California	480 75
Oregon.....	136 05
North Dakota	150 95
South Dakota	167 46
Washington	118 17
Wyoming	1 00
Montana	75 15
Arizona	31 50
South Carolina	1 08
Tennessee.....	1 00
Georgia	12 82
Florida.....	10 00
Alabama	14 54
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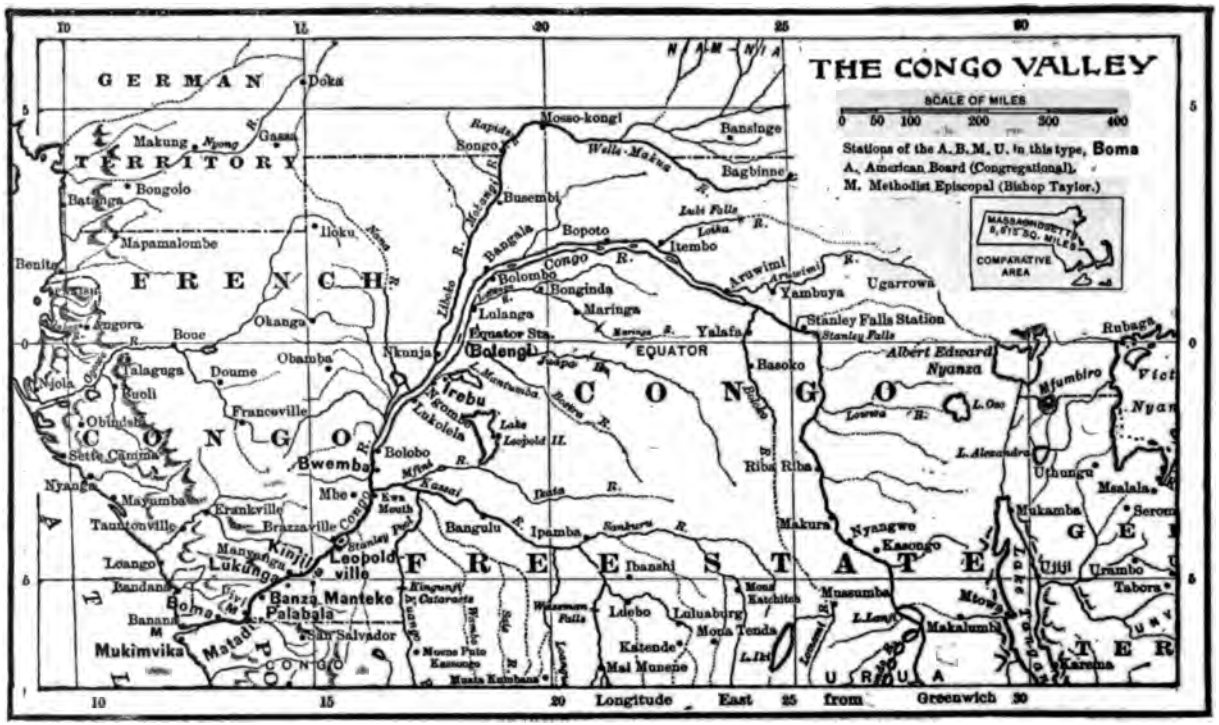
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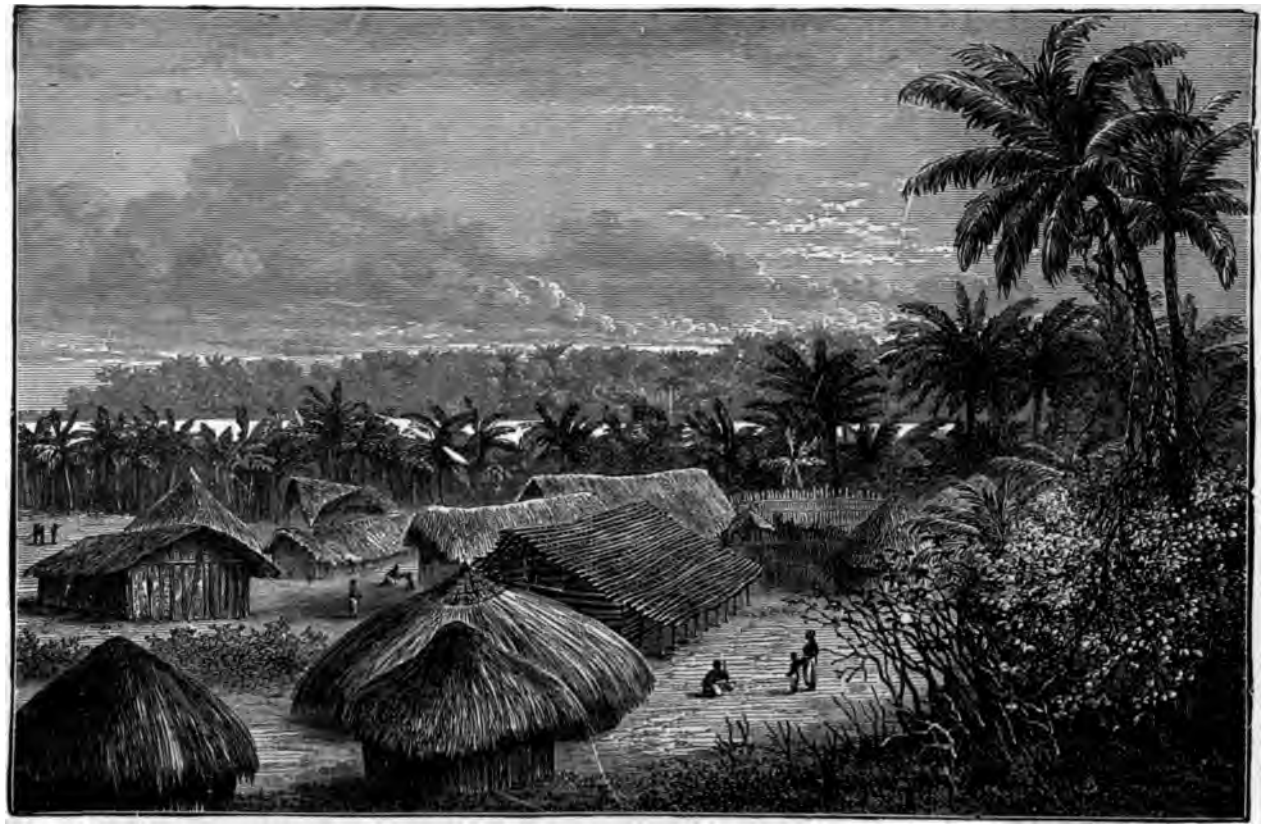
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Tabora
Karema
Serom
Nyan
Vict
Rubaga
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10
15
20
25
30



A VILLAGE IN CENTRAL AFRICA

The Baptist

Missionary Magazine

Vol. LXXVII. No. 10 OCTOBER, 1897

PROTESTANT MISSIONS IN THE PACIFIC ISLANDS

THE history of the earlier labors of missionaries among the Islands of the Sea is a story of thrilling adventure, of terrible tragedy, and of hair-breadth escapes; but the later years furnish a theme of transformed peoples, of ardent devotion, and of splendid success. While the islands in the Pacific Ocean are scattered over a vast area, extending over 60° of longitude and 100° of latitude, and the people are of various tribes and languages, in religion they were all substantially of one type, being allied with the animistic tribes of Asia and Africa, holding the simplest form of natural religion. Their modes of worship were of the rudest character, with rites of the most primitive and degraded sort. It is remarkable to note, however, that the greatest triumphs of the Christian religion have always been among people of that character, who have not been bound with the chains of inherited superstition or of elaborate religious systems.

Oceania, which is the general term for the vast collection of islands commonly known as the Islands of the Pacific, is practically embraced within the limits of 30° north latitude and 30° south latitude, and 130° west of Greenwich and 130° east. Within these limits are many thousands of islands, some of which are small, rocky, and uninhabited, but many of which are of considerable size, of marvellous fertility, and densely populated. In a general way it may be said that the Caroline Islands, and others to the northwest, adjoining the Philippines, are in the hands of Spain, while the southwest and central portion of Oceania adjoining Australia and New Zealand, is under the control of Great Britain. France has seized upon the most eastern groups, and Germany upon the Marshall Islands in the more northerly part, while the Sandwich Islands, or Hawaii, are independent.

Christian missionaries have scattered themselves all over these groups, but the greatest triumphs of Christianity are found in the Fiji and Gilbert Islands, which belong to Great Britain; in Samoa, which is under the protection of Germany and the United States; in Tahiti, belonging to France; and in the Marshall Islands,

under German control. The most glowing successes of the missionaries, however, were won before the islands were seized by the civilized nations.

While the Pacific Islands were left practically to themselves, and before they had become objects of commercial covetousness to European nations, Protestant missionaries had free course, and were gradually and rapidly winning the islanders to the religion of Jesus Christ. But about fifteen or twenty years ago, other nations imitating the example of England, began to establish protectorates which soon turned into full possession, in the various parts of Oceania, resulting in the division of the islands as given above. Since that time the course of Protestant missions has been one of varied experience, often of severe persecution and of great trial. Whatever may be thought of the course pursued in establishing British rule, Christianity, freedom, and improvement in the social condition of the people have everywhere followed the flag of Great Britain; such has not uniformly been the case under other governments.

The seizure of the Caroline Islands by Spain resulted in an immediate expulsion of the Protestant missionaries, the authorities being moved thereto by the conspiracies of the Jesuit priests. In Ponape, where the missionaries of the American Congregational Board had labored with great success for many years, although the people were almost entirely Protestants, the missionaries were driven out and the people were delivered over to the tender mercies of the Jesuits. To the credit of the Christian natives they remained steadfast and continued their services, even though their churches were burned, and they were deprived of the leadership of the foreign missionaries. The same experience was the fate of the English missionaries in Tahiti, under the government of France; and while the officials in German Islands did not proceed to the same extreme of expulsion, yet Protestant missions were usually regarded with little favor, and their operations were greatly hampered by restrictive laws and regulations of the authorities. Owing to these circumstances, and the corrupting influences introduced among many of the islanders by the advent and increase of civilized commerce, the progress of Protestant missions in the Pacific Islands for the last decade has been greatly checked, and the Christians as well as the missionaries, have been called upon to undergo manifold sufferings, privations, and persecutions. As in Madagascar at the present day under the rule of France, Protestant missions suffered an eclipse in many of the islands, and to the eye of flesh, the way of deliverance could not be discerned.

It is one of the most cheering elements in missionary work that a careful study of the progress of Christian missions shows that the experience of God's people in heathen lands has furnished manifold proofs of the truth of the words of the apostle, "All things work together for good to them that love God." In a multitude of cases, where no help from the arm of flesh has appeared in the sufferings and trials which God's people were compelled to endure, God has turned the arm of his enemies to the protection of his people, and has brought deliverance and prosperity by the hand of those who have threatened to destroy. Within the

last year it can be seen how God is working for the safety and deliverance of the Christians of the Pacific Islands. The rulers who had been fiercely opposed to Christian missions, and those who had been indifferent, are now turning to favor the work of the Protestant missionaries.



SCENE IN THE LIFE OF JOHN G. PATON
[PUBLISHED BY FLEMING H. REVELL COMPANY.]

The most striking case is found perhaps in the Caroline Islands, where the same authorities who drove the missionaries from Ponape, and persecuted the native Christians, and even refused to allow the missionary ship, the "Morning Star," to visit the islands, have now turned about and welcomed the visits of the "Morning Star," and the missionaries. In the Marshall Islands the German Commissar also is now warmly favoring the Protestant missionaries. Here

where the Christian churches have 2,058 members, a great improvement in the people has come about, to the large satisfaction of the German authorities. One of the most striking comments on the improvement is the fact that the traders complain of a falling off in the sale of tobacco; they sell far less tobacco but much more cloth, showing the influence of Christianity in raising the people from their degraded and savage condition to a more civilized state. One of the most pleasing reports from the Pacific Islands is that recently received of a visit of the "Morning Star" to the Gilbert Islands. Here the governor favors the missions, and the Christians, and the missionaries make a report which perhaps is the most satisfactory which could possibly be made coming from these scattered islands. They report "no thrilling adventures," but as one of the native preachers says, "The people of the Gilbert Islands are wiser than they were." Similar reports are received from almost every group in Oceania where missionaries have gone.



A HUNTER OF SUMATRA



A BOY OF JAVA

The marvellous change in the attitude of the authorities towards Christian missions has resulted from their observation of the fact, that Protestant missions are the best ally of good government among their people. Even Roman Catholic governors have found that the labors of priests of their own church make little improvement in the lives of the people; but Protestant Christian missions exercise a transforming power, which is the best possible police force. In the Fiji Islands, where formerly the people were the most savage

cannibals of any of the whole vast Archipelago of the Pacific Ocean, Christianity now universally prevails. Nearly one-half of the people are actual members of Protestant churches; the English military force has been wholly withdrawn, and good order is so prevalent in the islands that among a population of several hundred thousand but a few police officers are required, and their duties are simply nominal as far as the native population is concerned. The influx of coolies from Japan and China furnishes the only disturbing element to the usual good order of the islands.

The condition of affairs in Hawaii, or the Sandwich Islands, is so familiar, by reason of the recent discussions concerning those islands, that it is hardly necessary they should be mentioned. The islands have been transformed by the labors of Christian missionaries. Education has been introduced, and as a matter of fact the present government of the island is practically in the hands of the descendants and pupils of the missionaries. The Queen of Hawaii, who has recently been traveling through this country, was deposed on account of the corrupting and indecent character of her reign; and if the present government could be allowed to rule the island undisturbed by outside influences, and without being overwhelmed by the influence of coolies from Japan the future well being of the islands would be assured. What will be the issue of the present complications is more than can now be predicted. It certainly seems that the interests of the United States require that no foreign power should be allowed to become supreme in a group of islands which practically commands the whole Pacific coast of America and whose industries are so intimately identified with those of the United States.

With the favor of the authorities, with the docile character of the people, and with the blessing of God, Protestantism in the Pacific Islands, which has been passing through clouds and storms for the last decade and more, may now be considered to be assured of a splendid and prosperous future.

EDITORIAL NOTES

GOOD NEWS FROM THE CONGO is received through a letter from Dr. Sims to Rev. J. C. Hyde, of Quaker Hill, Conn., formerly of the Congo Mission. The higher authorities of the Congo Free State have awakened to the misdeeds and cruelties of the subordinate officials, and are taking vigorous measures to secure better treatment of the natives. Dr. Sims writes: "The state is doing better toward us and the natives; officers and traders are being constantly punished. This is cheering intelligence to those who have been acquainted with the unbridled license formerly shown by the lower officials of the Congo State toward the natives and the missionaries who sought to befriend them. We rejoice that a new era of safety and freedom from oppression has come in for the native Congo people.

THE IMPORTANCE OF THE CONGO RIVER is nowhere more clearly shown than in the effect of its discovery upon the development of the whole continent of Africa. Henry M. Stanley's journey "Through the Dark Continent" from Bagamoyo to Banana was not the first journey across Africa. Livingstone crossed the continent from Loanda on the west coast to Quilimane on the east, in 1854-56, but it did not arouse the world to the merits and magnitude of the continent. Again Lieutenant Cameron crossed Africa from Bagamoyo to Catumbella in 1873-75. He even followed the Luallaba down to Nyangwe, but then left the mighty river, and pushed southwest across the country, thus missing the grandest opportunity of his life. It was left for Stanley to follow the mysterious river to its mouth, to solve the famous problem of the source of the Nile, and to open the easiest route to the great and unknown interior of Africa. In the twenty years since he emerged from the darkness of Central Africa what tremendous strides! Already has the continent been crossed nineteen times in various directions. The whole territory is partitioned among European nations; the export of slaves is almost extinct, and vast progress has been made in the civilizing and Christianizing of the whole people of Africa.

THE CONGO RAILWAY has wrought a revolution, although not yet completed. From the adoption of the Congo Mission in 1884, the chief difficulty in its management has been the matter of transport. There is no money currency in the interior, and nearly all the supplies for the missionaries must be sent out from England or America. As there have been no roads, no vehicles, nor even beasts of burden that could be used in transporting these goods to the interior, everything must be carried by caravans of men. This mode of transport has been slow, uncertain, troublesome, and very costly. Dr. Sims writes: "Now that the railway is at Tumba all our transport troubles are at an end. The state leaves us in peace. There are plenty of carriers for all. All the French government things come up on this (the south) side now, and those for the French priests. In June a new station is to be opened at Kisanto, on this side of the Nkisi river, for the state only, not for others for a year or so." The extension of the railway is also gradually introducing the use of money currency among the natives, and the time seems to be at hand when the Congo Mission can be conducted with the simplicity and ease of our missions in Asia.

LIFE AMONG THE TELUGUS.—We have the pleasure of beginning in this number of the MAGAZINE a series of sketches of life among the Telugus, by Rev. A. A. Newhall, formerly an esteemed member of our American Baptist Telugu Mission in India, and at present Professor in Leland University, New Orleans, La. Professor Newhall will introduce us to the Telugus as a people, showing their personal characteristics, their family customs, their every-day life, telling us just what we want to know of the thousand and one details of the life of the Telugu people, which will bring them near to us and make vivid and life-like the accounts of missionary work for the Telugus which we read in the pages of this MAGAZINE.

THE PHIL-AFRICAN LEAGUE was organized by Mr. Heli Chatelain in 1896 and the first party has just sailed from New York for Africa. Mr. Chatelain is a native of Switzerland, and like so many of the people of that multi-lingual land, is an accomplished linguist. From his young manhood it has been his great desire to do something to alleviate the sufferings of the people in Africa. In spite of ill health he offered himself as the linguist of Bishop Taylor's African mission, and while on the West coast did much literary work of value to all those interested in the welfare of Africa. Since his return to America he has organized this Phil-African League, which has for its purpose the acquisition of fertile agricultural lands from which slavery, intoxicating liquors, and other evils which afflict Africa shall be excluded, and the settlement on these lands of model Christian villages, which shall be refuges for slaves, and training schools in agriculture and other industrial occupations. An admirable choice has been made of the high and healthful table-lands between Benguela on the West coast, and Lake Nyassa, in the neighborhood of the watershed between the Zambesi and the Congo Basin. While the purpose of this enterprise is not strictly missionary, it is yet allied with all efforts for the best good of Africa and its people, and merits the good wishes of all lovers of Africa and the Africans.



A FRIENDLY RECEPTION IN AFRICA

MA HNIN AYE, the old Burmese lady of Tavoy who has recently given five thousand rupees to the Missionary Union for the use of the Tavoy Burman Mission, died May 20, 1897, as we are informed by Rev. H. W. Hale, aged seventy-nine years. She had been in feeble health for a long time, and for nearly two months confined to her bed awaiting her release. Her faith in Christ was steadfast. Her end was peace.

DEATH OF MRS. I. E. MUNGER.—The intelligence of the death of Mrs. Munger, which came by cable Aug. 24, will bring a shock of surprise and sorrow to many, not only in the immediate circle of her friends, but among those who had become interested in the career of herself and Mr. Munger in their labors in this country, and in their work as foreign missionaries upon which they have so recently entered. Mr. and Mrs. Munger were from Iowa, where he had served as College State Secretary of the Young Men's Christian Association, a work in which Mrs. Munger heartily and helpfully assisted. They sailed for Tura, Assam, last autumn, and were entering upon the work among the Garos with the brightest hopes when her career was cut short by the hand of death after but a short illness. Truly the ways of the Lord are "past finding out." We extend our most sincere sympathy to our bereaved brother, and to the mourning friends in America.

THE DEATH OF MRS. J. M. CARVELL brings a double sorrow to the Mission in Assam. Unlike Mrs. Munger, who had just reached the field, Mrs. Carvell had given several years of valuable and highly appreciated labor to the cause of Christ among the heathen. As Miss Laura A. Amy, of Minneapolis, Minn., she was appointed a missionary July 7, 1890, to be supported by the Woman's Baptist Foreign Missionary Society of the West, and labored at Nowgong, Assam, under the auspices of that society until Aug. 3, 1895, when she was married to Rev. J. M. Carvell, and joined him in work among the Mikir tribe to the south of Nowgong. They retained their home in Nowgong until within the last year, when with great fortitude and self-sacrifice a new station was opened at a place which they called "Observatory Hill," located right among the wild people for whose salvation they desired to labor. From the first, cheering tokens of good attended their labors, and on July 11 the hearts of the missionaries were made glad by the baptism of the first three believing and rejoicing converts, and the Lord's Supper was devoutly observed for the first time among the Mikir hills. How soon is the rejoicing replaced by sorrow! We are without details, as the only intelligence is by a postal telegram dated Bombay, Aug. 4. Our sincere sympathy is with the bereaved husband, the mission circle and the friends in America.

MRS. HELEN L. BEECHER, widow of Rev. J. S. Beecher, formerly missionary at Bassein, Burma, died in Wrights, California, June 10, 1897. Mrs. Beecher was born in England, but came to America in her youth. In 1856 she was married to Mr. Beecher and joined him in his labors in the great Karen Mission at Bassein. By the failure of Mr. Beecher's health they were obliged to start for America in 1866, but he died in England. Mrs. Beecher passed the remainder of her life in the United States, always interested in the missionary work and always helpful to its interests as her opportunities allowed. It is an interesting illustration of the family interest in missions to note that Mrs. Beecher was a sister of Mrs. Mabie, wife of the present Home Secretary of the Missionary Union.

PERSONAL. — Rev. Thomas Adams of Leopoldville, Congo Free State, arrived in Boston Aug. 2, for rest and the recovery of health. — Rev. E. T. Welles and Miss Gertrude M. Welles, brother and sister, sailed from Boston July 24 for Banza Manteke, Congo. — Rev. Elbert Chute and wife sailed from Boston Aug. 25, returning to their interesting work at Palmur, India. — Rev. W. F. Thomas, with Mrs. Thomas, sailed from Boston Sept. 1, to resume his duties in the Theological Seminary at Insein, Burma. Also Rev. D. C. Gilmore and wife, to take charge of the Karen work at Tavoy, Burma. — The golden wedding of Rev. I. J. Stoddard and wife, formerly missionaries in Assam, but now of Pella, Iowa, was celebrated on Aug. 23 by a large gathering of friends from all parts of the country. An oil portrait of Mr. Stoddard was presented to the Central University of Iowa, as a memorial of the event. — By an error Rev. J. H. Scott and wife of Osaka, Japan, are put in the Annual Report of the Missionary Union as being in America. They are still actively engaged in their good work in Osaka.



A MISSION HOME IN CONGO

SWAMI VIVEKANANDA, who has become the great prophet of the Revival of Hinduism, was educated at the Church of Scotland Missionary Institution, at Calcutta, and first brought into prominent notice by the Parliament of Religions at Calcutta. Without the training of the one, and the impulse and standing given him by the other, he could never have been qualified for the commanding position to which he has come. It will take an immense amount of good to offset the injury to the Christian religion done by this one man, fitted for his harmful work by institutions founded and fostered by Christian men.

AN INDEX OF SUCCESS.— A striking indication of the marvelous progress of Christian missions is seen in the transfer of emphasis from the early years of this century. The annual report of the Church Missionary Society called attention to the fact that an early report congratulated the Society on the fact that the work abroad was growing so much that the committee had been able to spend the entire income of the Society! a thing which had been impossible before. The same interesting situation occurs in the early history of the American Baptist Missionary Union. In 1835 the income was so largely in excess of the opportunities for use on the fields then occupied, that at the annual meeting in Richmond, the Board was instructed "to establish new missions in every unoccupied place where there may be a reasonable prospect of success, and to employ in some part of the great field every properly qualified missionary whose services the Board may be able to obtain." In those days the prayer of God's people was for the opening of new and wider fields for missionary effort. God answered. Then the prayer was for laborers to go forth into the open fields. God has answered in the thrilling uprising of the Christian youth of the world in the student's volunteer movement. The emphasis now rests upon the churches of Christian lands to make their offerings for world-wide missions adequate to the answers God has given to their prayers.

THE AUTUMN IS THE TIME to get up clubs for the BAPTIST MISSIONARY MAGAZINE. There has been a large increase in circulation since the enlargement of the MAGAZINE and the reduction of prices to clubs. The low offers are still open. FIFTY CENTS a year per copy to clubs of thirty, or to clubs equal to ten per cent of the members of a church. Sixty-five cents to clubs of ten, or clubs equal to five per cent of the church members. One dollar a year for single subscription. Pastors who have tried forming clubs for the MAGAZINE at the fifty-cent offer have almost universally succeeded, and have usually found it very easy. Tell your people about the MAGAZINE from the pulpit, and appoint some one to receive subscriptions, and they will come in. We have received a very large number of commendations of the MAGAZINE in its improved form. Dr. Henry E. Robins of Rochester, N. Y., writes: "You are investing the MAGAZINE with fascinating interest."

POT-BOUND MISSIONARIES.— This is the title a lady missionary from England gives to those missionaries who have not money enough to carry on their work. They are like plants growing in pots too small for them. They would like to grow but cannot. It is the business of the Christians at home to see that missionaries who have been sent out to labor among the heathen are not "pot-bound," but have money enough to carry on their work to the best advantage, and with the largest success.



THE NOONTIDE REST. CARAVAN RESTING AT MID-DAY, CONGO

A NEW MAN IN CHRIST JESUS

REV. HENRY RICHARDS, BANZA MANTEKE, CONGO, WEST AFRICA

ABOUT three hours' good walking from this station will bring you to one of the largest villages in this district, situated on a plateau and in the midst of waving palms, pawpaws, and plantains. Taking this walk under a tropical sun, down deep ravines, up steep hills, through brush and grass, makes an impression quite different from that gained by sitting in a car or in any of the ordinary modes of travel in the home land.

We arrived there one day several years ago with some preachers, and though the land was good the people were evidently lazy, hungry, and proud, existing chiefly on palm wine, which kept many of them in a semi-intoxicated condition. Only a few would permit us to speak, while the great majority absolutely refused to listen to anything we had to say. One man would shout like thunder to drown the preacher's voice, and the cunning *ngangas* (sorcerers) would beckon the children in a threatening manner to leave us. Another behaved in such a strange way that no explanation but demoniacal possession seems really to account for it. He stamped, jumped, roared, and cursed until he foamed at the mouth like a maniac, and threatened to shoot us. Though we tried hard we could only succeed in telling to a few in another part of the village of a Savior's love.

All this opposition was prompted by the superstitious fears of the people and the craft of the *ngangas*, who know that when the people become Christians the hope of their gain is gone.

The name of the village is Kinkanza, and it was one of Satan's strongholds, but frequently has been stormed by preachers for Christ. Abrama and Mosesi, two good preachers, now at rest, went there almost weekly for years without any apparent effect. Sometimes the villagers would beat and treat the faithful preachers shamefully, sometimes they would go away and hide themselves in

the grass; at other times laugh and treat the message and messengers with contempt, which was hardest of all to endure. Continual prayer was made for the people, and at one of our prayer meetings Mosesi wept as he told of his efforts and failures to win the people for Christ. Thus it went on for seven years, and many of our people began to think it hopeless and useless to pray and work longer for such a stubborn people, but God has his own way, and nothing is impossible to him.

In the year 1893 there was a very zealous worker for Satan, and he did his best to destroy the work of Christ. He was a man of strong will power, and through his influence he caused many weak ones to stumble and fall. He would go into a village and begin by dancing or beating the big drum, or by bringing palm wine so as to draw the people away from the meetings, and prevent the preacher from delivering his message. He refused to hear the gospel, and not many ventured to speak to him personally. He became a mission *capita* (head of caravan), and frequently there would be Christian men in his caravan who conducted meetings on the road; then he would sometimes listen to what was said. Then again at the mission station he could hardly escape hearing the gospel, and thus he became somewhat acquainted with the message, and some words penetrated his conscience.



THE LORD'S SUPPER IN THE OPEN AIR
BANZA MANTEKE, CONGO

He went across the river as he had frequently done before in search of carriers, but was this time unsuccessful. On his return journey he could find no means of crossing over, and as he sat down looking at the barrier all alone he did not know what to do. Tired and anxious the thought came to him that God could hear and help him. But then he was not God's man. As he looked and saw his town away in the distance, and the mighty Congo rolling on between it and him, a voice said to him: "That is how it will be with you by and by. You will have to die, and you will have no one to take you to heaven."

He felt himself a sinner, and said: "Well, they say if we call to Jesus he will hear us." And there on the bank of the Congo, with tears he called to Jesus to forgive his sins and give him life.

On opening his eyes he saw a man in a canoe coming towards him, and on reaching the bank asked Paulo what he wanted.

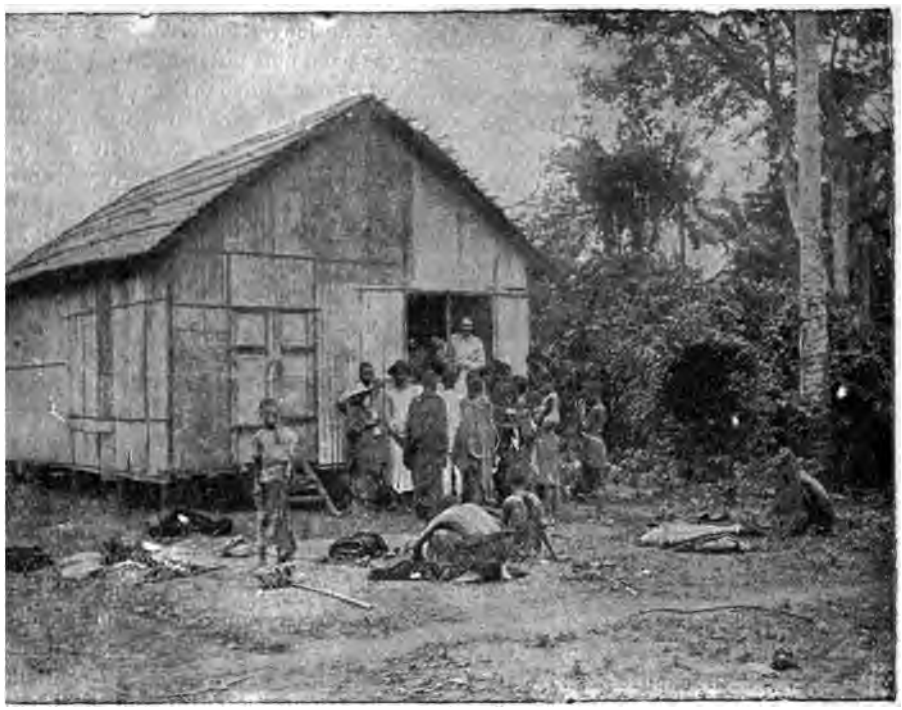
"I want to cross the river," said Paulo, "but have nothing to pay."

"Never mind, give me your coat and cloth as a pledge and I will take you over."

"What are those tears for?" inquired the canoe man, as he paddled away.

h, I cannot tell you, and if I did you not understand."

ving returned in safety to his own vil- ıe attended the school and services cted there, but no one believed he Christian, and all thought he meant ief. He began to tell in the villages God had done for him, and through stimony several were brought to Christ. is now a church of thirty members in that village that pays half of their preacher's salary. One of the members of that church is now in the Training School. Nloko brought many hardened sinners to the cross. For this cause his old friends, the *ngangas* and chiefs, both hated and feared him. It was evident that Nloko was a changed man, and after being examined he



MISSION STORE AT BANZA MANTEKE, CONGO

the Christians began to think he was uine convert after all, and soon there quite a sensation among the heathen ell as among the Christians, because ma Nloko had really become a man of

, with another preacher, went to Viaza, age two days off, to visit some rela- and a work broke out there, and y were brought to the Savior. There was received by the church and missionary for baptism. He was immersed on March 12, 1893, in the presence of a large congregation. We gave him the name Paulo, as he no longer deserved his former odious one. He soon became a powerful preacher. In a short time he could read well, and the people say they do not know when he learned. He told me that he took a little boy to help him, and worked hard himself.

After showing such gifts he was received into the Training School, where he made good progress. Paulo had paid frequent visits to Kinkanza, but at the close of the session he devoted most of his time in working that town. No signs appeared, and no encouragement except from a few children who thought they would like to have a school. I let him have an old tent, and he began school work, and ventured to sleep in the town. He began to suffer from the cold, and suggested to the people that he would like to buy a house, but they would not hear of it. One man who was bold enough to sell Paulo an old house was compelled by the threats of the people to break the contract. By helping them in some of their difficulties with the state, and by his life and preaching he at last got a footing among them, and secured an old house. Then one confessed Christ, and gave up his idols, and then another, until a dozen were on the Lord's side.

The persecution was so great that they wanted to leave their town. As Paulo was willing to stand by them we encouraged them to remain in their own town to help Paulo, their teacher, to bear witness to the truth, and to endure hardness as good soldiers. They did so, and are now much better for it.

Paulo has now been there two years, and 102 have been baptized, and sixty more profess faith in our Lord and Savior, Jesus Christ. There is also a school there of 100 pupils, taught by Josefi Kunieki, who is also a good preacher, and helps Paulo much in his work. Paulo has opened a new place and sent a teacher there who is supported by the Kinkanza Christians. He has now gone off to another district trying to open the door for some one else to enter in. The Kinkanza people have built themselves, at their own expense, a meeting-house, which is also used for the school.

Through Paulo's example the people have become industrious, and have cultivated extensive gardens and plantations, so that they are no longer hungry. They now collect the palm nuts instead of the palm wine, for all of our Christians are abstainers. They have also discovered a use for soap and clothes. Paulo receives only twenty francs per month, and unless he grew his own food he could not support himself and family on such a small sum. Small boys get as much pay as Paulo on the railway and food. As food was so scarce and costly Paulo sometimes suffered the pangs of hunger when he first went to Kinkanza, but he now has another kind of hunger, and comes in occasionally for a week's study, and we do not consider it waste of time to give him a lesson in addition to the Training School classes. Pray for Paulo.

This is how the work spreads. Other evangelists are doing a similar work, but on a smaller scale. The gospel is extending further and wider, and almost daily people are born from above. So the gospel is winning its way, and will continue to do so until it covers the whole earth.

As the workers and people need guidance, pray that all the love, all the wisdom and all the patience needed may be supplied from His inexhaustible store.



THE FRENCH-CONGO SUDAN

REV. A. SIMS, M.D., LEOPOLDVILLE

THE opportunities and possibilities presented by the Congo ever increase and improve, but are always due to its magnificent waterways. That some of Africa's darkest corners are accessible by it is well shown by a conversation I have had with



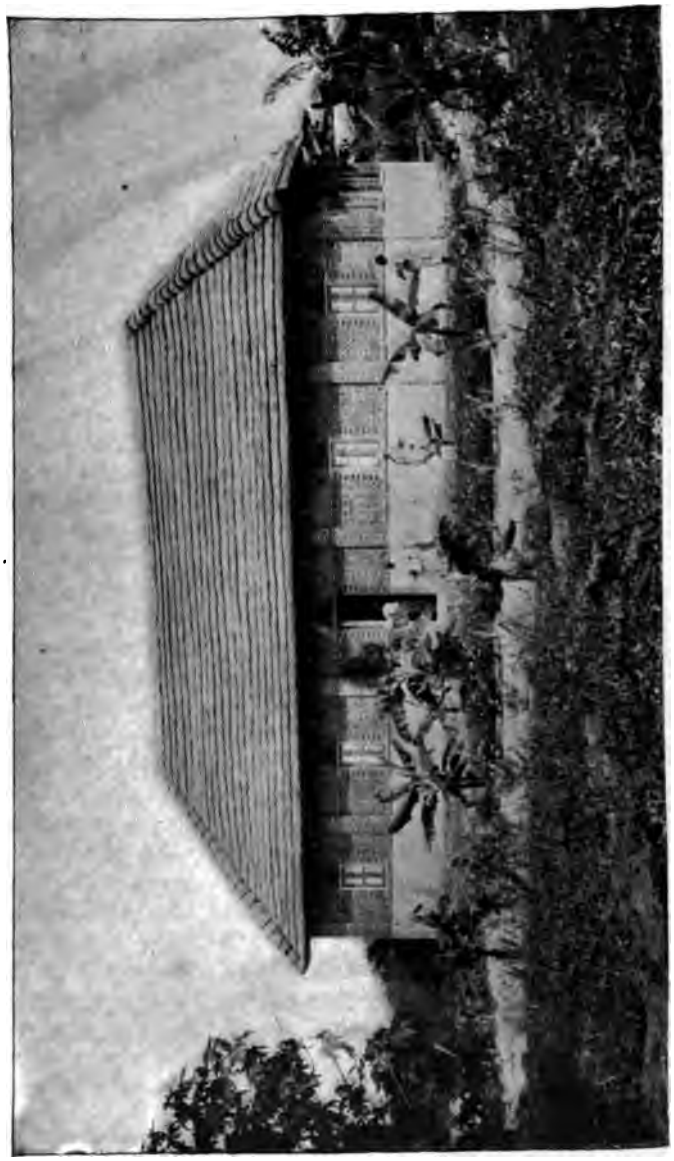
REV. A. SIMS, M.D.

Count de Brazza, Governor-General of the French Congo colony, and who at present resides on the side of the river opposite to me. He left here two years ago to open up the Sanga country without war by quiet talks and peaceful influences. He has succeeded, and united his colony to the French sphere of influence round Lake Chad. The English might have secured much of the northern part of this, and contested its ownership with the Germans; but now, after the work of Lieutenant Mizon, De Maistre, and De Brazza, it is lost to them, and very probably the Germans will fail to press the theory of the Kamerun's "hinterland." De Brazza penetrated beyond the furthest point of a previous fatal expedition, made no attempt to punish the natives, but continued on and found men with Mohammedan prayers round their necks; by means of his Senegal Mohammedan soldiers he rapidly communicated with the chief of the country, and made himself acceptable to them. He established his headquarters at Bania, on the upper Sanga; in the steam launch, "Courbet," pushed on for 300 miles into the interior of its upper reaches, practically establishing a French protectorate over all the natives at the back of the German Kameruns, joining hands and forces with Mizon, who governs all to the south of the Benue river.

This country, explored by De Brazza, is drained by the Sanga, which empties itself into the Congo below the Mobangi river and the equator. He was only fourteen days steaming from Bania here. He found it peopled by (1) Negroes and not by Bantu, who are called Baia, Buri, and Ndere, who are the original natives of the country; these are savage, cannibal, rude, dirty, and nearly naked, exactly as other upper Congo natives, and devoid of special interest; (2) by Haussa traders; (3) by the Fulbe, its aristocracy and Mohammedan conquerors.

The natives have been conquered or are being subdued by these Fulbe, who are simple in their faith — Protestant Mohammedans, as Mizon calls them on account of their liking Europeans and not fully conforming to the Koran. The Fulbe are evidently not long converted to Mohammedanism themselves; they read and write Arabic, are light-skinned, come from the northwest, are familiar with Kano, Lake Chad and Tripoli. In their character as colonizing merchants they penetrate to the Sanga country to trade away their cattle for ivory and iron. They are great shepherds and cultivators as well, if not chiefly so. They

push on and south as long as their cattle continue healthy. Their government is a settled one, headed by a Sultan, and their social civilization is considerable. They are occupied in levying taxes, breeding cattle and horses and donkeys, of which they have great droves, Mizon says, even to 20,000 head of cattle possessed by some big chief. They are not slave raiders, and have nothing in common with the Zanzibar brigands, late of Stanley Falls. They insist on open, unobstructed roads in all directions among the natives. Should a native chief block a road, the whole district would be plundered and people sold. The Fulbe take care of the sons of the native chiefs, who are put into a central gratuitous Mohammedan school, and when educated are sent back loaded with presents and arms, mounted on horses and accompanied by slaves. These boys are promoted to the rank of Nzauro, a native chief, farm a district, and raise cattle for their Fulbe masters. Thus the ball of progress is kept rolling, and the Fulbe dominion ever increasing. The Fulbe is mounted on horse-back, wears a straw hat and a flowing garment, which may have sixteen to twenty yards in it, woven in patterns and dyed with indigo (slaves only wear European cloth), armed with bow and



BAPTIST MISSION CHAPEL, LEOPOLDVILLE, CONGO

, a lance, and long sword; curiously h, the flint-lock gun is not in use. orse is regarded as an agent or in- nt of war.

Haussa is the Jew of the country, etested as such, is the exponent of and retail trade in cloth, beads, meat, iron and ivory. He follows wake of the Fulbe, and profits by open roads to penetrate from the the Sanga.

Brazza insists that it is the vast quan- cattle for which they must have new which pushes them toward the It is a greater crime among them and a cow than to kill a man. The tion of the cow has done away with ism among the natives. Donkeys are used as beasts of burden. Under De Brazza's fostering care the cattle market has been brought three days nearer to the Congo, and it only requires cattle lighters to bring them to this hungry country at Leopoldville.

This grand, new country, offering a superior civilization, better than anything else on the Congo, but of course not superior in a missionary sense, is open to mission work, provided the French government has no objections. The road is open to the Niger even. Barth, the traveler, is said to speak of these Fulbe in his works. I would recommend those wanting to go there to wait for the completion of the Congo railway.—*The Independent.*

AN EXILE FROM HOME

working in the mission since twenty- years. In 1887 I was exiled from ucasia (Tiflis) into Orenburg for ars. After this term in Transcau- returned home and the second time nsported into the same town, where absent again four years. The Lord his work there in such a wonderful that we have there now not less 00 members. In July, 1895, I re- my liberty, took my family with me, enburg, visited on the way many s, and arrived at Tiflis, my home, I remained about one month. On t of persecution I cannot stay in , and counted it for the best to leave herland and go to Roumania, from I had had a call from the Baptist h in Tultsha. I saw therein the will l and resolved to go there, for it was ssible for me to work longer in Russia eing banished twice, for I could be the third exile, and I wished not to t with the closed mouth.

rived at Tultsha in October, 1895. The church here is composed of Germans and Russians, and numbered only 28 members. The Lord Jesus helped me and blessed his work here. Now we have a church of 60 members. This year I baptized 22 souls. We have hope that many converted souls will be soon added to the church. As I was compelled to change my field the Russian Union of the German brothers has refused my salary, and now I work seven months without any salary, and have not other sources for my subsistence, because my church is very poor and cannot support me. We have our own chapel, and an audience of from one to two hundred souls every Sunday and a Sunday-school with 60 children. I preach every Sunday, twice in Russian and once in German. On visiting Bulgaria I preached in Bulgarian and Turkish for the Mohammedans.

We have here absolute religious freedom and all doors are open for us. We want only workers and means.

REV. W. PAWLOFF.

FETICH WORSHIP ON THE CONGO

REV. J. C. HYDE, QUAKER HILL, CONN

FETICH worship is the worship of mystery. It is especially resorted to in case of death, sickness, and when the moon is new. There are schools for teaching the doctors. Those in the vicinity of Palabala before the advent of Christianity, and until they were broken up by the earnestness of the missionary were called *Nkimba*. Boys too lazy to earn a living otherwise, or pressed by their comrades to be initiated, joined this society, the secrets of which have been revealed by graduates who were converted to Christianity.

A new name was given to the novice, such as Kinkela, Mavambu, or Lutete, who was supposed to die to the world, and when he awoke from the sleep induced by his comrades, he found he had been covered with chalk, dressed in a gaily feathered cap, and from his shoulders was suspended a garment of grass, hanging about his knees, but woven at the waist into a large hoop of native basket-make, large enough to play gracefully about the person, and create admiration, as well as consternation among the women wherever he went.

The approach of a member of the Nkimba causes the terrified women to drop the food they are carrying from their fields to their homes (for woman raises, as well as cooks the food for her household), and the Nkimba thus secure support.

The signal he employs is a whir of the tongue, and the cudgel in his hand is threatening to all who attempt to dispute the path, though by mutual consent our missionaries were never touched.

The Nkimba learn to speak a new language, appear to all the uninitiated as if they were deaf, and profess to forget their former experiences in the world.

During their separation the mysteries of Feticism are learned, and a mutual bond is entered into to procure the perpetual administration of government favorable to this worship.

The King of San Salvador is the powerful head of this system which holds together the people of the lower Congo, although San Salvador is in Portuguese territory and is called Congo dia Ngungo by the natives; while many of his subjects are in Congo Free State. The English Baptists are stationed near by, and have a prosperous native church.

Yet less than ten years ago the chiefs of the various districts tributary to San Salvador met, and were told to listen to, but never embrace Christianity.

Many who have professed conversion have soon sickened and died, as a result we believe, of the intrigues of the graduates of the Nkimba. This graduation period is a great festival for the people. The Nkimba who profess to believe the white on their bodies is not chalk, on a given day repair to the water and wash, and as they return to their towns they resign their dress to their successors, and are presented by their relatives with new cloth in which to array themselves.

They come back to their homes as if from the realm of the dead and learn anew,—of course easily,—their native language, and thereafter they are powerful as free-born graduates.

Although King Noso is the nominal ruler, the real power in Palabala, which is one of the towns tributary to San Salvador, is the doctor, or *Nganga*, sometimes called medicine man by those who have written on the subject. Out of respect the missionary is called Nganga also, though it is often felt to be a doubtful compliment.

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The doctor at Palabala has threatened to kill those who will not follow his prescriptions. One I witnessed was the chalking of the arms of both doctor and patient, and eating in alternation of boiled chicken to induce an appetite in the patient. At another time the doctor sat in the circle of dancing females with the dying patient in his lap.

The music for the occasion was weird, accompanied by a drum and a "bichi," or what Mr. Stanley calls a native piano, but which sounds like a harp, is made of wood, and is played with the fingers. An ivory horn is frequently the accompaniment of these instruments in the moon dance.

All are anxious to see the new moon first, when a general festival is extemporized.

The charms of the witch doctor are grotesque, and often indecent figures which he is ashamed to produce in the presence of the missionary. A bottle may be used as an idol which is called *Nkisi*. Grass is hung before the door of a house, or over entrance to a town like Japanese curtains, to prevent the entrance of the devil, as the guest must push aside the pendant streamers which close behind him, and exclude the spirits.

But in case of death the spirits are supposed to have gained entrance, the body is painted fantastically, and often dried and wound in all the cloth or wealth of the deceased. The wailing is dreary, and the firing of guns to kill the devil is incessant, and if an angry relative kills an enemy then he is likely to be forgiven, for the enemy had no business to be present. The doctor is called to determine who has eaten the soul of the departed, and the condemned is sentenced to drink the poison (Nkassa) which he will vomit if innocent, but which will cause his death if he is guilty. If he fails all hack him to pieces, and heap stones on his ignoble remains.

The doctor may make the drink poisonous or not, as he may be paid by the condemned, whose worldly status largely influences his judge.

DEATH OF REV. KO AT

SINCE arriving in Moulmein I have often recalled a scene that I witnessed in Henzada, somewhere towards the close of the year 1855 (as nearly as I can recall the date). The place where it happened was the Burmese Mission House. I can see now as if it were yesterday, the plainly furnished room, the dimly lighted table, for it was night, and a bright looking young Burman startling us by his sudden entrance and excited manner. He knelt by my husband, and in a rapid flow of words, only partially understood, he strove to let us know that on that very day as he was engaged about his special business, he had found Christ! The joy of a new born soul was in his face. "That young man is converted," I exclaimed, and it proved so. He soon went into active service for Christ. North, south, east and west, live those who have heard from his lips the story of the cross. "The Apostle of the Tharrawaddi," my husband once called him. On the 8th of February, 1897, he lay dying in Moulmein. I knelt by his side, clasped his hand, and at his request, prayed with him, and bade him a last good-bye. He pressed my hand, and the dear familiar face lit up with a radiant smile, and I felt that as I had seen the coming of Ko At into the kingdom of Christ on earth, I was privileged now to stand at the very threshold of Heaven, and see him entering in. On the next I saw again the worn body and peaceful look, but the soul had gone.

MRS. L. CRAWLEY.

NEWS FROM THE CONGO

REV. P. FREDERICKSON, KIFWA



MISSION CHAPEL, LUKUNGA, CONGO

way close by, with a force of more than six thousand people. This has made the food scarce and dear; besides, the railway pay twenty-five francs per month and food. A boy from twelve to fourteen years can get fifteen francs and food per month. Some of our scholars are making use of this opportunity to make some money. I might still be able to gather a school of younger children; but as the food is dear, besides the difficulty at home in raising money, I have decided to give up that kind of school work at present, and only ask for necessary money to keep up itinerating evangelist work and aid to Christians who are willing to learn and hopeful as future helpers, either as teachers or as preachers.

Ξ BUILDING OF THE WAY.—We to keep a er of chil- on our n in order t them di- under our nce. They d to read write, and hat work could on ation. In meetings every day ie station lso got a scripture ledge. engineers ow work- the rail-



"ON THE MIGHTY CONGO"

The Catholics know the value of this kind of school work. On one station they have seventy, on another eighty, and on a third more than two hundred young men and children. The English Baptists have on one station 150 young men, or boys, from ten to eighteen years of age.

It is with pleasure I look back upon this work which I have just been forced to give up. We have had about one hundred boys and girls on our station altogether; out of these forty-two have confessed conversion, and been baptized; of these only three have fallen away. Although these converts were baptized young, yet they have under opposition, persecutions, and threatening kept close to Jesus. Lies of different kinds were spread by the fetich-men and old people about the white man, in order to frighten the young away, but they still stuck to me. Now they are fine young men, the most of them, and some of them doing good work for the Lord.

GREAT WAS OUR JOY on the 25th of February, when at our out-station, Kinjila, we were gathered to go down to the little Kiamver stream to baptize nine men and six women. Those who had fetiches brought them, and put them on the fire, to the great joy of those who had been faithful to their Savior. One old man with gray hair, and his wife were among those who were baptized; the most of them were married people. Thirty others from different parts of our district have asked for baptism.

OUR CHURCH is now well on the way with self-support. It has maintained its own preacher now for three years. Last Christmas they pledged themselves to keep an evangelist, and now they have started a school on our out-post, Kinjila. For some time we had difficulty in raising the number of *zintakus* (brass rods about five inches long), but five months ago we made a rule that the name of each member should be put down in a list, and each Sunday it is to be put down what each member gives opposite his own name; this has improved matters very much; the giving has become a pleasure, and the members begun to take an interest in knowing how large the contribution is on each Sunday.

The young people are fast losing their faith in the fetiches, and so are some of the old. If it were not for a few old head men, and *zingangas* (fetich-men) great numbers would soon come forward and openly confess Jesus as their Savior. However, it is only a matter of time, and that time is, I believe, not so very far off when many will turn to the Lord.

We have many friends both among old and young. The other day I passed the door of a house. The owner sat inside counting some brass rods. I asked, "Are you going to buy some things, since you are counting your money?" He answered "No; but I am going to pay off all my debts. I wanted to follow Jesus and get baptized. Here, will you take these *nlakus* for the Sunday's contribution?"

A young man stood up some time ago in our meeting, and said to the people: "Look here, it is quite true what the white man tells us. Before the railway came, he told us about it, and that it would be at Stanley Pool in a few years. We did not believe him; we said he tells lies; it cannot be true; it could not reach Stanley Pool in our time, neither in our children's children's time. While we were thus speaking and disbelieving him, the railway came right into our country, and where is the small boy who does not know it and has not seen it? So will it also be with what he tells us of God; while you are disbelieving him and saying it cannot be true, you will find that Jesus will come among us some day when you do not expect him, and it will be too late for you to leave your evil and your fetiches. Now he asks us to leave it all, and to take Jesus for our Savior.

LIFE AMONG THE TELUGUS. I

REV. A. A. NEWHALL, NEW ORLEANS, LA.

ler to understand just what sort of ountry we have entered upon we nsider it first in its relations to the untry of which it forms a part, and r of whose general characteristics it

triangular territory stretching about niles from its rounded base in the yas to its apex at Cape Cormorin, nost an equal distance across its part, has a superficial area equal to all Europe except Russia, with as ariety of physical features, equal ns of climate, a far denser popula- l a greater babel of languages. Ex- wever, in the mountainous districts, nate is everywhere tropical and very o the health of Europeans, the ther- r in the coldest weather seldom below 45 degrees Fahrenheit, and ising, in the hot season, to 110 or more in the shade. This latter ature, when it comes, is not for a few it a time, and on exceptionally hot w and then, but is maintained without patement throughout the twenty-four nd for from two to four months in ion. The highest mean annual tem- e is found along the Madras coast, t ranges from 82 degrees to 82.8 de- The lowest mean annuals are found Hill stations in North India, between ig and Simla. There they range : degrees to 55 degrees.

can a European ever live in such a ? some one asks. It is, indeed, trying constitution, but endurable under y circumstances and with suitable ions. It is best to manage to in the country in the cool season, at Madras is much like a New d autumn, and as the hot weather comes on with a very even and steady approach the system has time to adjust itself to the highest temperature. Some Europeans have endured the climate in comparatively good health thirty or forty years, and one missionary at least had resided there more than fifty years at the time of his death. No exposure of the bare head to the sun, for even a few seconds, is safe, and except in rare cases (the writer has never known but two) a "topie," or sun-hat of some thick and light material, broad enough to protect the temples and back of the neck, is necessary to the preservation of health. In addition to this it is wise to carry an umbrella with an extra covering of white to protect the spine, especially if the clothing be very thin. Said a veteran Telugu missionary to the writer before leaving



A TIRED PUNKAH-PULLER

America: "When you enter the Suez Canal put on your pith hat and look out for the sun every day of your life"; good advice, for which I have ever been thankful. The disregard of similar advice cost a young missionary friend of ours a severe illness, lasting several weeks, from which he recovered a weaker but wiser man. Another precaution is the use of "punkas," long, narrow boards fringed deeply with cloth, suspended from the ceiling and pulled from the outside by a cord running through the wall. Some people use also the "cuscus-tallie," which is a thick porous curtain hung up before a door into which the hot, dry wind is blowing, and kept wet by frequent dashes of water. The rapid evaporation of this as the wind draws through will reduce the temperature of the rooms by many degrees to be sure, but the chilly dampness of the air is dangerous to the health of the inmates, especially those who have delicate lungs.

A judicious use of such precautionary measures, avoidance of unnecessary exposure, frequent baths, a plain, nutritious diet, and total abstinence from alcoholic drinks will render life in India quite tolerable and safe for one who is well on arrival, especially if he makes an annual or biennial visit to some hill station during the very hottest weeks of the year. Most Europeans, however, after six or eight years of continued residence in such extreme heat experience a gradual weakening of the nervous system, or some affection of the liver or digestive organs, or are brought down with malaria, so that a visit to their northern homes and native air becomes advisable.

In regard to vegetable and animal life also the Telugu country shares the general characteristics of the greater part of India. Banyans of several kinds, mangoes, cocoa-nut-palms, date-palms and palmyra-palms are found everywhere, while in the forests are teak, rosewood, sandalwood and ebony trees, together with many others useful for their wood or fruit. The flora of that part of India within which the Telugus are located is, however, meagre and disappointing to a European. The flowers are diminutive in size and lack variety in color. If one is fond of flowers he must cultivate with care such exotics as can endure the Indian sun. And this can be done with gratifying results, as can also the cultivation of many of our northern garden vegetables. But in uncultivated ground thorns and briars abound, and there is very little of that attractive, luxuriant vegetation which the untraveled have been taught to associate with tropical latitudes.

As for the animals of India* the wild elephant is still found in the northern mountain regions and in a few secluded jungles, one of the latter lying on the northern border of the Telugu country. More generally distributed in all hilly and woody sections are the tiger, the leopard or "Chanta," the black and brown bear, the wild boar, and a few kinds of deer. There is also, as elsewhere, a great variety of birds, but here again, the foreigner's expectations will be disappointed, as their plumage is seldom gorgeous, and their songs are mostly uninteresting, some, indeed, positively disagreeable.

But those members of the animal creation which from first to last most engages the attention of the foreigner are the reptiles and insects, which are exceedingly numerous, and though annoying and sometimes dangerous are unavoidable. A whip-snake six feet long may lie in your way as you drive over the road or walk in your garden; a tree-snake two feet long may dangle from the top of a door as you pass through the house, or a small adder be found coiled up under your trunk; a chirping lizard may drop from the ceiling just in

* For domestic purposes sheep, goats, kine and buffaloes are raised extensively.

of you and hurry away in fright, leav- ı inch or two of his writhing tail be- you may reach out your hand at dusk ıt your lamp and grasp a shining little -frog perched on the top of the chim-



A curious dark and light object on d table-cloth attracts your attention, ıst as you are about to pick it up you ver that it is a large, black mother ion with her children on her back. A centipede may find his way into your wardrobe, or even into your bed; white ants may push through a crack in the cement floor right under your trunk and eat out great holes in your garments before you know it, or they may secretly work up into your library until some day on opening the covers of a book you find half the inside eaten out and carried away. Your pantry tables must be insulated from the red and black ants, the latter often of enormous size and of grotesque appearance as they strut about in seeming defiance with their erect abdomens. You will often be compelled to lay aside your reading or sewing in the evening and remove your lamp to the veranda to rid yourself of the cloud of gnats, moths and beetles that are surrounding it and covering you. Of course there is nothing else to do now but to sit in the dark or retire under the mosquito bar till morning.

Is the reader now ready to ask again, "How is it possible to make life tolerable in such a country?" Well, it *is* possible by just taking all these things coolly and as matters of course, and by practising unremitting vigilance. Let me give you one experience out of many:

HANAMACONDA, June 16, 1883.

"Since the rains began the insects have troubled us so in the evening, flying about our lamps, into our faces and hair, and sticking on our clothes, that it is sometimes impossible to keep the house open. We have to shut out the breeze and make an artificial breeze inside with the punkah. Last week we had a run of small beetles about the size of a pea. Their operations seemed to be confined exclusively to two large, flowering trees in front of our veranda. They had eaten the leaves off as clean as canker-worms eat an apple tree. One evening, after vain attempts to read at our table, we set a lantern on two sticks over a wash-basin half full of water. In two hours the basin was even full of a wet, benumbed, crawling mass of beetles. Then we moved the lantern for the night onto a small water tank in the garden nearly under the trees. Here, in three successive nights, we caught, by actual measurement, *over a bushel* of these living peas. We had them dipped out of the water and buried in earth."

The trees were exotics and one of them died the next year.

The inhabitants of India, instead of being homogeneous and bound together by a common language into a great nation, are divided into a great variety of racial and tribal elements held together only by the strong arm of a foreign dominant power. The British government rules, in part directly, in part indirectly, over all these diverse elements, keeping them in friendly, or at least peaceful relations one with another. Of these ancient tribes the Telugus are one of the most numerous and important. Although they are found in scattered communities in nearly every part of Southern India their proper country may be roughly outlined by following the railway from Madras northwest about half way to Bombay, then proceeding due north to the Godavery river, and following its course toward the east as far as the Eastern Ghants, thence going northeast to the borders of Orissa, and reaching the coast at a point just north of Chicacole. We have thus included a territory having a coast line of about 500 miles, and extending inland as far as 300 miles, and having an area as great as that of all the New England states, plus New York and Pennsylvania. With the exception of scattered settlements of other tribes, and some mixture along their borders with their neighbors, and about ten per cent of Mohammedans of various origins, scattered about in their midst, the great mass of the people in this territory are Telugus, speaking a common language, and having a common civilization and religion. The country is divided longitudinally into two sections by the Eastern Ghants, which, in the latitude of Ramapatam and Ongole, for instance, lie from 60 to 100 miles from the coast, receding and diminishing in size as they extend north. The flat country east of these mountains, "the plains," as it is called, is dependent upon the northeast monsoon for its rains, which begin about the 15th of October and last for two months more or less. The interior portion, which is a part of the great Deccan plateau, from 1,000 to 2,000 feet above the sea level, gets most of its rain from the southwest monsoon, which in this locality is "wet" from early in June till about the 1st of October. This is the rainy season at Secunderabad and Hanamaconda, during which mission travel is impracticable.

During this period, however, there is scarcely any rain upon the coast; the mountains usually wring out of the air almost every drop of moisture, and as it passes over the plains it becomes superheated, so that by the time it reaches the eastern coast it is very hot and very dry.

THE TROUBLES AT PODILI, INDIA

HE assault on Rev. Alfred C. Fuller, of Podili, June 12, has already become known through the daily and weekly press. The sub-magistrate or chief ıl officer of the village having recently died, the subordinate officers refused to w Mr. Fuller's servant to enter the office when sent there by the missionary on ıatter of business. Mr. Fuller recognized this as an attempt to establish a new : and as an intended indignity to himself and his work, which it would not do ıllow to pass unnoticed. He accordingly went to the office himself, taking the ⁄ant, and demanded for him the usual treatment when sent there on business. : clerks were insolent and would give no satisfaction, and Mr. Fuller left, intend- to place the matter before the higher authorities. On his way to his home he ; surrounded by a crowd, his horse was seized, and an attempt made to throw ı to the ground. Providentially the horse was large and strong, a present from . Fuller's father. The missionary's servants also fought for him bravely, and was able to extricate himself from the angry mob and reach his home safely by ırcuitous way. During the attack Mr. Fuller was struck several times by stones clubs, and it was only by the mercy of God that he escaped serious injury. soon as they heard of the matter, Mr. and Mrs. Levering, of Nellore, bravely tened to the assistance of Mr. Fuller, Podili being an isolated station. There o question that the case will be fully adjusted by the higher authorities, but ; attack on one of our missionaries is an indication of the disturbed feeling ɔng the natives of India at the present time. There is great reason for thank- ıess that the results were not more serious.

Hon. Robert O. Fuller, of Cambridge, Mass., the father of the missionary, who lso Chairman of the Board of Managers of the Missionary Union, kindly fur- ıes us with the following account of the circumstances which led up to this .ck :

.bout one year ago Rev. Alfred C. Fuller was having his compound enclosed by a h,— having just returned from the hills, where he had been ordered by a physician on ɔunt of illness. He had not fully recovered his health. The morning after his return was waited upon by a delegation of 150 Mohammedans. They said there were two s on his compound where they had a praying station. The trench would prevent their ɛss to the place. Mr. Fuller replied, " I have been here some years and have never ɛcted to your going there ; I will leave a place so that you can enter whenever you ı." They said this was perfectly satisfactory, and departed. That same afternoon ⁄ came and filled up quite a length of the trench.

'his was a high-handed action. If one allows a matter of this kind to pass, the natives eve he is afraid, and are more insolent. Mr. Fuller lodged a complaint against the ɪies. At the hearing it was proposed to view the premises. When the day came Mr. ler found one thousand people there, all hostile. All the officials are natives ; they ɔred his giving in to the claims of the Mohammedans. The question was asked how ɛh they required. They spread out in a circle of about six hundred feet in diameter. ɛy were quite assertive in their demands, appearing to feel sure of success. Mr. Fuller

finally said that he would take time to consider it; but this did not suit them, as they wanted a decision at once.

Mr. Fuller returned to his bungalow and wrote out a statement of the case and sent it by special messenger to Dr. Clough, thirty-five miles away, also to the Brahmin lawyer he had employed at Ongole when he had bought the lot.

After the lawyer came he proved that Mr. Fuller had applied to the Rajah (who owns all the land) for permission to locate there; that the Rajah had given a title to the American Baptist Missionary Union, or their representative; that he had been paid for the land, and Mr. Fuller had paid the taxes; that the claimants had never asked or received any permit to locate there; that they had no claim, and Mr. Fuller's title was good. This settled the case for that time.

While this case was pending other claims were made; viz., that their cattle had been accustomed to feed on the land; that a right of way had been gained across the lot; that Mr. Fuller's line projected several feet into the highway. Several other vexatious matters of oppression of the Christians had required careful attention. The mental wear and tear upon him has been very great.

We learn from a Telugu missionary in this country if the Mohammedans had been successful in their land claim they would have been so insolent and annoying it would have hardly been possible for Mr. Fuller to have remained in Podili.

Late letters from Mr. Fuller state that the suits — six in number — that had been tried before the native judge in Podili, and decided in his favor, have all been appealed to a higher court. The decisions had been given before the attack on him June 12. The judge over the next higher court is also a native. On the last date, July 26, the collector or governor, the next highest in rank to the English official in the Madras presidency, had arrived at Podili to examine into the cases, to see if he would transfer them to his own list of trials.

There are thirty-three accused and more than one hundred that rendered themselves liable during the mob. Mr. Fuller writes: "I was in court today from eleven A.M. to six P.M. without a break, and from three to six I was being cross-examined by the other side. The head man (whose photo was in the August MAGAZINE) is the leader of those against me, and he has become very bitter. This man had previously been quite helpful. I do not know who to depend upon as friends from one day to another.

"It looks as if famine would be pressing sore upon us in a very few weeks. People are already going to the prickly pear cactus and the white ant-hills to find food; that is generally the last resort before starvation. None are dying yet, but when the dying begins then it is famine in good earnest. I hope this stage will not come, but I fear it may. At the very best we are bound to have pinching times till the end of the year. There has been no rain to do any good here. Rain should begin by June 16. It is too late to sow any but a limited number of varieties of grain."

ALFRED C. FULLER.

PUNDITA RAMABAI, the eminent Hindu lady who became a convert to Christianity, and established a home for widows at Poona, India, after careful study of the scriptures, has sought and received baptism in the scriptural form, by immersion. Her associate in the Home, Soondrabai Powar, and ten of the widows were baptized at the same time.

BAPTIST THEOLOGICAL SEMINARY, RAMAPATAM, INDIA

REV. DAVID DOWNIE, D.D., NELLORE

THE Seminary Commencement occurred on Friday the 16th of April, when ten men and four women completed the four years' course. There were other women in the class, but they did not get certificates as they had not attended all the classes.

The examinations began on Wednesday and continued till Friday morning. For the first time in many years there was a full board of trustees present to conduct the examinations. This is but one of many indications that a growing interest is felt by the missionaries in the seminary. The examinations were generally very satisfactory, but there were one or two classes which had evidently suffered for want of competent instruction, a defect which the board resolved to remedy by a change of teachers. Messrs. Heinrichs and Ferguson were full of enthusiasm in their work, and it was a pleasure to see the impress of their zeal and thoroughness on their students.

There was a decided improvement in the graduating exercises over all previous years. The student who took the prize for scholarship, by a very small fraction over the second in rank, also carried off the prize for elocution. Three more prizes were offered for next year, making five in all, two of which are for women. The address to the graduating class was delivered by Dr. Boggs.

The two students just referred to requested permission to pursue a post-graduate course of one year, chiefly in English. This was granted provided they bore all their own expenses, except tuition. This is probably all right, but the pressing need of the great field for a better class of mission helpers, makes it hard to see why these two able young men should not at once enter active service.

Beginning with July, 1898, the admission of married students is to be discontinued except under very special circumstances. This we believe to be another step in the right direction. Admitting all the advantages that may be claimed for women studying in the same classes as their husbands, including the fact that frequently the wife is the better student of the two, yet experience has proved that the presence of so large a number of married men and women in such an institution has not been beneficial to it or the mission.

MISSIONARY STATISTICS OF THE WORLD

Nationalities.	Number of Societies.	Stations.	Out-stations.	Missionaries.			Native Laborers.	Communicants.	Income in Dollars.
				Male.	Female.	Total.			
United States	33	1,044	5,303	1,485	1,913	3,398	17,942	401,745	$4,935,518
Canada	6	79	192	108	130	238	500	8,524	435,416
Great Britain	76	3,074	7,954	2,865	2,765	5,630	27,994	345,674	7,684,704
Continental Europe	61	328	587	1,083	686	1,769	7,023	251,705	1,943,210
Australia, India, Africa, etc	91			795	181	976	6,705	213,527	550,395
Totals	267	4,525	14,036	6,336	5,675	12,011	60,164	1,221,175	$15,549,243

[From the *Almanac of the American Board*, Rev. E. E. Strong, D.D., Editor.]

CHEKIANG BAPTIST ASSOCIATION

THE Association met in April with the church in Huchau for the first time. A meeting of young people's societies was first held. Some of the churches prefer not to have separate societies but to have every church member engaged in every possible good work. There was a prayer meeting Saturday evening followed by a happy season of social greetings. On Sunday a happy-faced woman, seventy-two years old, was buried in baptism in the canal. Parties of delegates went out preaching. Rev. H. Jenkins was moderator of the Association. Baptisms reported, 39. Total membership, 524. Preachers, 25. Contributions about $400. Tithing and weekly offerings were urged. Four churches contribute weekly. Systematic Bible study, what the Bible teaches about the body, with special reference to strong drink, tobacco, opium and foot-binding, scriptural methods of helping the poor, and the errors of ancestral worship were among the living questions discussed. The Association lasted three full days. A very marked and hopeful feature was the half hour or more in the middle of every session given to special prayer for definite objects.

Perhaps all were the more thankful for the organization of a purely native missionary society. The men raised the money, chose a missionary, and before we Americans were aware of it, they had in an unusual manner, selected a station. After prayer, the names of nine needy fields were written and they cast lots, and the lot fell on Di-pu (dee-poo) a neglected region forty miles west of Huchau. All felt that there could not have been a better choice.

The evening of the testimony meeting was a happy occasion. Very many spoke in quick succession of Christ's power in them, saving from idolatry, gambling, thieving, tobacco, opium and sickness. At the close there was dealing with the unsaved and one man confessed Christ and prayed.

G. L. MASON.

PREACHING TO THE HEATHEN

REV. I. S. HANKINS, ATMAKUR

IT is a pleasure to preach to the heathen. In almost every instance our preachers, even though they have come from the outcastes and despised, are able to stand up boldly and preach to educated Brahmins and caste men, and receive in most castes a respectful hearing. In fact it is wonderful how these non-caste people, with a little education and spirit, can silence a crowd of caste people and hold their attention. If anybody but a Christian should attempt to put themselves up so conspicuously, they would be derided. But I have seen the preachers hold a crowd of caste people for a long time, receiving rapt attention, and I think many a heathen has gone away feeling that Hinduism is false, and that there is after all something in Christianity. Upon this field the people must be preached to as knowing nothing of Christ. In one village the people had never heard the name of Christ, and could not pronounce the name. People say often that no one has ever preached in our village before, when in fact a preacher has been there, but I could tell from all the questions and manners of the people that they had never heard the name of Christ. Strange as it may seem, there is no such a taluq in South India for destitution as the Atmakur.

LETTERS

INDIA

BURMA

D WORK AT NANKHAM

y, the sixth of June, six candidates ism, five children from our school, lt. Four other children who were were advised to wait till they gave ıce of possessing the desired qualifi- e baptism of another adult, wife of her, was postponed at her own re- ground that she had never seen the ministered, and she was afraid she understand its significance. There ct here of any large immediate in- t we expect tc reap gradually a few time. The Lord of the harvest is he six mentioned above are without promising disciples and gladly wel- making additions to the number of sciples we are aware that quality is uantity. We cannot, however, ask do not ourselves possess — perfec- ırse the length of " probation " de- upon the character of the applicant.

W. W. COCHRANE.

EV. M. E. FLETCHER

MAUBIN, April 16, 1897

ɔciation March 13, and following hat though there was considerable g, still I ought to visit the churches prevented from doing in the cool se I had no one to look after the ıanaged to visit the whole of the my field. I felt well repaid for the comforts, as I baptized ten candi- ıeathen, and had some very good The advantage of visiting the people eason is that their farming is all one is sure to find them at home of leisure to attend meetings. At ıad representatives from seven vil- Sunday services.

my last letter I said that I hoped to hool self-supporting at the end of This happy consummation has been reached sooner than I expected. At the Association I was able to report the school entirely self-supporting, not a cent of American money having been used during the year. This means a saving of 700 rupees per year to the American Baptist Missionary Union. I do not see why Maubin should ever receive any more money from America for the school.

ASSAM

REVIVAL AT MOLUNG

Nineteen were baptized at Molung March 28, and two the following Sabbath, making sixty persons since early October. That this religious interest has been gradually going on wholly without excitement, the people acting decidedly, understandingly, we believe, for the Lord, gives us confidence that it is none other than the work of the Holy Spirit. Some of these young people we hope will go to the Normal School at Impur, for further instruction in the word.

MRS. E. W. CLARK.

SOUTH INDIA

REV. F. KURTZ

VINUKONDA, March 26, 1897

Our quarterly meeting has just now closed. It was well attended, and twelve were baptized. The devotional meetings and those for Bible study and Church History were especially good this time. The church voted 30 rupees toward the Day Memorial Chapel in Madras. They have 600 rupees in the bank now. The collections for this quarter amount to nearly 250 rupees, a considerable increase over the same period of last year. It means much more, too, because of the hard times.

The schools have done remarkably well this year. 214 pupils passed examinations this year, as against 110 last year. The Boarding School received 189-3 rupees grant. We re-opened the school Feb. 1. At present there are 40 pupils. With the high prices of grains we are unable to take any more boarders; 27 rupees have been

received this quarter as fees; 22 village schools were examined by Government for grant this year. They received 400 rupees in grant as against 175 rupees last year. At present we have 41 village schools. I find it quite difficult to keep the expenses inside the appropriation this year. I am obliged to carry on these 41 schools with the same amount of money that was spent on schools two years ago, when there were only 26. All the village teachers now receive a uniform salary of 5 rupees from the mission; formerly some received 7 rupees and some 6 rupees. I had expected to receive some specifics, but I have received none so far this year.

CHINA

REOPENING AT KIATING

Our Work in Kiating is promising for the future. We have opened our street chapel on the new premises in the north part of the city, and have all we can do every day. Mrs. Beaman has opened woman's work in the building I spoke of as being large enough to accommodate school work, but as no school work is yet started it serves for the present as a good building for woman's work.

The Main Chapel is not yet repaired. Mr. Bradshaw has been preparing quarters in which he can live. The $1,000 Mexican for which I asked to purchase and repair the buildings, was worth a little more than 100,000 copper cash at the time. But since then copper cash has become so scarce and the price of it so dear that $1,000 Mexican will only bring about 80,000 copper cash now. It is really the currency here in the interior, so that the $1,000 Mexican will only do for us what $800 Mexican would do for us formerly. However, with an appropriation which Mr. Bradshaw has, the buildings can be made suitable for the work by building entirely Chinese fashion.

The Weather has been wet and unfavorable for some two months past. If it should continue so much longer, the rice harvest in this part of the province will not be more than an average crop. Should the rice crop fail again this year there will doubtless be much suffering amongst the poorer classes.

Kiating is a silk centre. Not only is silk made here, but large shipments are made to other ports while the silk is yet in the cocoon stage. The cocoon season is just past. The supply has been quite equal to the demand this year, hence the cocoon has been sold at a very reasonable price, so that the silk merchants are firm, and expect a brisk business this year if the rice crop does not fail.

The Second Anniversary of the riots in Szchuan is nearly upon us. Last year some threatening placards appeared about the city, saying the people would again tear down the foreigners' houses, but nothing came of the threatening. This year everything is quiet, and the people seemingly very friendly. No trouble is expected, and we believe that the rioting spirit has given place to a spirit of inquiry into the real meaning of the gospel we have come to preach.

W. F. BEAMAN.

THE FIRST CHURCH AT KAYIN

God is Blessing Us.— Last Sunday we organized a church of five (native) members and received four for baptism. In the afternoon we had the Lord's Supper. It was a solemn yet joyful day. This little church will grow and endure, we trust, until He comes. Two of the day scholars seem to have given their hearts to the Savior. They are, however, the sons of a wealthy and distinguished man, who will doubtless be opposed to their uniting with the church. They say they will confess Christ though their lives should be the forfeit. Mrs. Campbell has an hour every day with them and two of the other school boys, teaching them the catechism and strengthening and preparing them for the ordeal before them. They always pray themselves, and seem to be growing in grace. We have not encouraged them to offer themselves yet to the church.

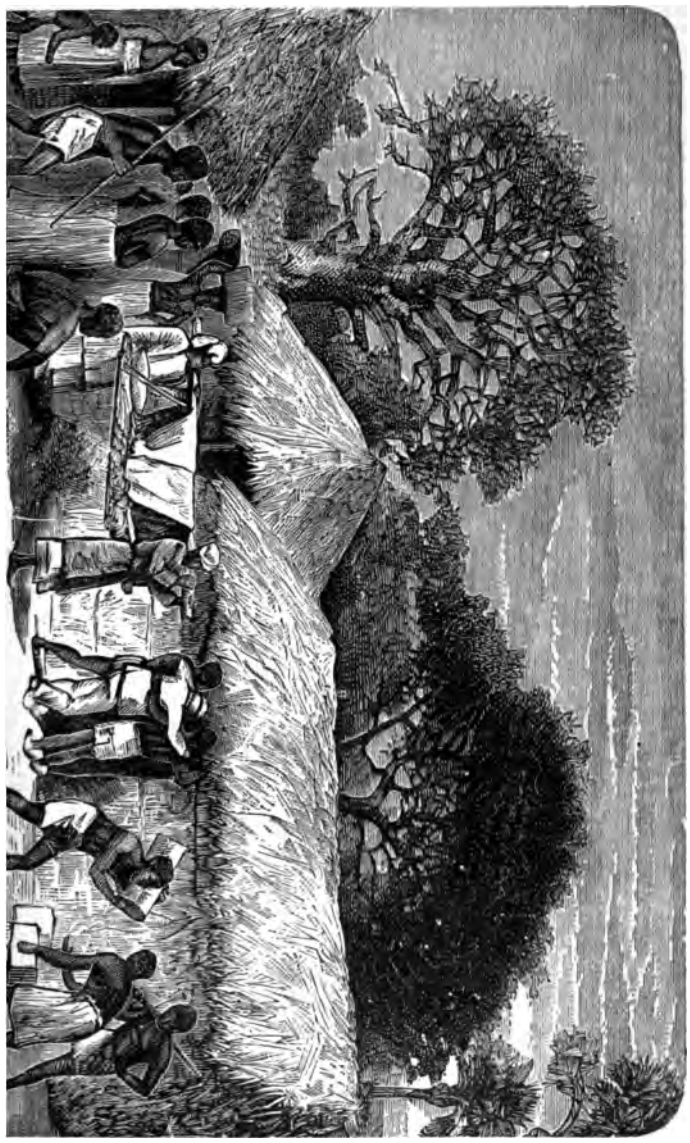
GEORGE CAMPBELL.

AFRICA

REV. P. FREDERICKSON

KIFWA, April 22, 1897.

ask if "Kinjila has been given up." No, ıot been given up; it is now an out-sta-



nd the work is doing well. Nsendi and a are working there. You will see from t letter that we have lately baptized fifteen ıd women, and thirty more have asked for baptism in different parts of our district. Next Sunday we will (D.V.) baptize two young men from Kifwa. Others, both men and women, have asked for baptism. We have good meetings here. Will you not make our work a special object of prayer? We have many friends among the people, and we look for a great ingathering in the future; how long we have to wait I cannot tell. I feel strong by knowing that I have all my sisters and brethren of my faithful little church to pray for me, and the blessings will come. Let us not give the Lord rest until he makes our little church a thousand, and so he bring the heathen in by the thousand. Then the joy of the Lord shall be our strength.

The railway now making good progress. As I write this letter I can hear the whistle from the engine, and see the smoke about two miles to the south of our station. There are from six to nine thousand working on the railway. To Madimba it will reach in June, and one year more it will be at Kinshasa. I shall be glad when it is finished; food is so dear, and the people are so independent that it is difficult to get any help.

FOR THE MONTHLY MISSIONARY MEETING

SUBJECT: AFRICA. — A large amount of material will be found in this number of the MAGAZINE. It is recommended that much of the time be given to prayer for the spread of the gospel over the vast regions of Central Africa.

NOTES.— Rev. S. A. Perrine, of Impur, Naga Hills, Assam, would like copies of Ginn & Company's primary readers, geographies, arithmetics, grammars and physiologies. If you have any laid aside please mail direct to Mr. Perrine. — Missionaries returning to America are informed that under the new tariff laws of the United States, personal effects to be admitted free of duty must accompany the owner, and the amount of personal property purchased abroad which can be passed free of duty is limited to $100 in value.— By convention between Great Britain and China, three new treaty ports are opened on the West River, and four additional ports of call at intervening points, with privilege of free navigation for vessels between the ports. The new treaty ports are Wuchau in Kwangsi Province and Samhui and Konghun in Kwangtung.

DONATIONS

RECEIVED IN AUGUST, 1897.

MAINE, $137.53.

Buckfield ch.	$3 00
Bangor, 1st ch.	50 00
South Paris ch.	9 25
Freeport ch.	2 42
Fairfield, 1st ch.	10 96
Limerick ch.	7 00
Nobleboro, 1st ch. S.S. mission class, for n. pr., Pa Hah, care Dr. Bunker	9 00
Rockland, 1st ch.	13 03
Norway Y. P. S. C. E.	1 00
Harrington Y. P. S. C. E., tow. salary of Willie L. Clark, care Rev. J. Clark	9 50
Piscataquis Association	8 59
St. George ch.	4 24
West Rockport ch.	1 70
Houlton ch.	1 80
Forest City ch.	1 04
South Norridgewock, Sarah E. Taylor, of which $2.50 is for famine relief	5 00

NEW HAMPSHIRE, $102.42

Goffstown ch.	4 45
Lisbon, Mrs. A. Betsey Taft	25 00
Lakeport ch., of which $1.00 is for Bible work	4 00
Manchester, Merrimac-st. ch. Y. P. S. C. E., special for n. pr., care Miss Z. A. Bunn	40 00
Hopkinton, 1st ch.	2 25
East Jaffrey ch.	6 72
Penacook ch.	20 00

VERMONT, $104.42.

Burlington, 1st ch., of which $3.30 is tow. sup. Pothepogu Henry, care Rev. W. R. Manley	$5 30
Essex Junction ch., for hospital and dispensary, care Rev. G. A. Huntley	5 00
Essex Junction, F. W. Booth, for hospital and dispensary.	1 50
Colchester ch., for hospital and dispensary	3 05
Fairfax ch., Mrs. Beaman, for hospital and dispensary	1 00
Fairfax, Mrs. Purmort, for hospital and dispensary	1 00
Johnson, Mrs. Hooper, for hospital and dispensary	5 00
Johnson, Miss B. Beecher, for hospital and dispensary	5 00
Johnson, Miss A. Beecher, for hospital and dispensary	7 00
West Bolton, Mrs. Colton, for hospital and dispensary	1 00
Manchester Centre ch., tow. salary of Miss C. A. Converse	20 00
Middletown Springs ch., tow. salary of Miss C. A. Converse	10 00
West Pawlet ch.	24 57
West Brattleboro S. S.	30
South Londonderry, 1st ch.	5 20
Burlington, 1st ch. S. S. class, No. 2, tow. sup. Pothepogu Henry, care Rev. W. R. Manley	9 50

MASSACHUSETTS, $774.46.

Fall River, 2d ch.	250 00
Lawrence, 2d ch., tow. sup. Rev. Thos. Adams	$100 00
Brockton, North ch.	14 30
Quincy, Sw. ch.	10 00
Dighton, 1st ch.	4 65
" " S. S.	3 35
" " B. Y. P. U.	2 00
Brookville ch.	8 63
Springfield, State-st. B. Y. P. U., tow. sup. n. pr., care Rev. C. R. Marsh	15 00
Chelsea, Cary-ave. Y. P. S. C. E.	2 50
West Acton ch.	18 70
Boston, Miss Katharine McLay, for n. prs., care Miss Z. A. Bunn	50 00
Malden, 1st ch. Y. P. S. C. E., tow. sup. Rev. J. E. Cummings	25 00
Worcester, Lincoln-sq. ch. Y. P. Miss. Soc., tow. sup. students in Theo. Sem. care Rev. W. F. Thomas	27 00
Hyannis ch.	4 00
Mashpee ch.	40
Fitchburg, Dea. M. Davis, for hospital and dispensary in China, care Rev. G. A. Huntley	1 00
Waltham, 1st ch.	31 50
Lowell, Worthen-st. ch.	17 17
Springfield, Geo. Billings for work, care Rev. J. McGuire, Mandalay	5 00
Attleboro, 1st ch.	12 00
Boston, Dempsey Bros. and H. C. Chase, for student in Insein Theo. Sem., care Rev. F. H. Eveleth	30 00

riend	$10 00
l, Highland ch.	5 00
" Y. P. S.,	14 02
: S. S., tow. sup. n.	
) Kau Kin, care Rev.	
ams	25 00
Blue Hill Evangeli-	
:ty	18 60
, 1st ch.	39 13
:h.	5 00
:o, Central ch.	12 21
" B. Y. P. U.,	13 40

DE ISLAND, $132.15.

e, 4th ch.	12 50
1st ch.	65 23
Broadway Y. P. S.	
	28 00
1st ch.	22 39
igston, 1st ch.	4 03

NECTICUT, $38.49.

t, E. W. Ave. ch.	13 49
Sw. Y. P.	25 00

W YORK, $573.07.

h-ave. ch.	138 86
lls, 1st ch.	4 00
demorial ch. Y. P.	
	3 61
	9 60
), Lucy A. Town-	
which $30 is "for	
tuition, care Rev. L.	
nkhite and $5.00 for	
y's use in his new	
	35 00
1st Y. P. S. C. E.,	
for Miss K. Knight,	10 00
t, Beth Eden S. S.	5 00
Ch. of the Epiph-	
	23 50
t, Mrs. Ida K. Hope,	
n. pr., Bandela Ja-	
re Rev. W. A. Stan-	
	25 00
w Berlin, Mara E.,	
	5 00
ch., "for education	
rmese Christian for	
Ministry in Rangoon	
iem," care Rev. W.	
ntine	21 00
rnon, a friend	18 00
eek, 1st ch.	14 00
n, 1st Sw. ch., S.	
l	2 50
ch., "certain classes	
	1 71
alls ch., of wh. $1.75	
Junior Y. P. S. C. E.,	44 75
Falls ch.	57 78
, Marcy-ave. ch. Pri-	
ep't of S. S.	4 45
:h.	40 00
onta, 1st Regular ch.,	8 78
" " " S. S.,	2 22
ond ch.	4 60
	3 00
:h.	22 00
i. S.	3 00
:h.	6 60
Mrs. F. Wheeler for	
sufferers, care Rev.	
Brock	1 00
S. Y. P. U., tow. sup.	
Harper, medical mis-	
	4 00
:h.	5 00
ls ch., add'l	11 00
, A. L. L. Hall, tow.	
iee Ka, care Rev. J.	
in	5 00
"A member of De Ruyter ch.," for mission work in India	$5 00
Reading ch.	3 50
" S. S.	3 50
Hermon ch.	3 53
Batavia ch.	17 58

NEW JERSEY, $194.59.

Westfield Primary Dep't of S. S., bal. tow. sup. n. pr., Kye Ya, care Rev. H. Morrow	7 50
Port Jervis ch. Y. P. S. C. A., for Speicher Fund	10 00
Hackensack, 1st ch. S. S., for sup. of Hpo-Ka., n. pr., care Rev. E. O. Stevens	100 00
Burlingt'n, 1st ch., Mrs. Hall's class for n. pr., care A. H. Henderson, M. D., Burma,	12 50
Berlin ch.	10 00
Pemberton ch.	22 25
Hammonton ch.	7 34
Atlantic Highlands, 1st ch., n. African preacher	25 00

PENNSYLVANIA, $213.86.

Pittsburg, Mrs. J. A. Twitchell for hospital and dispensary in China, care Rev. G. A. Huntley	5 00
Pittsburg, Shady-ave. ch. Y. P. S. C. E., for mission work in China	1 60
Philadelphia, Clara M. Paullin, tow. trav. expenses Dr. Harper	5 00
La Porte ch. C. E.	4 50
Philadelphia, Gethsemane ch. K. D., for n. pr., care Rev. L. W. Cronkhite	15 00
Philadelphia, Angora ch.	11 00
" Manatawna S.S.,	10 00
" Rev. C. F. Winbigler for n. pr., care Dr. Bunker	6 00
Gelatt ch.	2 00
Hallstead ch.	5 00
Gibson and Jackson ch.	10 00
Everett ch.	4 50
Altoona, Memorial ch.	18 00
Philipsburg ch.	2 00
Reynoldsville ch.	66 00
Cookport ch.	2 42
Monongahela, Union ch.	5 61
Bald Eagle ch.	44
Pittsburg, Fourth-ave. ch. friends	1 60
Allentown ch.	10 44
Rev. J. Craighead	5 00
Hammond Y. P. S. C. E.	2 00
State Run ch.	2 00
Pittston, Luzerne-ave. ch. Y. P. S. C. E., for n. pr., care Rev. C. H. D. Fisher, Japan	18 75

WEST VIRGINIA, $313.60.

Pickens, J. B. Fisher	1 00
Lucile, F. F. Daniel	2 00
Two Run, B. M. League	1 38
Mt. Olive B. M. League	1 15
Various churches of Harrisville Asso.	36 18
Brownstown ch.	7 00
Bethel ch.	4 50
Bethesda ch.	1 00
Briscoe Run ch.	15 86
Ebenezer ch.	5 25
Elizabeth ch.	1 25
Mt. Moriah ch	1 00
Mt. Zion ch.	2 00
Murphytown ch.	$0 81
Newark ch.	2 50
Parkersburg ch.	93 40
Pleasant Valley ch.	5 00
Pond Creek ch.	57
Slate Creek ch.	75
South Parkersburg ch.	1 62
Tygart's Creek ch.	65
Union Valley ch.	12 60
Volcano Junction ch.	7 50
Willow Island ch.	5 00
Willow Dale ch.	5 50
Williamstown ch.	3 60
Leon ch.	4 10
Chs. of Teay's Valley Asso.	58 20
Clarksburg ch.	17 61
" S. S.	14 62

OHIO, $277.87.

Dayton, Bro. Chas. A. Freund	1 00
" Williams-st. ch., Mrs. Simpson	1 00
Cleveland, Euclid-ave ch., Miss Judd's S. S. class for work, care Mrs. D. Downie	5 00
Cherry Valley S. S. birthday offering	4 83
Sheffield ch.	5 00
Brush Creek ch.	4 40
Evergreen ch.	1 50
Salem ch.	2 00
Ashtabula, 1st ch.	11 47
Perry S. S.	3 76
Richmond Centre ch.	8 50
Lima, Mrs. Crippen	2 75
Chester Cross Roads ch.	2 25
Cleveland, Euclid-ave Y. P. S. C. E.	50 00
Chillicothe, Tabernacle ch.	4 50
Columbus, Tenth-ave. B. Y. P. U., tw.s. sup. Perry Abraham, care Rev. J. Newcomb	10 00
Canal Lewisville	1 00
Coshocton ch.	7 00
Clark Township ch.	1 19
Mill Fork ch.	2 07
Pleasant Hill ch.	2 40
Tiverton ch.	1 00
New London ch.	2 00
Sandusky, Wayne-st. ch.	2 00
Camden ch.	1 00
Huntington ch.	1 50
Litchfield ch.	1 50
Center Valley ch.	8 45
Hamilton ch.	20 00
Wyoming Y. P. S. C. E.	7 50
Chester ch.	2 50
Chesterville ch.	75
Hopewell ch.	2 00
Martinsburg ch.	7 10
Fairview ch.	3 00
Harmony ch.	1 00
Ice Creek ch.	3 00
Leatherwood ch.	3 08
Mt. Pleasant ch.	2 00
Myrtle Tree ch.	1 00
Ohio ch.	1 00
Palestine ch.	8 25
Southview ch.	3 00
Union ch.	1 08
Zoar ch.	2 00
Antiquity ch.	5 10
Ironton, 1st S. S.	10 22
Fairfield ch.	4 28
Youngstown, 1st ch.	21 81
" S. S.	12 78
" Jr. B. Y. P. U.	5 00
Newman ch.	1 35

INDIANA, $38.24.

Franklin, North ch.	2 00
Adams ch.	1 73
Lewis Creek ch.	4 00

Sharon ch. $1 50
Anderson ch. 5 75
Dover ch. 2 00
Rochester ch. two. relief famine sufferers, care Rev. J. E. Clough, D.D. 5 20
Bethel ch. 2 30
Friendship ch. 25
Hopewell ch. 6 00
Napoleon ch. 2 00
Poston ch. 1 26
Shiloh ch. 1 25
Union ch. 3 00

ILLINOIS, $260.99.

Belleville ch. 2 00
E. Alton ch. 50
Hillsboro ch. 2 00
Normal ch. 33 35
Danville ch. 2 00
Gifford ch. 2 00
Pierson, 1st ch. 2 20
Delhi ch. 2 75
Chandlerville, Mrs. B. Gill 5 00
Chicago, Onward Mission Y. P. 1 91
Lily Lake ch. 6 75
Woodstock, Miss J. E. Sondericker 1 00
Alto Pass ch 1 00
Makanda ch. 2 00
Blue Point ch. 25
Mason ch. 50
Riley ch. 10
Charleston ch. 2 14
Fairview ch. 3 67
Sullivan ch. 2 09
Carbondale, E. Patten for Tel. pr. 6 25
Marissa ch. 3 77
Marseilles, S. S., two. sup. student, care Rev. J. E. Clough 6 65
Ottawa ch. 5 95
Olive Branch ch. 2 60
Kewanee ch. 14 25
Mt. Sterling S. S. 2 56
" Y. P. 1 20
Alpha, Y. P. 3 50
Mt. Pleasant, a friend 5 00
Orion, Y. P. 68
Rock Island, 1st Y. P. 87
Basco, a friend 1 00
Roseville, S. S. two. sup. Utloori Ramiah, care Dr. Clough 12 50
Roseville, Y. P. 5 00
E. Mitchell, two. sup. nat. tr. Mursa, care Dr. Clough 50
Rockbridge ch. 1 00
Jacksonville, D. D. Holmes and family 5 00
Moweaqua ch. and Y. P., tow. sup. Anuparti Samson, care Dr. Clough 35 00
Moline, Sw. Y. P., for Telugu Mission 25 00

IOWA, $252.35.

East Des Moines ch. 30 92
Woodbine ch., to be appropriated tow. salary Rev. W. F. Gray, China 5 60
Ayrshire ch. 3 06
Council Bluffs ch. 28 37
Emerson ch. 25 00
" B. Y. P. U. 2 00
Whittemore ch. 1 00
Linn Grove, C. W. C. Erickson 1 00
Cherokee ch. 13 00
Sioux Rapids ch. 3 16
Jefferson ch. 37 70
Lake City ch. 15 73
Ida Grove ch. 11 75
Carroll ch. 2 55
" Jr. for Miss Sumner ... 50
Sac City ch. $16 75
Village Creek ch. 20 51
Kiron ch., for Ti-A-Kue, care Rev. J. M. Foster 25 00
Leon S. S. and B. Y. P. U. 3 75
Batua ch. 5 00

MICHIGAN, $53.01.

Detroit, Ferry-ave. ch. 10 00
Grand Rapids, Wealthy-ave. B. Y. P. U., tow. sup. Bible woman in India 6 70
Perry ch., add'l 3 75
Kalamazoo, 1st ch. 9 73
" " B. Y. P. U., tow. sup. n. pr. in India 5 45
Kalamazoo, Bethel B. Y. P. U., tow. sup. n. pr. in India 7 00
Kalamazoo, Portage-st. B. Y. P. U., tow. sup. n. pr. in India 3 50
Lawrence B. Y. P. U. 1 88
Hermansville ch. 5 00

MINNESOTA, $74.61.

St. Paul, 1st Sw. ch. for n. pr., care Dr. Bunker 20 00
St. Paul, Birthday Soc. for V. Paul, care Rev. W. C. Owen, 25 00
Cambridge ch., for Veukatashtri, care Rev. Wm. Powell . 18 00
Fish Lake ch. 5 00
Worthington Sw. ch. 5 00
North Branch ch. 1 11
Minneapolis, Olivet ch. 50

WISCONSIN, $36.24.

Maiden Rock ch., W. G. 1 39
Elkhorn ch. 5 00
Saxeville, Dan. ch., for Rev. C. Nelson, Africa 5 00
Eureka, Dan. W. C., for Rev. C. Nelson, Africa 10 00
New Lisbon, W. C., for Rev. C. Nelson, Africa 5 00
Union Grove, Danish ch. 4 85
Ogema, Rev. O. Lindholm and wife 5 00

MISSOURI, $66.01.

Board of Home and Foreign Missions 66 01

KANSAS, $156.39.

Topeka, 1st ch. Y. P. S. C. E., to apply on salary of Dzing Is San of Huchau, China .. 12 50
Larned S.S. 1 17
Elm Creek, H. C. Walker 1 00
Wellington ch. 7 25
Caldwell, T. E. Neal 25 00
Leavenworth W. C., tow. sup. n. pr 15 00
Ninnescah ch. 10 00
Phillipsburg Y. P. S. 1 92
Preston ch. 3 93
Sedan ch. 2 40
Mound Valley ch. 16 00
Kansas City Y. P. S., tow. sup. n. pr. 12 50
Wichita ch. 2 40
" Emporia-ave. W. C. .. 5 00
Burden ch. 30 32
" Miss Eva Smith 5 00
" C. W. Ryan 5 00

NEBRASKA, $124.36.

Dorchester, William Troyer, for relief of sufferers in India, care Dr. Clough 10 00
Beatrice ch. 13 81
" Y. P. S. 2 50
Tobias ch. $2 65
Wymore ch. 6 75
Alexandria ch. 4 05
Gandy ch. 1 35
Nebraska City ch. 17 67
Grand Island ch. 12 50
Chapman ch. 11 60
" S. S. 1 00
Phillips ch. 2 00
Central City ch. 3 50
" " S. S. 2 00
Carroll ch. 3 75
Columbus 2 00
Mt. Zion Y. P. S. 2 00
Nemaha Asso. coll. 3 95
Ragan ch. 5 00
South Central Asso. coll. 5 28
Gothenburg ch. 3 00
Friend 5 00
Scand Asso., N. G. Hansen and family, for Rev. C. Nelson, Africa 3 00

COLORADO, $27.66.

Colorado Springs, Y. P. S., tow. sup. B. W. 10 00
Golden ch. 11 00
Denver, Zion ch. 4 00
New Hope ch. 1 65
San Luis Valley Asso. coll. ... 1 01

CALIFORNIA, $140.88.

Oakland, 1st ch. Y. P. S. C. E., tow. sup. Rev. W. Wynd 10 00
Oakland, 1st ch. 33 93
" 10th-ave. Y. P. S. C. E., tow. sup. Rev. W. Wynd, 2 05
San Francisco, 1st ch. Y. P. S. C. E., sup. student Rangoon Theo. Sem., care Rev. D. A. W. Smith 6 35
Ceres ch. 8 00
B. B. Jacques, Chapel Car Emmanuel, sup. n. pr., Ko Khaing, care Rev. J. E. Cummings 10 00
Los Angeles, Central ch. for sup. of a Bible woman among the Telugus 20 00
Pomona Y. P. S. C. E., for sup. n. pr., Kondiah, care Rev. I. S. Hankins 9 00
Los Angeles Sw. ch., Rev. A. W. Backlund, Geo. Mattson and Wm. Werner, sup. n. pr., Sandoway 12 50
Dixon ch. 15 15
Santa Ana, 1st ch., Mrs. J. F. Merriam 10 00
Santa Barbara, 1st B. Y. P. U. tow. sup. Rev. W. Wynd... 4 00

OREGON, $12.50.

Portland, Sw. Y. P. S., for sup. n. pr., San Kaw Ker, care Rev. A. Bunker, D.D.. 10 00
Amity ch. 2 50

NORTH DAKOTA, $10.00.

Fargo B. Y. P. U., of North Baptist ch., to apply Ko Soung, care Rev. C. L. Davenport 10 00

SOUTH DAKOTA, $3.31.

Custer ch. 3 31

WASHINGTON, $5.10.

Palouse ch. 2 00
Big Meadow ch. 1 85
Garfield ch. S. S. 1 25

BURMA, $15.00.

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For eighteen years I was not able to do any work, was confined to the house three years, often confined to the bed; took cold on the slightest exposure, eyes were weak and discharged great deal of mucous, was deaf in right ear, suffered intensely with pain in head, had fainting spells, often thought would lose my mind, and was a misery to myself and friends. Eighteen months ago used Aerial Medication, in two weeks hearing was fully restored, Catarrh gradually subsided, and in six months was entirely cured. It has been one year since I used the treatment, the disease has not returned, and I feel like a new person.—MRS. KATE ELLEGOOD, 2221 Walnut St., St. Louis, Mo.



34 years ago I had risings in my ears, had Catarrh 30 years, hearing failed, for many years could not hear loud conversation two feet away, had continual roaring in ears, hoarseness, throat sore and dry, intense pain over eyes and "stopped up" feeling in my head. General health so impaired was not able to work. Used Aerial Medication in '92. It stopped the roaring, pain and soreness, fully restored my hearing, for five years have been free from Catarrh.—WM. F. BOWERS, Howell, Arkansas.

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The Baptist Missionary Magazine

Vol. LXXVII. No. 11 NOVEMBER, 1897

THE SEAL OF THE AMERICAN BAPTIST MISSIONARY UNION (found on this title-page) with its beautiful and appropriate symbol of an ox standing between a plow and an altar, and the motto "Ready for Either," has attracted much attention, and many inquiries have been made as to its origin. The records of the Union furnish no other information on this point than the following votes. At the meeting of the Executive Committee of the Union held June 23, 1846, immediately after the change of name from "The General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions and Other Important Objects Relating to the Redeemer's Kingdom," it was voted

That the Assistant Treasurer be authorized to procure a new seal adapted to the new name of this corporation.

And at the meeting on Nov. 29, 1847, the record reads

The Committee appointed for that purpose reported, and presented a design for a seal for the Union.

Voted, That the design for a seal presented by the committee be adopted.

It is evident that between the first action of the Executive Committee and the second as printed above, the matter of a suitable seal for the Union had been under further consideration and a special committee had been appointed who procured the design which now delights the friends of the Missionary Union; but although the editor has been over every item of the records of the committee from May 26, 1846, to the present time, no further record regarding the seal has been found. It is not known who composed the sub-committee which recommended the seal, or where they procured the design.

An application to the librarian of the Astor Library, New York City, by Miss Parsons, editor of "Woman's Work for Woman," elicits the information that this seal belonged to an Augustinian monk of the sixteenth century who was connected with the Vatican Library. The inscription was then in Latin. "Ready for Either," Ready for service or sacrifice, as the Lord may call." Well might every follower of Christ adopt this as the motto of his life.

THE COLOSSUS OF THE NORTH

THE rapid development of Russia is attracting the keenest attention of the whole civilized world. There is no other nation whose expansion is so much feared and whose progress is watched with so much solicitude as this nation, which covers the eastern half of Europe and practically the northern half of Asia. The mystery which attaches to its political movements adds immensely to the absorbing interest with which its operations are viewed. Russia is a nation of contradictions. Its government is the most despotic, yet its people are in some respects the most free, while otherwise the most oppressed of any nation in the world. It is also in its higher, as well as in its lower circles, one of the most religious of all nations. The Bible circulates freely throughout the Empire, and yet persecution is more severe and common than in any other Christian land. The attitude of Russia toward the Turkish question is acknowledged to be the deciding element in the present complications. Its influence in China has already become paramount, to the practical exclusion of all other political powers. It is conceded that the privileges which have been granted to Russia for railroads in China practically amount to the annexation of Manchuria to the Russian Empire; and its territory is greater than that of any other nation at the present time. It is reported that an agreement has been reached between Russia and Austria as to the partition of European Turkey, and now we read of the advance of Russian influence in Persia. The priests of the Greek or Russian church have established themselves in Urumiah, and multitudes from the old Nestorian church are uniting with the Greek church. This points to the paramount influence of Russia in Persia

With all this advance it comes as a cheering ray of intelligence to learn that by a recent decree the Czar has positively prohibited all labor upon Sunday, and has established a system of courts of justice for Siberia, where hitherto the power of petty officials has been arbitrary and absolute. He has also decreed that persons who are not members, in marrying members of the Greek church shall not be required to sign a promise to bring up the children in the National church, a thing which has hitherto been demanded. This last information seems almost too good to be true. One of the severest trials of the Stundists and Baptists and other dissenters in Russia has been the forced separation from their children unless they would consent to have them baptized and educated in the forms of the Greek church. Families have been torn asunder, and children separated from parents for life, and placed in the care of monasteries or nunneries, or in families hostile to the religion of their parents, who would bring them up in the National church. This has brought greater grief and desolation to the dissenters than perhaps any other form of persecution. If this has ceased, a prayer of thanksgiving may well ascend from all interested in religious liberty, and it may well be believed it is but the precursor of a freedom which will in time do away with the severe and terrible persecutions which have afflicted dissenters and all in Russia who have not been in harmony with the Greek church.

The startling progress of Russia in influence and in power points to that nation one of the most important factors in the world's future; and while there is much the Russian government and hierarchy which cannot be regarded with favor, the erent religiousness, good temper, and kindness of the Russians as a people, may expected to cleanse the nation of the evils which now afflict it. Piety is universal. with this can be associated purity and intelligence, Russia may become a most neficent factor in achieving the greater good of man. The spread of evangelical ws as represented in the numerous communities of Stundists, who are almost ntical with the Baptists in doctrine and practice, is a prophecy of what Russia y become.



WOMEN OF BURMA

FAMINE ON OUR FIELD.— India is a vast and greatly varied land, and dur- ing the late famine in Central and Northern India, the Telugu country, which our American Baptist missions were located, was largely exempt. While ere was considerable distress on account of the advanced price of food, and me suffering in particular localities, there were but few cases of real starvation. ow the conditions seem about to be reversed. Abundant rains have fallen all er the vast area covered by the recent famine, but they have been scanty in that rt of South India occupied by the Telugus. The crops have withered in the ense heat, and multitudes of people on the verge of starvation are flocking to rious stations, begging for food and work. Already several hundred people are ployed on special work for the mission in order to preserve their lives, and if no n comes a general appeal for famine relief will be necessary. We have refrained m appealing for funds for famine relief hitherto, preferring that the gifts of our erican people should go to those who were in greater need. If the Missionary ion is compelled to make an appeal we trust the response will be as liberal as etofore.

THE TRIUMPH OF THE SUPERNATURAL

THE difficulty of raising funds for missionary purposes, which has been especially manifest the last few years, has beyond doubt raised an inquiry in many minds as to whether there may not be some serious errors in the present methods of carrying on work for the extension of the kingdom of Christ in all the world, as well as doubts as to the methods of raising funds. It must be true that where God has a work to be done he also provides the means for doing it, and any apparent deficiency of funds for carrying on missionary work cannot destroy the truth of this fundamental principle of divine sovereignty. The experience of every missionary society in the retrenchments which have become necessary for several years, while bringing much painful and distressing injury to missionary operations, has yet brought to light many instances in which the necessary economies have proved not only not injurious, but have been of actual benefit to the progress of true religion. Unworthy assistants in missionary work have been exposed by the reduction of salaries, and the absolute necessity of economy has enabled the missionaries in many instances to dispense with the services of helpers of whose character and value they have long been in doubt. This experience suggests whether there may not be still further reductions, in which saving of missionary funds can be effected without positive harm to the interests of the kingdom of Christ. Every true lover of Jesus Christ and of the progress of his reign in the earth shrinks from harmful retrenchment, and must view with much alarm the necessity for reductions even beyond the point which has already been reached. In view of the present situation we venture to raise some questions which have been suggested by a careful study of the history of the Christian church in the past, of missionary operations in recent years, and especially in regard to some features of religious development which have manifested themselves with special prominence in recent months.

The course of modern missions during the present century has been one of magnificent devotion, brilliant achievement and blessed success. It has been rightly considered as marking an era in the development of the Christian church. New life, new vigor, new devotion and new methods have characterized this modern missionary epoch. Beyond question the Great Commission has received a new emphasis in the minds of the Christian world, which has brought it approximately to its proper position as the last command and parting words of the Savior. New methods have been devised for promoting the extension of the religion of Christ throughout the world, and these methods are continually being improved upon. In the mind of any true lover of Christ and his religion the present century cannot be considered other than the very best in the history of the Christian church, and it may be confidently hoped and expected that it is but the beginning of a century of larger consecration and achievement for the establishment of the reign of Jesus Christ in all the earth.

It is, therefore, with no intention of seeking to lessen the glory of this age of

nissions that we raise the question whether it may not be possible that in the mis-ionary revolution of the present century the pendulum may have swung too far. t will at once occur to every one acquainted with missionary operations that some f the methods of missionary work are radical departures from those which obtained n the primitive ages of Christianity, and we may perhaps be surprised to find that hese methods are almost uniformly found in practice where the missionary work as undeniably achieved the least success. If we were to characterize the differ-nce between what may be called primitive methods and those methods which we ave in mind, it would be the difference between boldness and faith on the one and and timidity and want of confidence in the supernatural nature of Christi-nity on the other.

We do not question the piety or the devotion of those who have used the methods concerning which we raise these questions. Possibly they have in many instances been too much concerned for the gospel, and have not trusted enough to its inher-nt divine power. We have never been able to question the piety of Uzzah, but he was over concerned for the safety of the ark of the Lord which God had taken into his own care.

Is it not quite a usual thing, for instance, to read in letters from missionaries that certain applied for baptism, and that they had no doubt but they were sincere be-lievers in the Lord Jesus Christ, but thought it wise for them to wait for further instruction? This will be recognized as a characteristic idea in a very large portion of the letters which are received from the mission field. We never read such statements as these without inquiring where in the New Testament has any one obtained the slightest encouragement or authority for withholding baptism from any one who gives credible evidence of being a sincere believer in the Lord Jesus Christ. Baptism is not established as a test of attainment but of discipleship, and is it not pertinent to inquire whether hundreds and thousands are not every year shut out from the privilege of Christian baptism, to the infinite harm of the king-dom? Every one so shut out becomes an obstacle in the path of other possible converts, and one such case, even though his own conversion may be sincere, may become a means of keeping many other of his friends and acquaintances in-definitely or finally out of the kingdom of Christ. The divine methods are the only true methods, and any departure from the scriptural standard for baptism must bring untold delay and injury to the progress of the gospel.

We call attention to the practice of the apostles and early preachers of Chris-tianity to the contrary. All scriptural accounts of baptism represent it as prompt upon the profession of faith in Christ. We also believe that the history of the ost successful modern missions confirms this view of scriptural baptism. In the arly days of the Karen Mission it was conspicuously true that baptism followed mmediately upon confession of faith. The thousands of Karens who were bap-ized in the Bassein District of Burma, or who flocked over the mountains to Arakan o receive baptism at the hands of the missionaries at Sandoway, the two thousand

baptized in a single year in the Toungoo District and in other portions of Burma all received Christian baptism upon profession of faith, and it was this scriptural practice which laid broad the foundations of the glorious and successful Karen Mission of today. These converts were not perfect, were not instructed; they were ignorant, and like the church members in Corinth and other cities in the early days of Christianity, had not achieved final victory over the vices of their heathen lives; but the large majority of them were sincere Christians, and the blessing which has been granted to the work has proved the correctness of the method employed. Not to multiply instances, we find the same principle adopted to a certain extent in the great ingathering among the Telugus at Ongole and in the adjacent fields which surround that as a centre. Much care was exercised to learn whether the converts were sincere in their profession of belief in Christ, but the development of their Christian life was rightly left to the period subsequent to baptism rather than insisted upon as a requisite for baptism.

The most striking instance of the application of this principle is undoubtedly in the American Methodist missions in Northern India. Until within a few years the principle of probation, which obtains in the Methodist churches in this country, was adhered to in their missions in India; but many of the missionaries became dissatisfied with the slow progress of the mission, and were convinced that a period of probation, in the circumstances in which they were placed, was not only unscriptural but inexpedient. For the last few years the practice has been adopted of receiving at once into the Christian communion those who profess faith in Jesus Christ, and the number of baptisms reported in this field range in the neighborhood of fifteen thousand annually for the last few years. It is possible that in their practice these missionaries have gone to the other extreme, since it is reported that they receive multitudes who profess conversion or belief in Jesus Christ from a single hearing of the gospel, but certainly this revolution is affording great satisfaction to the missionaries, and has given a new and tremendous impetus to Methodist missions in Northern India. Other instances might be given, but these are sufficient to make clear the question which we desire to raise.

Another and even more important point in missionary work to which we call attention is the practice of missionaries devoting themselves to the building up of native churches on American models, rather than preaching the gospel, and leaving the churches in heathen lands to develop in lines which, while true to all the fundamental principles of the gospel, may yet vary in accordance with the life of different nations and peoples. Does the practice of many missionaries, in giving personal attention to the affairs of each native church, in examining the church rolls, and on their own personal authority or by their personal influence exerted through the church, disciplining the members of the individual churches, accord with the example of the apostles or the teachings of the New Testament? Unquestionably a vast amount of missionary time and energy is spent in these detailed labors, which represent a large outlay of missionary funds. If this detailed and exact

supervision of the native churches should not appear to be the wisest expenditure of missionary money and energy, it would unquestionably account for an unscriptural use of a very large portion of the funds which have been sent abroad to missionary lands. Must the standards of American churches be exactly those to which Christian churches in India, Africa, China and Japan must be conformed? Is there not a flexibility in the gospel of Christ which, while insisting on certain fundamental truths and principles, may adapt itself to the lives of widely varying peoples? Is the call of the Japanese Christians entirely unreasonable when they ask for a Christianity which, while true to the New Testament, shall be adapted to the customs of Japanese life? While the Christian converts in other nations have not shown the independence of those in Japan, there is undoubtedly a great amount of unrest in the Christian churches on every missionary field under the exacting requirements imposed by many missionaries. Although not as outspoken as in Japan, this discontent yet results in vast injury and delay to the progress of the gospel. Instances are found on every missionary field where missionaries have unquestionably gone to the verge of disobedience to the scriptural command, that they should not lord it over their brethren. The second question we raise, therefore, is whether a suitable independence on the part of the native converts should not be encouraged, and whether they should not be assisted rather than dissuaded in their efforts towards self-government and self-assertion as long as they are consistent with the main principles of the gospel. We know that this policy is heartily pursued by a very large proportion of the force of foreign missionaries on all fields, but every missionary official knows too well from sufficient and painful instances that in too many cases the opposite is the case, and that missionaries have steadied the ark of the Lord with a firm and unyielding hand, and so have checked its course toward the City of Jerusalem, lo, these many years. The single house of Obed-Edom may perhaps have received a large blessing, but the full blessings of the gospel have been withheld from the largest possible spread among all the nations. Have we shown enough boldness and faith in Christian missions? Have we had enough confidence in the supernatural nature of the gospel of Christ? How small and insignificant its beginning! How disheartening the scattering of the first Christian church by persecution! But "they that were scattered abroad went everywhere preaching the gospel," and in three centuries Christianity was the ruling religion of the whole world.

In the reconstruction of missionary operations it will be well to treat the religion of Christ less as a weak and helpless human affair, needing to be constantly steadied and bolstered by careful hands, and more as a divine revelation of truth, instinct with supernatural power and life, and able to make its own conquests over sin and ignorance in human hearts. If Christianity is so regarded there will be more time and men and money for making the gospel known to those who have never heard the word of truth, and for extending the knowledge of the truth to all races and tongues to the uttermost ends of the earth.

THE MISSION PROPERTY AT LUKUNGA, CONGO, is mentioned in an article in *The Century* for September, by the late Mr. E. J. Glave, which may be read by some of the contributors to the American Baptist Missionary Union. It is due to them to say that the printing press referred to is private property, over which the Union has no control. In regard to the house, Mr. Glave's information was incorrect, since the accounts of the Treasurer of the Woman's Society, which built the house, show that no damages were paid to the state as far as known. Certainly not such a sum as is named in Mr. Glave's journal. It is evident, however, that Mr. Glave did not intend to misrepresent the matter, since his references to the missionaries and their work are usually in terms of praise. He refers especially to Rev. Henry Richards of Banza Manteke as "a very determined, zealous and hard-working missionary," with a church which is rapidly growing, and now has "seven hundred members whom Mr. Richards can rely on as being earnest Christians, who live according to the teaching of the missionaries." "*Mulafu*, the native drink, is prohibited."

NOTES.— Two young Brahmo ladies have been admitted to pursue their studies in the classes of the Presidency College, Calcutta. This great innovation is vigorously opposed by the Hindu papers, on the ground of the danger to the young men. One journal argues that "Boys and girls thus thrown together are sure to choose their partners themselves, and thus disappoint parents expecting to make money by marrying their sons!"— The American Baptist Publication Society has just issued a good story of adventure in the Himalaya Mountains, "On the World's Roof," by J. MacDonald Oxley. It gives a good idea of life and people in Northern India and Cashmire, and on the borders of Tibet, and is a capital book for the missionary department of Sunday-school libraries.— Rev. George Campbell, our missionary at Kayin, Swatow District, China, acknowledges a donation of Chinese scriptures from the American Bible Society, and a gift of Colloquial Scripture portions from the British and Foreign Bible Society.

PERSONAL.— Rev. H. Morrow, of Tavoy, Burma, reached Boston Sept. 19, returning to America for rest and the recovery of health.— Miss Gratia Clough sailed for India Sept. 4, for a visit to her father, Dr. Clough, of Ongole. — Rev. W. H. Leslie, M.D., and wife have returned to their field at Banza Manteke, Congo, from their stay in America.— Rev. J. N. Cushing, D.D., President of Rangoon Baptist College, sailed from San Francisco Sept. 16, returning to Burma by way of Honolulu and Australia.— Miss Ada L. Newell sailed from San Francisco Sept. 21, for Shaohing, China, and Miss Stella Relyea and Miss L. Minniss, for Kinhwa, China.— Miss Elia Campbell sailed Sept. 13, returning to Kayin, China.— Rev. William Carey Calder, of Moulmein, Burma, was married on Sept. 23 to Miss Margaret Crozer Griffith, daughter of the late Benjamin Griffith, D.D. The impressive ceremony occurred in the Baptist Church at Upland, Pa., Rev. Henry G. Weston, D.D., President of Crozer Theological Seminary, and Rev. F. C. Woods, pastor of the Upland Church, officiating.

THE CHINESE LITERATI or scholars, are as a class solidly opposed to Christian missionary work. When one was asked why this was so, he replied, "The scholar is accustomed to regard the common people almost as his beasts of burden, and receive from them profound reverence; but as soon as they become Christians they cease to respect him." This is the case everywhere; the classes which lose most by the advancement of the religion of Jesus Christ are its greatest opponents. The scholars in China, the Buddhist priests in Burma, the Brahmans in India, the fetich doctors in Africa, the Mullahs in Persia, and the saloon-keepers in America, are found on the side of self-interest and at enmity with Jesus Christ.

"CHRISTIAN MISSIONS AND SOCIAL PROGRESS."—This important book, by Rev. James S. Dennis, D.D., author of "Foreign Missions After a Century," is a study of foreign missions, with reference to their sociological influence and value. The work consists of the lectures on missions, delivered by the author before five theological seminaries, but greatly expanded and enriched for the purposes of publication. There will be two volumes, of which only the first is yet issued, containing four lectures: "The Sociological Scope of Missions," "The Social Evils of the Non-Christian World," "Ineffectual Remedies and Their Causes of Failure," and "Christianity, the Social Hope of the Nations." The second volume will contain: "The Dawn of a Sociological Era in Missions," and "The Contributions of Christian Missions to Social Progress," with an appendix containing complete and classified statistics of foreign missions, a directory of missionary societies, a bibliography of missions, and an index.

This mere statement of the plan and scope of Dr. Dennis' latest book is sufficient to show the unique and vastly important field which it occupies. It is evident that it is a book which no one who claims to be well informed on missions can leave without a most careful examination, and the standing of the author is a guarantee that the results of the immense study and research which he has put into the preparation of these lectures will yield results of the utmost value to every student of Christian missions and of the social well-being of mankind. The first volume comes from the hands of the publishers, the Fleming H. Revell Company, in very agreeable and satisfactory style. We await the appearance of the second volume for a full notice of the statements and conclusions which Dr. Dennis has offered to the Christian public in this comprehensive study of the influence of missions on mankind.



M. POBIEDONOSZEFF, the President of the Holy Synod of the State church, is usually credited with the responsibility for the persecutions against the Jews and others in Russia. He now denies this, and says: "It does not enter my mind to persecute the followers of any religion. What religious and truly believing man could do this?" Now we would like to ask: Who *is* responsible for the severe persecutions of the pious and peaceful Stundists and Baptists in Russia?

THE FLEMING H. REVELL COMPANY have added to their already numerous and valuable missionary publications "Seven Years in Sierra Leone," by Rev. Arthur T. Pierson, D.D.,—the story of the work of William A. B. Johnson in Regents Town, Sierra Leone, from 1816 to 1823. Sierra Leone is well-known as an important political centre of British power in Northwest Africa, and also as a former place of refuge for the cargoes of slaves captured from slave-ships by British cruisers; but little is known in America of the successful missionary work carried on there. This volume will be welcomed by American readers for the information it gives on a little-known subject. Price, $1.00.— They have also issued "The Gist of Japan," by Rev. R. B. Peery, which aims to give a comprehensive summary of missionary work in Japan. This will prove useful to those who desire to find in small compass a large amount of information as to Christian work in the Sunrise Kingdom. Price $1.25.

SPECIAL ATTENTION is called to the very interesting article by Mrs. Packer, "A Cart Journey in Burma." It gives a rare view of country life in Burma, and touches on many features in the life of the people and missionary work among them.



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A CART JOURNEY IN BURMA

MRS. J. PACKER, MEIKTILA, BURMA

AUNGBINLE ASSOCIATION called us to Myingyan. This was my first visit to Myingyan, a city of fifteen thousand or more. A good sized town packed full of Burmans was a pleasant sight to me. There are many Chinese and Kolahs also, with their substantial places of business. These enterprising foreign natives are already established in every accessible place in Upper Burma. The street preaching where a large crowd gathered to listen one evening, was an occasion of great interest.

On leaving Myingyan we did not take the M'Hlaing road, which would have brought us home — a distance of sixty miles — in four days or less. We went instead across the Myingyan district to Mt. Popah and up to the highest village, then down round to the east side and across our own district to Meiktila. It is a journey of about a hundred miles, and it took us ten days to make it. Verily there is a difference between railroad trains and Burman carts. Much of our way was among the hills and on the mountain, and very hard, as the cartmen kept saying. At midday we always made a stop of about three hours, and after dark would pull up at some village for the night, not getting away till seven or later the next morning. These were our times for preaching and getting acquainted with the people, as well as for rest and meals. We had with us our preacher, Ko Po Zan, our Bible woman, Ma Pyngyee, our cook and two carts and cartmen.

Passing over our first noon rest at a village where a crowd of people about the zayat kept us talking incessantly, we reached at dark the little village of Kyouk-poo. Not being much of a jungle wallah I had looked forward to the luxury of a zayat, though at best it might be a rude one with only a thatch roof, where we might curtain off a room and eat our supper in peace and seclusion. But no such comfort as that. No zayat there; so the *th'gyee* (headman) hospitably allowed us to draw up our carts in his *win* (enclosure) and near his house, where his own cattle were put up for the

night, and where they were quietly eating from the heaps of millet stalks on the ground. Our camp chairs were unstrapped and set on the ground under the broad, low eaves of the th'gyee's house. The settles are an essential feature of Burman life. Some, like this one, are attached to houses, some detached and used in common by three or four families. Here and there you will find one under a tree by the village street. These are more public property. Some are roofed lightly with thatch or mats, some are open to the sky. Never serving the purpose of a stranger's zayat, they are the places where village gossips do love to congregate. This one was occupied by the th'gyee and as many of his friends as could crowd themselves onto it. Those who could not found place on the veranda and on the ground. A dozen or more men squatted on the ground in a straight line from the settle to the nearest cart. Our own lantern hung to the eaves was the only thing to throw light upon the scene. I noticed only two or three women, belonging probably to the house. The other women of the village would be at their own houses with their sleeping children.

Our supper was prepared on a hearth made by a few broken bricks placed on the ground so as to make a hollow for the fire. When ready it was put on a thin board about the size of an old-fashioned tea-tray and this placed across the long, flat arms of the Indian chair in which the "sayah" sat. I then drew up to the "evening board," and after a blessing we ate in the presence of this company, who watched us in silence.

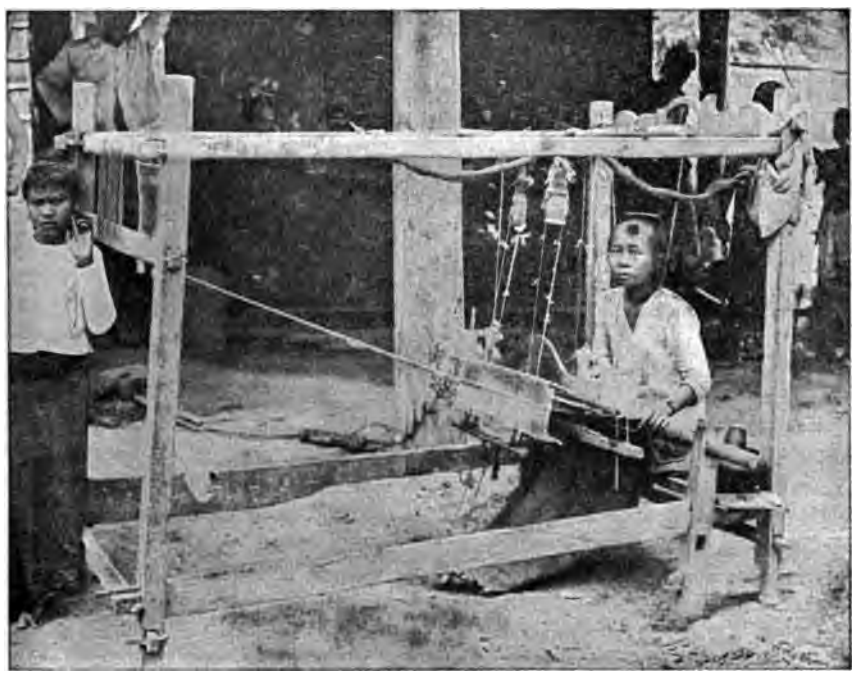
Both before and after supper we sang hymns and talked with them of the way of life. At last we had evening prayers, Ko Po Zan reading from the scriptures and explaining. They were a very quiet, attentive congregation. As we were ready to break up, the old rotten floor of the settle with its contents fell to the ground. Nothing worse happened than a good laugh. After they had picked themselves up they went home and we retired. Where? To our carts, of course. I would not ask for a better "sleeper" on the journey than a Burman ox-cart, provided it is stationary. I cannot say so much for it as a dressing-room. The next morning before we were off, the women and children came about and we told them of the way of life.

About noon that day we stopped at zayats just outside of Z'gyan, a large village of about two hundred houses. Slowly the carts had pulled us through dust and sand under a blazing sun and here we came upon a bit of lovely nature, created, it would seem, for wayworn pilgrims. A grove of tamarinds, some of them hundreds of years old, overarching a wide space made a cool, delicious shade. In a few spots the sun's rays pierced through and fell onto a brick wall about three feet high, plastered with cool, grey cement. This wall enclosed a square in the centre of which was a deep well with its cemented brick curb. The water filtered through the ground from a marshy place on the other side of a high bund which ran alongside of the road for some distance — a place where buffalo and other kine, including the human kind, wallows — a general bathing-tub for the whole community, men and beasts. From the well the water came cool and sweet and clear. Beyond the tamarinds was a garden of trees and a long line of palms.

These ancient tamarinds are worth seeing. Towering above everything except the palms, with trunks forty feet or more in girth, they spread out huge, protecting branches covered with foliage dense enough to shut out the mid-day sun, and made up of leaves small and delicate as the young leaves of a sweet-briar. This fineness of foliage is a characteristic of many of the forest trees here. Lovers of nature at home would covet them for their grand and pic-

turesque effect in a landscape as well as for their exquisite foliage.

We had scarcely set our chairs down on the ground (for the zayat had been newly smeared with earth oil) when a crowd of women and children, with a sprinkling of men, came about. Ko Po Zan had gone into the village to preach. Having had nothing but the coffee and bit of toast we took before starting in the morning, I felt too faint to speak. But there they stood gazing. They had never seen such specimens before, the ponderous sayah and the very small woman who sat opposite him. And what kind of specimens were *they?* The old jackets and petticoats hanging to the women had never seen soap and water and never would. When their time comes they will die in those dirty rags. Every one of them unkempt and filthy — the men clad in much the same style as the women but often minus the jacket. The children of twelve and under were untrammeled by a rag of clothing. We are used to unblushing nakedness in this country, but such a collective mass as stood before us here was rather oppressive. They were silently taking notes. Burmans are gifted at that. But it troubles them very much that they cannot see our feet.



BURMAN WOMAN WEAVING ON HAND-LOOM

On one of my husband's jungle trips he had been talking to the Burmans who had gathered about him, when a woman spoke up and said:

"We are glad to see the teacher's face and to listen to his words, but we cannot see his feet."

Had we gone into the village we would

have found nothing very different from what had come out to us. The country folk of Upper Burma are scarcely changed in their appearance and ways from the old Burman days. Their clothes and few articles of household use and their food, they produce and manufacture within their own borders. Yet these people, so squalid, so poverty-stricken looking, have each their holiday suit laid away in the family chest and brought out on special occasions — beautiful soft silks, hand-woven on their own country looms, and exquisite Burman jewelry.

Since the opening of Upper Burma the old native trade roads have been much improved and the outside world has found its way to this secluded region, and the simple folk who you would think to look at them were grown to the soil, sometimes find their way out. Shans from beyond the mountains on the east come to villages on the west side of Popah to trade, and a th'gyee's wife of one village said to me:

"Yes, I have been to Meiktila and seen the ladies driving in their carriages." And had I seen this lady herself in Meiktila in her holiday attire I do not suppose I would have recognized her, for though there are distinctions of rank which they well understand among themselves, it does not appear in their every-day clothes. You could not tell the wife of a th'gyee from the commonest cooly woman, for any difference in personal appearance. Her clothes are as old and dirty and scant — her jacket flying open its entire length — a baby in her arms or astride her hips, and naked children of all sizes besetting her. But this woman knows her place and the villagers recognize it. She is, too, as good a manager of her husband's affairs as he himself, if not better.

Such were the people who came out to us at Zgyan, and as the breakfast delayed long I could bear their silent gazing no longer, so I at last asked them what they



wanted. The expected answer came from an urchin:

"We want nothing."

Then I laughed — "nothing to do — plenty of time — don't want anything — now tell me," I said, leaning forward in my chair and looking laughingly at them, "what have you come here for?"

One middle-aged, pleasant-looking little woman answered in a quiet voice, "we've come to see."

"All right," I said, "you've seen, haven't you? Now I'll tell you what we have come here for."

As simply as I could I told them of the one true God and his Son, Jesus Christ our Savior. They listened as they had gazed, in silence, except one man who plied me with a number of questions one after another, as I answered them, until at last he suddenly asked:

"What do you worship?"

I had been speaking about prayer, to whom and through whom we should pray, but I replied:

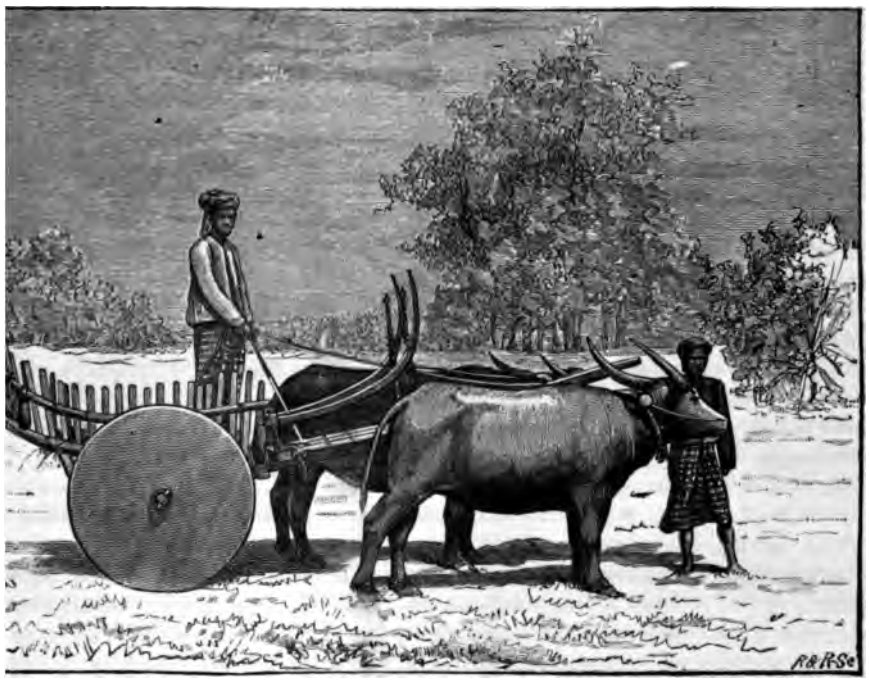
"This unseen, eternal God, our Creator, I have been telling you about."

But he repeated the question, "What do you worship?"

Then I saw his trouble and said to him: "This unseen God, our Creator and Heavenly Father — no image of him or any kind of substitute, but himself only. This is what He requires."

n't understand!" and off he went
I could say another word.
nsitive are these people about their
"joined to their idols"—and it
impossible for their minds to take
f the idea of worshiping a purely
l being. One would think that the
e of the Incarnation was specially
l to meet this mental condition, and
ever—a spectacle for Burmans, if not for angels.

We spent the night at We Loung, where we found zayats, and before leaving in the morning managed to gather quite a congregation to preach and sing to. At Aye-yna where we made our noon stop, a good part of that little village assembled at the th'gyees "to see." The sayah had been



A BURMAN CART

it it is the one doctrine of all others
fficult for them to receive.
man was gone, but three elderly
who had been standing behind my
ame to my side and told me that
had been saying was good, very
nd to go on talking, for they would
listen more. I was only too glad to
h any who were truly interested.
n our meal was at last served we
object of more intense interest than
there before but the k'l'ma—as they call foreign women of every description—was a new object of curiosity; especially so, as she would not let them spend all their time seeing, but made them talk. We hoped to reach S'tane that evening, but it got so late we encamped on the way about an hour from the town, not knowing we were so near. It was a very solitary place, on the height of a deep gorge through which we had just come, crossing a stream at the bottom.

There was a spreading tree by the roadside which evidently was a stopping-place for carts, and under this we encamped. Taking down our chairs and putting on our wraps, for the night air was very chilly, we sat by the blaze of a fagot fire, thankful we were so well off. Supper being over, we went to our respective sleeping apartments — the Burmans being wrapped in their blankets on the ground — and knew nothing till the morning dawned.

Reaching S'tane early, we got a Burman to guide us to the mountain road. We would gladly have spent a day in that fine, large town but were in haste to get up the mountain and round to our own side. We were already far above the plain. The day before we had been coming over the hills which lie in irregular broken terraces at the foot of Mt. Popah, down into deep gorges and up again by narrow roads, merely the ways marked out by successive cart travel. Volcanic bowlders of all sizes were lying about, round which the carts made many a sharp turn where they could not surmount them. You wouldn't believe these lumbering carts with their unshapely solid wheels could do it, or that those slow oxen who creep along the level road as if they were asleep, could dash themselves and all behind them down such steep, rough places in such gallant style, and then dash right up the opposite side like a battery charging up a height. They made noise enough for a dozen gun carriages, and the shrieking of the wheels heightened the effect.

At certain elevations on the road we had fine views of the mountain, especially as we approached Legyee-yua, the first village we come to on the mountain. From there on the scenery both before and behind is beautiful and grand. At Legyee-yua we were at least fifteen hundred feet above the plain. The highest peak of the mountain is said to be five thousand feet above sea level. The air was very clear and the mountain rose before us, showing on its surface far above us not only rugged outlines of precipitous rocks and bare earth, but forest growth and the sear tints of fields of dry grass and stubble, as well as the soft green of distant plantain orchards. The irregular broken masses of earth and rock forming the edge of the crater are much lower on the side we were ascending — a little west of north — than on the east and south, thus disclosing the wall of the crater on that side to a considerable depth, and also the enormous rift opening from the crater toward us. The lower part of this is pretty well filled up with soil, and here is where most of the cultivating is done.

I turned to look out of the back end of my cart just in time to look down into a narrow gorge upon the tops of tall trees growing in its cool depth. Beyond and below were the foothills, tier below tier, some with rolling tops, but for the most part broken and irregular, tumbled together as it were, and covered with vegetation, sparse or abundant. From the hills stretched the seeming level plain to the river. The forms of the twin mountains, Toungtha, were blue in the distance. Here and there groves betrayed the presence of villagers. The green by the water courses, the patches of light-colored stubble, fields of millet stalks, waste places covered with brown grass, and long reaches of earth and white sand were blended by the all-pervading thin, white haze suffused with the afternoon sun. We could not see Myingyan, but we knew by the Toungtha hills where it lay.

The afternoon wore away and near sunset we passed along Kyouktgah, jealously concealed by its high hedge, through a lane cool and shady. The wailing wheels had announced our coming, and as we passed along, a scaffolding just as high as the hedge was crowded with naked urchins who looked for all the world like a troop of monkeys, watching our progress as though

l been a traveling circus. We passed the lane onto the open side of the ain, and when the sun set I got out alked with the rest. We passed an- village, and twilight deepened into ing. Still the cart-road could be dis- shed. At last it seemed to turn into t field, and we turned in there, too — rts lumbering after us — to our sorrow. r my benighted feet never wander millet patch again. There were acks plenty, crossing and recrossing. ipped and floundered and sprawled he dry, slippery millet stalks strewn



BURMAN CHILDREN

and strewn thin everywhere. It grew and darker. The wind swept down ountain, chilling us to the marrow. we heard the clear tone of a K'zeek from a Kyoung, and took heart. was a village somewhere about. tly one of our company found the rack and we soon walked into Toung- a (village on the mountain) a weary This is a village of forty houses, and st important one on the mountain as the highest up.

as soon known that strangers had and the th'gyee, a pleasant-faced man, very kindly. He was abundantly arvelously clothed, and more defi- than this I cannot describe his ap- ce. His wife answered the descrip- have given above of the th'gyee's



BURMAN MOTHER AND CHILD

wives. Both gave us a welcome, kind and courteous and most cheering to benighted travelers. They curtained off half of their veranda, making a little room and — believe my eyes! brought out a cot and placed it there for our use. The men of the village soon gathered on the premises to see us, and after I had gone to bed I could hear them talking with the sayah and the preacher about the things pertaining to eternal life.

The next morning early Mr. Packer with the th'gyee and several villagers as well as the men of our party, went up the rift into the crater and descended to the bottom, which is just a narrow gorge. The walls of the crater slope down in irregular, precipitous masses, covered in most places with luxuriant vegetation. They brought back no game and saw nothing more terrible than a deer at a safe distance from the gun. But they brought a little mountain honey, white and pure and most delicious. It was a pleasant excursion for any one who has strong back and legs, or better, a pony. But I had none of these, and so stayed at the th'gyee's with Ma Pyngyee.

During the morning numbers of women came at different times to see us. They were so pleased that a foreigner would make friends with them, as they put it. I was equally pleased with their confiding friendly ways. I felt it was an unusual opportunity



A BURMAN WOMAN IN HOLIDAY DRESS

and I was grateful that they listened patiently while I talked to them somewhat at length of the way of life, and then at odd times we had more informal gossiping chat, for they were curious to know about us — where we were from — where our children were and what they were doing and all that. When I was tired Ma Pyngyee read and talked with them. She is always ready to speak to the women about the Savior, and they listen well to her.

As soon as the party returned from the

e had dinner cooked and the carts ıdy, and then took leave of our kind d those of their people who stayed : us off.

ıth morning we were at Kyouktagah l services under a shed attached to yee's house, where a number of , not a large company, gathered to At nightfall we reached a village ıd been deserted some time before ɔps were bad and times were hard. the villagers had returned, but the were still in a terribly dilapidated n.

ext noon we encamped under an im- anyan across the field from Th'bin- n sending to the village for water yee, a young man, invited us so r to his house, that after breakfast the carts made ready and all went :he th'gyee's. His house was new ;e for a village house, and it had a veranda where a large number of ɔle were assembled. We sang for ew times, a verse or two at a time, ah or Ko Po Zan would speak to the theme contained in the verse. o Po Zan prayed, and after that I the women, the men remaining in ces and listening.

is country men generally like to ıen a missionary preaches to women, od thing it is, for though the women ee to listen as they are to work, they erally indifferent hearers, for the hat as their own religion holds out scarcely a shadow of hope, they r think that the advantages of the ıre all for men. In this the men ɹuiesce. So we improve every op- y to impress on them both that the :s and requirements of the gospel nen and women alike.

ɔok our leave after a few minutes' h the th'gyee and his wife, who with their surroundings appeared much more civilized than anything we had seen on our way. But if we had taken these young people by surprise I cannot say that we would have found them different in any wise from their people, and they certainly looked like all the rest we had seen. As it was, with her handsome dress and powdered face, though a native of the district *she* looked as if she had "seen" Mandalay or some other large place. But her manner was pretty and shy — a marked contrast to the th'gyee's wife at Th'b'yay-gaing, where we spent that night, who was neither pretty nor shy, but when the men were discussing would put in a bright, sharp word, and notwithstanding "she had been to Meiktila," etc., was as slovenly and unkempt a th'gyee's wife as I ever saw, yet we remember our visit to Th'byay-gaing with pleasure. We were not greatly beholden to the hospitality of the th'gyee, but we were allowed to come onto his premises and use water for cooking; and being at his place, a goodly company of men gathered there even at that late hour, to whom the truths pertaining to eternal life were spoken in a simple, impressive way with questions and answers, Ko Po Zan sitting on a mat on the ground and they about him. A single light lighted up the faces of some, leaving the rest in shadow. They had never heard these things before. That was not true of most of the places we had been to. The next morning we did not get away early, as a great many women and children "came to see," giving us another good opportunity to preach. The next night we encamped on the road, having lost our way. From there we took as direct a line to Meiktila as we could, arriving after another night on the road, at noon of the tenth day from Myingyan. I have lived till now and this is my first real jungle trip among heathen. "Never say die."

THE RANGOON BAPTIST COLLEGE

REV. J. N. CUSHING, D.D., PRESIDENT

[illegible] the missionaries in [illegible] felt that steps ought [illegible] the establishment of a [illegible] develop into a college

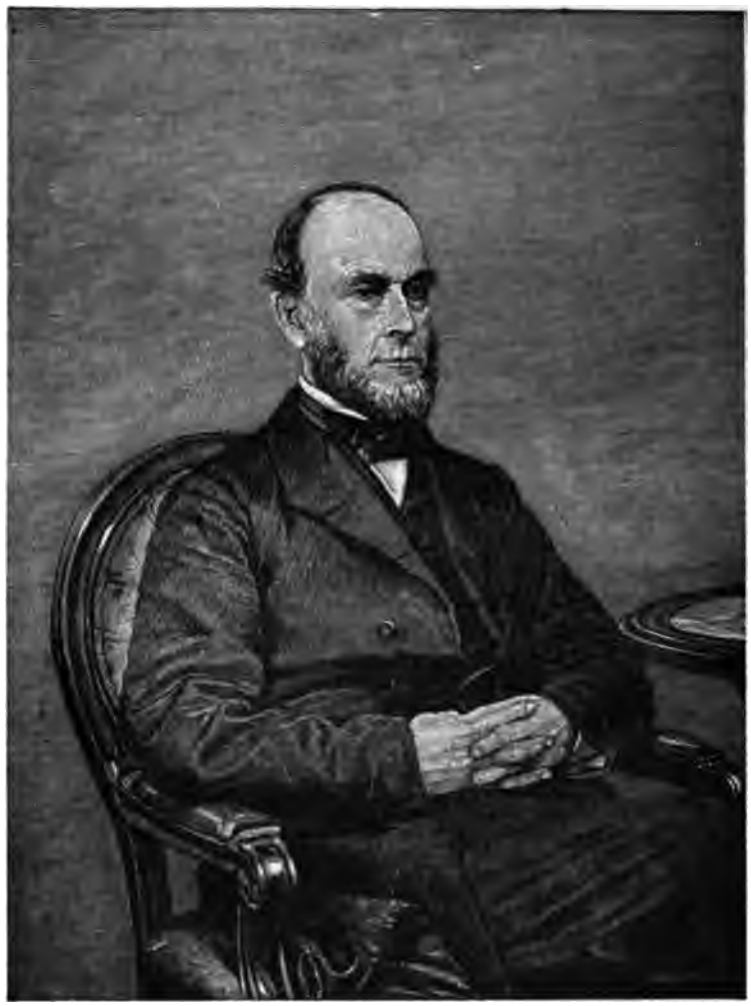


REV. JOSIAH N. CUSHING, D.D.

[illegible] the requirements of young men of [illegible] churches for a collegiate educa- [illegible] several years of discussion, in [illegible] Rev. J. G. Binney, D.D., with [illegible] the Executive Committee [illegible] Baptist Missionary Union, [illegible] which was styled the Ran- [illegible] College, a name that fore-shadowed what was aimed at rather than what existed. Owing to increasing age, and the care that fell upon him as President of the Karen Theological Seminary, after about a year's service he resigned, and was succeeded by the Rev. C. H. Carpenter of Bassein. A large compound with a dwelling-house directly across the street from the Karen Theological Seminary had been purchased and a dormitory had been erected. Mr. Carpenter had the conviction that the school should be transferred to Bassein as the best place for its development into a real college. He said that the Bassein district contained the largest number of Christians, and these would undoubtedly give much assistance to the school. Other missionaries felt that it would be a serious injury to remove the school from Rangoon, which was the capital of the province, as well as its commercial and educational centre. Finding that the removal of the school to Bassein received scarcely any support from the missionaries, Mr. Carpenter resigned after a service of two years.

Rev. J. Packer, D.D., was appointed President in March, 1875, and with the assistance of his cultivated wife developed a school of great promise. Many of their pupils afterwards became important helpers in the mission. At different times Miss Miller and Miss Chase were associated with them. Most unfortunately Dr. Packer met with a serious accident which, aggra-

by increasing physical debility caused
e climate, compelled him to return to
nited States for recuperation in 1879.
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REV. JOSEPH G. BINNEY, D.D.

Rev. J. N. Cushing, D.D., then served *locum tenens* for six months, until the l of Professor and Mrs. Roach in ber, 1887. In 1890 Rev. D. C. Gilmore Miss Gertrude Clinton joined them as co-workers. Many things, however, growing out of past disagreements in regard to the school, prevented any great growth and prosperity; and perhaps the time for a college was not yet ripe. But the patient and earnest workers of these years were laying a good foundation, without which any subsequent prosperity would have been problematical.

In May, 1892, Professor Roach accepted the responsible position of Superintendent of the Mission Press, and Rev. Mr. Cushing was asked to take temporary charge of the college, and Feb. 11, 1895, was appointed president. The school has prospered from year to year. In November, 1892, the Primary department was restored preparatory to the establishment of a Normal department, which was finally opened in January, 1893. Not only do most Indian colleges have schools with Middle and Primary departments associated with them for the purpose of having a nucleus of well-trained pupils for the High and College departments, but the Primary department was needed to furnish suitable opportunities for the Normal classes to learn the practice of teaching. The Normal department was imperatively required for the purpose of supplying certificated teachers for our Mission Schools, the orders of the Government Education Department prohibiting any schools from coming under the supervision of that department unless it had a staff of such teachers. A very liberal grant of salaries and stipends was made by the Government towards the support of this Normal department.

In August of the same year a Kindergarten department was opened, towards which also the Government made an appropriation for outfit and the salary of a teacher. From its beginning for a year or more this department was under the fostering care of Miss Frederickson, a trained kindergartener, who also lectured on the principles of Kindergarten to the Normal students. After her removal to Mandalay Mrs. Hicks took supervision of the work.

In 1894 the institution was raised to a first arts or second grade college, and affiliated as such with the Calcutta University. In March, 1894, Rev. L. E. Hicks, Ph.D., and wife arrived. He took charge of the Science course. He brought with him a large experience as a professor in Denison University and the University of the State of Nebraska. Mrs. Hicks also has rendered invaluable aid in giving instruction to various classes. In 1895 Rev. W. O. Valentine arrived and assumed the direction of the Normal department, for which he was specially fitted by previous study and teaching in the United States. In March, 1896, Rev. Mr. and Mrs. Gilmore returned to the United States for the recuperation of their health, and in May of the same year Professor and Mrs. Roach and Rev. H. H. and Mrs. Tilbe joined the College, and at once entered enthusiastically into the work, Professor Roach taking Mathematics and Mr. Tilbe teaching English, and at the same time preparing himself to give instruction in the Pali language.

From 1892 the number of pupils has increased in the years respectively as follows: 122, 122, 322, 365, 438. One of the most interesting features of the recent growth is the interest which so many of the native Christians have felt in the prosperity of the College. This interest they have shown not only by sending their sons, but in gifts of money for the College.

The growth of the College made it desirable that the College should have the use of the former Seminary Compound. This furnished needed additional dormitory and recitation-rooms and houses for the professors. A large dormitory, a laboratory and a hospital have been erected on the College compound, and a dormitory for girls has been built on the old Seminary compound.

The needs of the College are many. A new dormitory is imperatively required to accommodate the increasing number of applicants. A permanent endowment of at least fifty thousand dollars ought to be raised at once to place this institution beyond the possibility of failure and to

w the advance of the College to an in-
ıtion competent to qualify students for
degree of Bachelor of Arts, when it
be fully equipped for its work.

ı religious matters the College has a
· decided character. Almost all the
ents in the High and College depart-
ts are Christians, and the per cent of
·Christians in the lower departments
omparatively small. The aim of the
ege is to take the promising young
of the native churches of all races in
ma and raise up an educated and intel-
ıt ministry and laity for the future
lance of our churches. Not only is the
le taught an hour every day in all the
ses, but there are Sunday preaching
ices in three languages, and a Sunday-
ıol which all attend. There is a weekly
:ral prayer meeting and three societies
:hristian Endeavor: English, Burman,
Karen. The College Church is an
ıest missionary body, and contributes
:ally for missionary work to the funds
he Burma Baptist Missionary Conven-
. The College thus bears a very vital relation to the highest future prosperity of our churches in Burma. It has come into existence as the imperative outgrowth of the needs of our mission to keep hold of the young men who are the flower of our native churches, and educate them under evangelical influences with the avowed and constant aim that their energies shall be devoted to the good of the churches and the spread of Christ's kingdom in the regions beyond. It is thus the natural product of the growth of the Baptist Mission in Burma, and as such appeals to wealthy American Baptists for funds that will place it on such a permanent footing that it may without hindrance become the mighty factor in the future evangelization of Burma that it promises to be as the educator of intelligent native Christian workers. Its endowment would be a stroke of economy, for it would place the institution beyond all uncertainty in its work of supplying educated pastors, missionaries, teachers and laymen who would make the best of the present forces of the church in hastening forward the final establishment of Christianity in all Burma.



CHRISTIAN STUDENTS IN BURMA

OUR GREAT SIGN TREE

MRS. M. B. INGALLS, THONGZE, BURMA

"MAY I come into your Kyoung?" (monastery) I asked an old Burman priest, who reclined on his divan. He did not reply, and so I ventured up the steps and then I saw that he was blind. I sat down on the floor with my Bible woman and began the acquaintance, but he was not civil till he had pulled out some cushions and raised himself much higher. He said he had been a priest twenty-five years, and had been blind five years. I tried to tell him about Jesus Christ, who had compassion on the blind, but when he heard that name he counted his rosary still faster, and waved his hand in anger. After a little silence he said, "I think you are the white teacheress who has come to Thongze, and I do not care to know you, for I am starving on your account: my best disciples have gone over to you; they no longer worship these gods, and they do not reverence me as they once did, and I am so blind that I cannot see to beat the boys for this, and you had better go away."

A few days after that I passed the great banyan tree opposite the Kyoung, and I sat down on the grass and talked with the people. They had taken off their sandals, closed their umbrellas, and had their heads bowed down on the ground and their hands in the attitude of Buddhist worshipers, and after they had emptied their trays of rice under the tree they gathered about me and told me that this tree was more than a hundred years old; that the great *nats* (spirits) had their headquarters up in the tree, and if they did not revere them and present offerings, they would send great calamity upon them.

I began to tell them about the holy and good God who created the tree, when I heard "Ahem!" and "Ahem!" I looked up to see the old priest standing in the doorway of his Kyoung, and at once the devotees disappeared.

My way seemed hedged up, but the Master had said, "Lo, I am with you always," and so I got up courage and followed the old priest inside; and then I told him I was his friend, and to prove it, as I had nothing else in my bag, I gave him my smelling salts. He smelled it till the tears came from his eyes, and said, "There must be power in it, and perhaps might cure him." And then, as it was warm, I gave him my fan, and he was refreshed and smiled.

"Oh," I said as I sat down, "I cannot do what Jesus Christ did while he was here on earth."

Then came the scorn on his face, so I turned the subject and said, "I will tell you about my grandfather who was blind many years."

"Ah!" he said. "blind, was he? Speak on."

So I told him about my dear grandfather, who tried very many doctors and was not cured, but the good spirit was guided by Jesus Christ and made him resigned, and we never heard a murmur from his lips.

Again the name of Jesus Christ was an offense to his ear, and my way seemed closed and we were silent. Then he got one of his boys to open the salts, and after a few minutes he asked, "How did your blind grandfather spend his time?"

I told him how he used to pat the great dog, smooth the gray cat, and hold the little children, telling them good stories, and that we used to bring him sweet apples and other fruit and flowers, and that he used to ask his God to bless us; and sometimes we would lead him about in the garden where the birds sang. And then I told him how I read to him out of a good book which had a gold edge and beautiful pictures.

ıat were the words?" he asked.
's have passed, but it seems to me
:erday. Joy to my soul! the hedge
away, and I told him if he would
ıunting his beads I would repeat the
ords we read over and over again,
grandfather could say them. So I
:d in my English Pali, which gained
pect to such an extent that he ordered
his men to get a mat for the teacher-
ıd when they had all lighted their



ıN TREE BY MRS. INGALLS' HOUSE AT THONGZE

and I was reseated, I began Romans
"For scarcely for a righteous man
ıe die, yet peradventure for a good
ome would even dare to die. But
ɔmmendeth his love toward us in that
ve were yet sinners Christ died for
And when I had put him to a little
on account of my English Pali, I
:d it in Burmese.

Then as he seemed a little thoughtful over it, I repeated it again, and then the boys repeated it, till he had heard it four or five times. When I got up to go I saw people making offerings under the nat tree, so I sat down again and told him about the living God, and before he was aware of it he had an abridged story of the Creation. He had never tasted any kind of English food, so I sent him some, and went myself as often as I could. He was too proud to say he liked to hear the text, so he used to ask me to "repeat my Pali," and would then add, and "now the Burmese," but his mind was dark, and I had no evidence that he felt that he was a sinner. He was a Buddhist priest, and rested on that.

The Lord was with us in our message to the people, and we had converts and baptisms.

So for a year I continued my visits, and then he grew weaker and said his end was near and his coffin was made. Then his senses failed, but he did not forget me, and as he knew the Christians needed a better ground for my house, he called up witnesses and made his monastery and place over to me; and when the funeral was over, the head man of our village came and planted the flags at the four corners, and this was how I came into possession of this tree and the land for our chapel and mission house.

Ten years passed, and one day some Christian girls came running into my room: "Look, mamma, those men are taking off their sandals and are bowing down under our great tree." They could not understand how people could be so dark-minded as to believe in nats.

1896.— It is not the nat banyan tree now. It is my "poster tree." Look at it. There are Bible pictures and scripture texts in Burmese, and to call attention to these I have tacked about them many other pictures. In front of these three girls are pictures of Queen Victoria. The man at

the right is a Burman preacher, and just beyond him is a zayat with pictures and texts inside, and beyond the girls is a Hindu water man, looking up into the tree, and the man at his left is a heathen who is reading that text under Christ, John 3 : 16. Beyond him is just a glimpse of the new water shed, a donation from a dear lady in England. There the travelers come to quench their thirst, and in the zayat is a preacher to tell them of the waters of eternal life. They are told of the spirit God who created the great tree and the world. If you care to peer again through your glass you will see on the trunk of the tree the bright, flashing notice of the Perry Davis Pain Killer, and on the side towards the water shed you will see the more modern one of Dr. Jaynes' medicines. They are a blessing to Burma, and go packed off with our Bible and tracts. Every day there are groups of men, women and children before this tree; some stand and read. From the window where I now write, I have seen some just look up and pass on, but another day I have watched and found those same persons reading the texts. I change the pictures now and then, when soiled or torn or wet by a beating rain. My greetings to all who look at my text-poster in Thongze.

HOW WE BUILT THE STATION

REV. M. B. KIRKPATRICK, M.D., NAMKHAM, UPPER BURMA

[This article shows one phase of a missionary's life. What with preaching, doctoring, building, teaching and so forth a missionary must be a many sided man.]

FROM appearances there seemed but little prospect of getting timber for building, even enough for the casings, rafters, etc., which would be necessary for a brick building. I took several trips into the mountains in different directions, and found that there was some timber, but it seemed as if it would be very difficult and expensive to get it cut and brought in. The bamboo house, when it is finished, is so uncomfortable and unhealthy that I decided to try and get some posts and rough timbers for a frame if possible. I went to see some Kachin and Paloung chiefs, and by making them some little presents and helping some of their sick people, I got their help, and soon the word was sent all over the hills that I wanted timber and would pay cash for it. I was surprised at the way the people responded, and at the amount of very good timber which came in. There is no teak here, and I had to take the best that the country affords.

While getting the timber brought in, I had some men making bricks to try the different kinds of clay, and to find out what the cost would be if it was advisable to build with bricks. When I came up from Mandalay I brought a pair of bullocks and cart-wheels and soon had a cart to draw sand, stone and lumber with. While these things were going on I had a gang of coolies making roads to the river, to the place where the stone is, and to the foot of the mountains where I knew we must get our wood from. As soon as I found out what I could do, I wired Mr. McGuire to send me some carpenters and sawyers which I engaged when in Mandalay. Just as I got the cart nicely at the work, one of the bullocks was stolen from under the house and it has not been heard from since. It was a month before I could get another, and that part of the work was delayed. The carpenters were also very slow about coming, and I was getting anxious, for this old house will not

stand a hard blow and it will be no protection from a heavy rain. Finally I got things running altogether, and now there is every prospect of getting all of the necessary buildings up before the rains come. At present the house is under cover, and the floors laid, and a few days will see it all enclosed. The windows and doors are all made and ready to hang. The house has good hard-wood posts, hewed joists, rafters and sleepers, sawed lumber for flooring, walling and partitions, with a thatch roof. It has four large rooms, two bath-rooms and two store-rooms, and a large veranda in front, and a small one back of the dining-room. It is as comfortable a house as any mission house in Burma, but not as ornamental as some.

How long the timber will last is impossible to tell. I charred the bottoms of all the posts, then painted them with a double coat of coal tar, and all the wood from the floor down has been soaked with earth oil. I think from what people here say, that the posts will last from five to ten years; all except the posts should last twenty years. "Time will tell." With the sun-dried bricks I built a cook-house 16 by 32, with a partition in the middle, so that one-half can be used for the missionary, and the other part for the girls in the school, whose dormitory is near the mission house. With some burned bricks I made a good oven in one corner and a good range for the cook. With more sun-dried brick I have built a stable, and store-room for tools, tent and a work bench, where I have to do all kinds of repairing, soldering, repairing saddles, chairs, etc., also a fowl house with brick walls, for it is impossible to keep fowls from the leopards without a very secure house. I have also built the frame of a dormitory large enough for all the boys in the school and two rooms for a teacher. I have the materials all ready for the chapel, but am waiting till this old bamboo house is removed, for this is the best place for the chapel. I also have the materials all ready for the hospital building, but have already too much on my hands to give much time or attention to the medical work, although I have a number of patients every day.

The first work I did in preparation for building was to go to the foot of the mountains and make a dam and repair a water channel, which brings a fine stream of water into the upper corner of the compound, where it runs into a large basin which I dammed up and now have a lake of about an acre, several feet deep. The overflow runs through the compound and out at the lower side; it can be turned to any part for irrigation if needed. I had to get the water before I could make bricks.

The buildings are as follows: House all of wood with thatch roof, cook-house, stable and fowl house of brick, with thatch roof, girls' dormitory, boys' dormitory, chapel and hospital with good hard-wood posts, hewed rafters, and floor joists, bamboo flooring, matting siding of walls and thatch roofs.



KACHIN ENCAMPMENT

KACHIN TRADITIONS

REV. OLA HANSON, BHAMO, BURMA

THE Kachins are rich in "traditional lore." They deal with nearly every phenomena of life as observed in their rude and savage state. Traditions exist regarding the creation, the "fall," the flood and the origin of sacrifices. Long stories relate how the principal feasts, dancing, marriage, funeral ceremonies and different tribal and family customs, first came into observance. If all these traditions were collected they would make up a respectable volume, and many of them would no doubt be as interesting and instructive as some of their sister tales, whose only prerogative seems to be that they are called classical. Two or three of these will give an idea of their general form and character.



KACHINS

THE CREATION.— The main points in the lengthy account a native priest can give on this interesting topic, are the following: Originally, "before the beginning," only winds, clouds and a mysterious being, half human and half avian, existed in some unaccountable manner, through its own power. From these elements by means of a generative process, were brought forth the first cosmical matter, and primitive spirits or *nats*. These nats brought forth vegetation, animal and human life. While the elementary parts of the world still existed in their rudimentary forms, a great nat named Chinun gave birth to a monstrous being, half spirit and half man, named Ninggawnwa. He held at his birth, which lasted through seven years, a hammer and a pair of tongs in his right hand. With these instruments he in due time gave form and order to the visible earth. As soon as the earth was completed Chinun brought forth a great pumpkin, which the "Omniscient" one (also a later son of Chinun) after the death of his mother, divided into two parts. From the part to the right the first man was created; from the one to the left the first woman. This human pair dwelt at the central part of the earth by a beautiful mountain, created from the head of Chinun. Man was created immortal, but because of a foolish desire to see a dead being, and having by a lie brought over himself the wrath of the Sun-nats, death was imposed upon him as a punishment. A number of cattle were sent to eat the "fruit of life," which would have served as a preventive of death. The first human pair gave birth to another, and so on, until the third generation, when nine sons and nine daughters were born to a certain Wachetwa. These are the progenitors of the different Kachin tribes, or as some would assert, of the Asiatic races in general. The pedigree of white people can be traced back to a certain kind of monkey, and according to some, were not found until after the great flood. Everything now exists through itself, and an over-ruling Providence

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: Christian sense is not recognized.
ıats at times shake the mountains,
:ausing earthquakes, or send a great
› swallow the sun or the moon, which
; eclipses but are not otherwise inter-
with the regular, and to their minds,
ngeable order of the universe.

ε FLOOD.— The Kachin version of
.lmost universal story runs in some-
the following manner. Some time
Ninggawnwa had finished his creative
and appointed dwelling-places for the
:nt races, an attempt was made by
› build a huge bridge at the central
f the earth over the mighty Irrawaddy.
jealous brothers determined out of
to frustrate the work came one day
aid to him: "Your mother is dead."
did not trouble him, as he thought it
:o find a step-mother. After some
he brothers returned, saying: "Your
is dead, come back." This caused
reat sorrow; his heart was filled with
and he crushed in his wrath an
:nt mountain, after which he returned

Now he discovered that he had
greatly deceived. In order to take
ge on the nine brethren, their relatives,
›r some unknown reason, on humanity
eral, he caused a great flood to over-
he whole earth, and intended to ex-
sh every form of life. Two orphans
:d, however, in a great oval-shaped

They took with them nine cocks and
ron needles. A needle was dropped
cock let free each passing day. On
inth day hearing the needle ring
:t the stones and the last cock crow,
new that the earth was dry. One of
rphans some time after this great
rophe, was killed by a furious nat.
other married a half-nat, named
Ningcut. A child was born to this pair,
which a nat named Chitong killed when
its mother was absent from home. The
liver was prepared for the mother to eat,
and the body itself was chopped into small
pieces and scattered over an adjoining field.
From this seed the new race sprang forth,
in everything like the antediluvian one,
which is now inhabiting the earth.

THE LOST BOOK.— A third tradition deserving attention is the following: After the world was set in order and the different races had settled in their respective homes, Ninggawnwa at a great feast met with representatives from the most powerful surrounding races. At the close of the feast he was asked to become their ruler. This he refused, but gave to each of them a book. The Chinese book was of paper, the Burman of palm leaves, but the Kachin book was made of parchment. On the way home the recipient of the Kachin book prepared and ate it as food. (Some assign as a cause that the man was hungry and had nothing to eat; others, which I think are more numerous, do not attempt any explanation for this strange procedure.) Since then the Kachins have had no book, but the great nat-priests and professional story tellers are able to relate its contents. This is always done at their great feasts, when it takes three nights and days to rehearse it all. It contains the only authentic records known, regarding creation, the flood, the different human races, the origin of the nats, their work and worship.

A number of narratives in the same vein might be given, but the above will suffice to give a general idea of their contents. It would be interesting to know something about the sources from which these shallow streams have been flowing.

TRIAL AND TRIUMPH

REV. W. BUSHELL, MOULMEIN, BURMA

IN a village on the Gyne River called Pothane was living a man by the name of Tuley, who had been a member of Don Yan church, but had been excluded seven or eight years before. He claimed to be a Christian still, and declared he would do better than he had done. He wrote a letter to the Church asking for restoration, but the Church said: "Wait until we see more of you." He waited for some months, then he went over to the church himself — a two-days' journey — and at his earnest request he was restored, his wife also having been baptized in the meantime. Then some friends of his living in the village of Cronquay, about eight miles from Pothane, wished to be baptized also. After due deliberation two were received. I went up, spent several days in their neighborhood and baptized these two, a middle-aged man and his wife.

It caused quite a little excitement in that section, especially among the Buddhists, and they made up their minds that they must do something to show their displeasure. First they started some scandalous reports about the relations of the missionary to his female converts. This made our Christian people very angry, and they insisted that something must be done. The pastor of the nearest church declared that if the teacher did not prosecute those who



A JUNGLE CHAPEL IN BURMA

l the scandal, they (the Christians) be very much ashamed, and other would be afraid to become Chris- I referred them to Matthew 5:11 , and begged them to try to act ac- g to the Master's instructions, and say they made a great effort.

n three of the Buddhist priests of that ı agreed to ostracize these new con- and any others who became Chris- and persuade all their followers to do ne. For a little while it looked as ı the converts were going to have a ırd time. Again appeals were made by our Christians, and they begged go to the magistrate and obtain an commanding the villagers to be y with these new converts, and treat s before. Again I pointed out that uld be contrary to our Master's in- ons, and once more they yielded to tal instruction and went back re- to do their duty, and if necessary persecution for Christ's sake.

Now what has been the result? That was but four months ago; today there is a chapel built by the villagers themselves, right near the house of these new converts, the leading priest has left the village, and a school has been started with twenty children studying under a Christian teacher, and others expected to make up the number to forty. I would like it understood distinctly that these are movements of the people themselves; that there is no American money being spent in these schools; and that to me it makes the future bright with promise.

One fly there is in this ointment; viz., although both these movements are in purely Pwo sections, we have no Pwo preachers to take up the work. Both men sent out are Sgaws, who have a poor speaking knowledge of the Pwo language and a much worse knowledge of Pwo books. Nevertheless, I am glad to have even these men to begin the work, and I hope in the future to see this school produce good workers for both Pwo and Sgaw fields.

POPULATION IN THE SHAN STATES

REV. W. M. YOUNG, THIBAW

ERE are no centres of population, properly speaking, in the Shan States, r are there among the Karens or or Kachins. Since I have traveled oth fields, this and Monè, I don't think is much difference in population. field reaches more states, but they naall. The population may be a little , but travel is more difficult there. han States must be worked by local tions in local centres of population. nkham field is more compact, but bly on the whole with a somewhat r population; at least there is less or outstations, and Thibaw has the est call, due to the location of centres of population. The town is growing and will grow more rapidly from this time forward.

The census for this year gives something over twenty thousand houses in Thibaw state — that is, in the territory governed by the Thibaw Sawbwa — with an estimated population of a little more than one hundred thousand, or five inhabitants per house. The Paloung country must be worked from here and some other territory outside of Thibaw state. So there is no lack of opportunity for work. Thibaw town has a population of about four thousand. The railroad will make work some heavier for two or three years.

LETTERS

BURMA

THE THARRAWADDY KAREN MISSION

[The report of this mission for last year did not arrive in time to be inserted in the annual report of the Missionary Union, and we are glad to present the following report from Rev. D. A. W. Smith, D.D., the work of this field being carried on in connection with the Theological Seminary at Insein.— Editor.]

SINCE Mr. Calder, at the urgent request of the Executive Committee, left in 1893 to take charge of the Moulmein field, the care of the Tharrawaddy Mission has been committed to one of the missionaries connected with the Theological Seminary, not as a permanent arrangement, but to serve until a missionary could be sent to the Tharrawaddy Mission. Meanwhile, each year, the expectations of the Karen Christians have been awakened that the promised man for Tharrawaddy would come, only to be disappointed. During the year under review those expectations seemed almost certain of fulfilment in the appointment of Rev. B. P. Cross; but at the last moment Mr. Cross was sent elsewhere, and Tharrawaddy was again left to the care of the three resident Roman Catholic priests, to the great joy of the priests, no doubt, but to the sorrow of the churches, who, while themselves in no danger of being diverted from the truth by the Roman Catholic laborers, are no match for them in work among the heathen.

The missionary at the seminary has only three months to give to Tharrawaddy, and one-half of that time falling as it does in the hottest season of the year, is unsuitable for traveling in the district. Nevertheless, since Mr. Thomas left in March last eight visits have been made, in all of which I have been accompanied by Mrs. Smith and a few trained helpers. Moreover, in the vacation of 1896, seven, and in the vacation of 1897, nine young men, students in the seminary, were engaged as evangelists all over the district, supported by the seminary "pice-a-week" collections. In addition to these, other young men, also students in the seminary, who themselves belong to Tharrawaddy, have been employed in the same manner by the Tharrawaddy Karen Home Mission Society. A most favorable impression has thus been made in many heathen communities. At a council held on the 9th of March three Tharrawaddy pastors were examined and declared fit for ordination, the ordination services being held the same day. It gives me great satisfaction to make this announcement, for each of these men is a tried and successful leader, and the number of effective ordained men in Tharrawaddy had become greatly reduced.

The station school has been under the most efficient management of Miss S. J. Higby. A report of the school will be given by her to the Woman's Board, and nothing more, therefore, will be said of it here, excepting that the contributions of the churches for the support of the school have aggregated a generous sum. If they had been given a little more promptly Miss Higby would have been saved much anxiety. Too much cannot be said of the cheerful, uncomplaining courage with which Miss Higby has endured much privation and lack of conveniences with which other station schools are provided, and to which Miss Higby has herself been accustomed during her many years of service in other districts. With a corps of teachers in full sympathy with her, she has by her presence and labors in Tharrawaddy town done no little to supply the place of a resident missionary. I am thankful both to the Woman's Board and to the Executive Committee for the means of making her a little more comfortable during the coming year. Such workers are scarce, and should be cherished and cared for.

THE THEOLOGICAL SEMINARY.

The new year is fairly inaugurated. We have an attendance of 142 in the Karen, and 36 in the Burmese department. The class in Greek, after a year of foundation laying in Green's Handbook to the Grammar of the Greek Testament, is now studying with great enjoyment and profit Dr. Harper's Inductive Method with the Gospel of John. Next year, which will be their third and last, they will read passages *in extenso* throughout the Greek Testament. You will question my wisdom, I fear, when I tell you that this Greek class takes this study over and above their vernacular studies, from no one of which they are excused in view of their study of Greek. Greek studied and acquired under such circumstances will become the property of men with habits of diligence and manly self-application, which will ensure that their superiority in knowledge shall prove a real blessing to their brethren in the ministry and to the churches.

INSEIN. D. A. W. SMITH.

THE WORK AT MANDALAY.

Nothing so deadens the spiritual nature as does idolatry, nothing so renders the soul unsusceptible to the highest truth. Sometimes one is almost tempted to think it as profitable to preach to the idols themselves as to the idolaters. But it is not so, and God, through his word, is stirring the hearts of this people. Many of them are beginning to think and are ready to acknowledge that there is no hope for them in Buddhism either here or hereafter; that their idols are mere piles of brick or logs of wood, and that their God is not. We joyfully seize the opportunity of showing all such persons the infinite superiority of the gospel of Jesus Christ to this man-made system, and of pressing home his claims upon them.

Several Chinese are now attending our Sunday services and have been for several months. They understand very little of the Burmese, but something, and they have the scriptures in their own language. We hold a meeting for Chinese once a week in the house of one of them. Two have been baptized, one of whom understands Burmese quite well, and acts as interpreter in these meetings.

I have a feeling that our churches out here, as well as at home, should give for world-wide evangelization, and the only way they can do this now is through the Missionary Union. For two or three years we have taken regular collections for this object, and the last one just taken amounted to more than 100 rupees, both the English and the Burman churches being represented.

JOHN MCGUIRE.

ABSTRACT OF PROCEEDINGS OF EXECUTIVE COMMITTEE.

MEETING OF SEPT. 13, 1897. TWELVE MEMBERS PRESENT.

THE Treasurer presented a financial statement, showing the receipts from donations and legacies from April 1 to Sept. 1 were $60,733.72, or $10,166.25 less than last year.

Miss Lillian Eastman was appointed missionary of the Union, and Miss Margaret M. Sutherland and Miss Eastman were designated to Bhamo, Burma, at the request of the Woman's Baptist Foreign Missionary Society.

At the request of the Woman's Baptist Foreign Missionary Society of the West, Miss Stella T. Ragon, of Macomb, Ill., and Miss Violetta R. Peterson, of Lake Crystal, Minn., were appointed missionaries of the Union, to be sent forward as soon as funds are provided.

The decease of Mrs. J. M. Carvell, of Nowgong, Assam, and Mrs. I. E. Munger, of Tura, Assam, was announced.

A list of the sub-committees standing over from last year was presented by the Recording Secretary, and they were reappointed.

MEETING OF SEPT. 27, 1897. TWELVE MEMBERS PRESENT.

At the request of the Woman's Society of the West, Miss Cora Spear was appointed a missionary of the Union and designated to Mandalay, Burma.

The share of the Missionary Union in the printing expenses of the Commission on Systematic Beneficence, $125, was appropriated.

It was stated that an informal meeting of some members of the committee was held with Rev. Timothy Richard, Secretary of the Christian Literature Society for China. The members present heard a statement of his plans for much enlarged distribution of Christian literature in China, with cordial approval.

Mr. Joseph Booth, organizer of industrial missions in East Africa, was introduced to the committee and made a statement concerning his plans for the industrial and Christian development of Africa. The committee heard the statements with much interest, and a sub-committee was appointed to further investigate the matter.

PROGRAM FOR MONTHLY MISSIONARY MEETING

(The references are to this number of the MAGAZINE.)

1. Praise Service.
2. Scripture, Prayer and Singing.
3. Selections from "A Cart Journey in Burma."
 (1) "Passing over our first noon rest." p. 589 (one paragraph).
 (2) "We had scarcely set our chairs down." p. 591 (four paragraphs).
 (3) "We want nothing." p. 592 (twelve paragraphs).
 (4) "In this country men." p. 597 (two paragraphs).
4. Singing. "From Greenland's icy mountains."
5. Trial and Triumph. p. 608.
6. The Work at Mandalay. p. 611.
7. A Famine on Our Field. p. 581.
8. Offering, Doxology and Benediction.

DONATIONS

RECEIVED IN SEPTEMBER, 1897.

MAINE, $360.01.

Hancock Asso., per W. H. Rice, Treas. Surry ch., $2.40; Sedgwick ch., $6.46; Winter Harbor ch., $4.40; Franklin ch., $2.80; Ellsworth ch., 1st quar., $2.96; Ellsworth ch., 2d quar., $3.30; Lamoine ch., $5.75; Brooklin ch., $5.60; Trenton ch., 40c.	$34 07
Penobscot Asso., per A. G. Ray, Treas. First Brewer ch., $12.50; Bradley ch., 74c.; Great Works ch., $1.20; Lincoln Centre ch., 33c.	14 77
Jemtland ch. Y. P. S. C. E., for sup. Tau Hu, care Rev. W. Ashmore, Jr.	32 00
East Machias ch.	5 00
Washington Asso., coll.	4 50
Sidney, 1st ch.	1 06
West Gardiner ch.	5 00
Farmington, Mr. and Mrs. F. A. Leavitt, for sup. stu. in Theol. Sem., Insein, care Rev. D. A. W. Smith	25 00
Owls' Head, Mrs. Lizzie Rogers	1 00
Hallowell, 1st ch.	17 50
Penobscot Asso., per A. G. Ray, Treas., Bangor, 2d ch., $27.30; Oldtown ch., $12.28; West Hampden ch., $1.20; Passadumkeag ch., 60c.; East Corinth ch., 70c.; Levant ch., $2.00; South Levant ch., $2.00; Brewster, 1st ch. S.S., $1.32	47 40
Saco, Main-st. ch.	6 00
South Paris ch.	7 34
South Waterloo ch.	16 50
Hodgdon Y. P. S. C. E., $1.80; a friend, 25c.	2 05
Alfred, 1st ch.	1 75
Lincoln Asso., per Herbert E. Thayer, West Rockport, $1.56; So. St. George, $3.17; Belfast, $2.29; Warren, $6.53;	13 55
Bowdoinham ch.	2 10
Skowhegan, Bethany ch.	10 43
" 1st ch.	12 18
Belfast ch.	81
Calais, 2d ch.	100 00

NEW HAMPSHIRE, $203.09

Mill Village ch.	5 00
New Boston ch.	17 26
Newport, 1st ch., for Mrs. Downie's Industrial School,	50 00
Newport, Fletcher Miss. Soc., for Burma Mission	50 00
Plainfield ch.	10 00
Greenville ch.	$5 00
Laconia, 1st ch.	10 75
Seabrook ch.	3 20
Plaistow ch.	5 00
Keene ch. Y. P. S. C. E., tow. sup. Dala, care Rev. E. G. Phillips	15 06
Nashua, Crown Hill ch.	20 00
Franklin Falls, 1st ch.	11 82

VERMONT, $111.43.

Burlington, 1st ch., for medical missionary work in China under the direction of Rev. G. A. Huntley, M.D.	57 00
Hydeville ch., tow. salary of Miss Converse	2 00
East Hubbardton ch., tow. salary of Miss Converse	9 00
Pittsford ch. (of which $5.00 is tow. salary of Miss Converse)	8 00
Chester, 1st ch. S. S. Young Men's Bible Class, tow. sup. Kalkany Katama, care Rev. J. Dussman	6 25
Andover ch.	3 00
Richford, Y. P. S. C. E., for medical work of Rev. G. A. Huntley, M.D.	5 00
Brookline ch.	9 34
Burlington, 1st ch. S. S., Class No. 2, for sup. n. pr., Pothepogu Henry, care Rev. W. R. Manley	7 30
Fairfax ch.	4 04

MASSACHUSETTS, $811.82.

Winchester, 1st ch.	20 52
Chelsea, Cary-ave. Y. P. S. C. E.	2 50
West Harwich ch.	16 71
Somerville, Perkins-st. ch.	1 00
Winchendon ch.	20 21
Methuen, 1st ch.	50
West Acton ch.	20 00
West Royalston ch.	4 25
Athol, 1st ch.	1 91
Boston, Tremont Temple ch., Miss Johanna Stewart	2 50
Boston, Ruggles-st. ch., a friend	5 00
Boston, Ruggles-st. ch. B. Y. P. U. in part	4 00
Bost'n, Tabernacle ch., Joseph Story	100 00
Boston, T. C. Evans	10 00
" South Asso., from a Western friend	35 00
Conway ch.	18 75
Brookville S. S.	3 00
Holliston ch.	10 00
Lawrence, 1st ch. S. S., for Ko Nee, care Rev. C. L. Davenport	$25 00
Newton Centre ch.	213 60
" " Soc. of Miss. Inquiry of Theol. Sem.	8 75
Petersham ch.	12 25
Dedham, 2d ch. Y. P. S. C. E.,	4 65
North Scituate, 1st ch.	15 90
Woodville ch.	5 00
Easton, a friend	10 00
Everett, Mrs. H. A. Braun	2 00
North Adams, 1st ch., tow. sup. Samuel Taree, care Rev. E. N. Harris	100 00
Weston ch.	14 08
Malden, 1st ch.	41 80
Marblehead, 1st ch.	9 15
Fall River, Temple Y. P. S. C. E., for sup. Bu-tha, care Rev. D. A. W. Smith, Insein, Burma	10 00
Newton Lower Falls, Miss Lizzie Davis	1 00
Rockport ch.	15 00
Gardner, 1st ch.	7 50
Brockton, Sw. ch., for Mah Lee, care Rev. F. H. Eveleth, Burma	12 50
Salem, Central ch.	27 79

RHODE ISLAND, $300.65.

North Tiverton Y. P. S. C. E. of Temple Chapel	7 00
East Providence, 2d ch. (of which $1.00 is from Miss Alice F. White)	9 82
Pawtucket, 1st ch.	50 00
Newport, 1st ch. S. S.	6 61
Providence, 1st ch.	21 36
" Cranston-st. S. S. tow. sup. Moung See Dee, care Dr. A. Bunker	18 75
Providence, Union ch.	128 09
" 4th ch.	4 41
Pawtucket, Woodlawn ch.	32 26
" S. S.	14 85
Jamestown Y. P. S. C. E., for sup. n. pr., Modunath Momin, care Rev. E. G. Phillips, Tura, Assam	7 50

CONNECTICUT, $250.

Waterford, 2d ch.	7 12
" " B. Y. P. U.	1 18
Hartford, Olivet ch.	4 60
Lyme, Old Lyme ch.	2 00
Clinton ch.	14 25
New Haven, Grand-ave. ch.	27 88
New Haven Asso. coll.	10 74
Tariffville ch.	5 00
Bloomfield ch.	9 25
Stratfield Y. P. S. C. E.	5 00

New London Asso., Y. P. Societies $36 00
Meriden, E. B. Hart, $100 yearly pledge for sup. n. pr., in China and Ellen D. Hart $50; for sup. pr. in India, as per yearly pledge 150 00
Montville, Union ch..... 6 98

NEW YORK, $582.22.

Hoosick Falls ch..... 15 85
Preston Hollow ch..... 4 50
Urbana ch..... 5 00
New York, Calvary ch..... 6 00
" " Morningside ch... 6 00
Low's Corners ch., for sup. n. pr., care Rev. E. Tribolet, Bassein 25 00
Penfield ch..... 5 00
New Baltimore ch..... 3 00
Hoosick ch..... 7 75
Brooklyn, Greenwood ch..... 205 52
Albany, Tabernacle ch..... 25 81
Westerlo, Mrs. H. M. Fisher, 30 00
Cross River ch..... 2 00
Beekman ch..... 8 10
Buffalo, Lafayette ch..... 10 45
Bingham and Spring Mills ch. 10 00
East Cameron ch..... 4 75
Jasper ch..... 5 00
Olean, Miss Jennie Fowler... 2 50
Haskell Flats ch..... 1 00
Cattaraugus S. S. Convention, 2 88
Busti ch., tow. sup. Rev. H. Richards, Africa..... 5 04
Harmony ch., tow. sup. Rev. H. Richards, Africa..... 10 40
Mayville ch., tow. sup. Rev. H. Richards, Africa..... 3 00
First Portland ch., tow. sup. Rev. H. Richards, Africa .. 3 33
Groton S. S. 6 77
Virgil ch..... 1 25
Summer Hill ch..... 2 00
Schnectady, Emmanuel S. S.. 30 00
Adirondack ch..... 5 00
Lima ch..... 22 90
Canaseraga ch..... 1 65
Trenton, 1st ch..... 6 00
Baldwinsville, 1st ch..... 14 90
Marcellus ch..... 13 00
Naples ch..... 8 15
Gorham ch..... 1 90
Seneca Falls ch..... 8 00
Hartwick ch..... 5 00
Brookton ch..... 3 50
Covert ch..... 10 49
Enfield ch..... 2 00
Farmer ch..... 23 61
Newfield ch..... 1 75
Stephentown, Y. P. S. C. E.. 3 29
Wayne ch..... 3 18

NEW JERSEY, $279.65.

Newark, a friend, for sending the gospel to those who know not the Master..... 50 00
Livingston ch..... 5 52
Paterson, 1st ch., Miss Lillie Van Gilson's S. S. class, second payment tow. B. W. Reader in China..... 6 50
Stockton ch..... 4 25
Newark, Clinton-ave. ch. 31 26
Jersey City, Summit-ave. ch. 78 53
Burlington, Spring Side Mission, tow. n. pr., care Rev. L. W. Cronkhite..... 12 50
Magnolia ch..... 2 00
First Atlantic City Y. P. S. C. E., for n. pr., care Rev. I. S. Hankins 12 50
Columbus ch..... 5 50
Hamilton-sq. ch..... 16 79
Jacobstown ch..... 14 25
Princeton ch..... $16 86
First Bridgeton Y. P. S. C. E., 2 50
Tuckerton ch..... 4 40
Fort Norris ch..... 16 29

PENNSYLVANIA, $951.21.

Pittsburgh, 4th-ave. ch. Y. P. S. C. E. on salary n. pr. in China..... $25 00
Philadelphia, Blockley ch. Y. P. S. C. E., tow. sup. Rev. Saw She, care Rev. D. A. W. Smith..... 18 00
Lewisburg, 1st ch., tow. sup. Jokobo Kingoma, care Rev. H. Richards, Congo 20 00
Wilkinsburg, Shady-ave. ch. Y. P. S. C. E. for work in China..... 1 20
Rev. W. H. Corlies, add'l.... 1 00
New Britain ch..... 15 51
Lower Dublin ch..... 28 75
Willistown ch..... 12 40
" S. S. 2 00
Philadelphia, North ch..... 8 61
Harrisburg, 1st ch..... 10 00
Taylor ch..... 5 00
Jermyn ch..... 5 00
Waverly ch..... 20 00
" " Y. P., for n. pr., care Rev. W. S. Davis, India 50 00
Greenfield, Mt. Bethel ch..... 2 50
" ch..... 1 00
Coudersport, Y. P. S. C. E.. 1 50
Shingle House ch..... 1 25
Turtle Point ch..... 2 25
Alleghany River Asso. coll... 2 50
West Salem ch..... 5 00
New Brighton ch..... 102 34
Mt. Zion ch..... 26 65
Susquehanna ch..... 7 00
Huntingdon ch., add'l..... 1 95
" B. Y. P. U., for Yah Pet, care Rev. W. C. Calder 25 00
Hollidaysburg, Y. P. S. C. E., for special n. pr..... 25 00
Juniata ch..... 2 00
Warrior's Mark ch..... 25
East Brady ch..... 2 26
Leatherwood ch..... 2 00
Franklin, Union ch..... 1 35
Pine Creek ch..... 2 41
Franklin ch..... 358 16
Two Lick ch..... 3 00
Dilltown S. S..... 1 00
Big Crossing ch..... 1 50
Mt. Olivet ch..... 1 00
Oak Hill ch..... 6 00
Olive branch ch..... 3 00
Penville ch..... 1 00
Berwick ch..... 13 00
Watsontown ch..... 4 44
Clinton ch..... 3 75
Jackson ch..... 1 17
Warren ch..... 17 90
Union City ch..... 10 46
Fork Ridge ch..... 13 55
Alleg'ny, Nixon-st. ch., friends for Assam 2 30
Mahanoy City Eng. ch..... 15 00
Pigeon Creek ch..... 1 25
Jefferson ch..... 4 00
Waynesburg ch..... 8 00
Mt. Zion ch..... 3 34
New Freeport ch..... 8 35
Blacksville ch..... 3 05
Macedonia ch..... 3 00
Goshen ch..... 75
Beulah ch..... 2 25
North Ten Mile ch..... 4 25
Mansfield ch..... 12 80
Bailey Creek ch..... 1 51
Tioga ch..... 1 00
Brown Township ch..... $1 75
Harrison Valley ch., add'l.... 25
Cherry Flats ch..... 1 00
Berlin Centre ch..... 2 00
Preston Centre ch..... 2 00
Northumberland ch..... 2 25

DELAWARE, $5.30.

Wilmington, North ch..... 5 30

WEST VIRGINIA, $521.51.

Various chs. in Broad Run Asso..... 76 88
Various chs. in Goshen Asso.. 24 37
Huntington, Fifth-ave. ch.... 31 65
Various chs. in Guyandotte Asso..... 43 01
Various chs. in Greenbrier Asso..... 70 90
Meadow Dale ch..... 1 19
Spencer ch..... 30 40
Two Run, B. M. League..... 1 25
Various chs. in Harmony Asso. 48 39
Victor A. J. Ellis 3 00
Benton's Ferry ch..... 1 10
Bethlehem ch..... 5 00
Bingamon ch..... 5 00
Flaggy Meadow ch..... 6 00
Harmony ch..... 12 00
Hephzibah ch..... 1 00
Jones Run ch..... 1 26
Lumberport ch..... 1 05
Middlebourn ch..... 65
Olive Branch ch..... 1 85
Sardis ch..... 3 33
St. Paul ch..... 1 73
Union Valley ch..... 4 85
Ten Mile ch..... 1 05
Wadestown ch..... 3 03
West Fork ch..... 2 66
Willow Tree ch..... 5 20
Wilsonburg ch..... 2 70
Worthington ch..... 1 25
Various chs. in Mt. Pisgah Asso..... 40 09
Two ladies of Mt. Pisgah Asso. 25
Long Reach ch..... 11 15
Meadow Creek ch..... 3 70
Boothsville ch..... 16 00
Various chs. in Union Asso... 58 57

OHIO, $554.44.

Dayton, 1st ch. B. Y. P. U.... 50 00
" Linden-ave. ch. Wom. Miss. Soc., of wh. $11 is for sup. B. W., care Mrs. A. K. Scott..... 17 00
Rossmoyne, Mt. Carmel ch... 8 00
Brownson ch..... 1 70
Blanchard Valley ch..... 1 50
White Eyes Plain ch..... 7 80
Perry ch..... 4 15
Thompson ch..... 1 50
Adamsville ch..... 5 12
Birds Run ch..... 6 33
Macedonia ch..... 11
Mount Zion ch..... 5 04
Wills Creek ch..... 3 06
Central ch..... 2 00
Roscoe ch..... 55
Salem ch..... 1 52
Springfield, Obadiah Denny memorial for Martha Denny 2 00
Coll. at Central Asso..... 5 17
Bethel ch..... 5 00
Cleveland, Euclid-ave. ch..... 123 65
Cæsar's Creek S. S..... 5 00
Greenfield ch..... 14 00
New Vienna ch..... 9 25
Sugar Creek ch..... 2 00
Wilmington ch..... 15 95
Xenia, 1st. ch., Miss I. F. King 25 00
Dayton, Central ch. S. S..... 40 56

Steele Ave. Mission..... $4 28
" " " for famine sufferers in India 75
West Jefferson ch..... 3 00
Auburn ch..... 8 12
Norwalk B. Y. P. U. tow. sup. Rev. W. K. McKibben, Swatow..... 5 32
North Fairfield ch..... 3 25
Reed ch..... 1 55
Elyria, 1st ch. George T. Biggs 2d paym't on L. M..... 25 00
Mac-a-cheek ch..... 82
Pleasant Valley ch..... 5 00
Vermillion ch..... 65
Madisonville ch..... 13 62
Wyoming S. S..... 20 00
Owl Creek B. Y. P. U..... 30
Prospect ch..... 7 00
Haskins ch..... 2 50
Toledo, Ashland-ave. ch..... 45 91
Oliver Place B. Y. P. U..... 5 00
" " for suf. from famine and earthquake in India 1 75
Greenford ch..... 9 85
Sherman ch..... 72
Blue Rock ch..... 95
Duncans Falls ch..... 82
Windsor ch..... 25
Beaver ch..... 5 24
Mt. Moriah ch..... 9 30
Stillwater ch..... 3 00
Union Valley ch..... 5 03
Coll. Zoar Asso..... 2 50

INDIANA, $329.

Peru, Rev. H. D. Cooper, for sup. Robert Harper, M.D.. 25 00
Maurice, B. Y. P. U. for sup. Robert Harper, M.D..... 10 00
Blue River ch..... 50
Jeffersonville ch..... 2 00
New Albany, Culbertson Ave. 3 50
Salem ch..... 4 00
Freedom ch..... 1 25
New Liberty ch..... 1 05
Underwood ch..... 75
Uniontown ch..... 15 00
Brightwood ch..... 3 00
Franklin Stu. Vol. Band 1 00
Franklin ch..... 41 64
Mt. Pleasant ch..... 4 06
Bethany ch..... 1.90
Coffee Creek ch..... 3 39
Commiskey ch..... 30
Elizabeth ch..... 50
Hopewell ch..... 4 25
Kimberlin ch..... 1 00
Lancaster ch..... 1 70
Scaffold Lick ch..... 65
Evansville, 1st ch..... 11 75
Bethel ch..... 1 28
Columbus ch..... 3 05
Fairland ch..... 7 00
Homer ch..... 1 00
Mt. Pleasant, 2d ch..... 9 21
" " " Rev. P. O. Duncan, on L. M..... 10 00
Huntington, Tabernacle B. Y. P. U..... 1 00
So. Whitley ch..... 4 44
Washington Township ch..... 1 46
New Hope ch..... 3 31
Macedonia ch..... 56
Sims ch..... 1 25
Union ch..... 1 85
Acton ch..... 1 75
Cumberland ch..... 2 00
New Bethel ch..... 5 81
Pleasant View, Child'n's Band 1 00
" " ch..... 50
West Union ch..... 1 00
Elizaville ch. for Sau Lee Fund 2 00
Frankfort ch..... 6 35
Middle Fork ch..... 2 00
M. F. of Sugar Creek ch. S. S., for Sau Lee Fund..... $7 00
Rossville ch. for Sau Lee Fund 2 00
Aurora ch..... 18 50
Hogan's Hill ch..... 1 25
Moore's Hill ch..... 1 85
Rising Sun ch..... 4 68
Tanglewood ch..... 2 20
Versailles ch..... 3 20
Washington ch..... 2 30
Warsaw ch..... 3 35
Olive Branch ch..... 5 52
Butlerville ch..... 1 00
Dupont ch..... 3 00
Graham ch..... 3 33
Hebron ch..... 9 06
Indian Kentucky ch..... 4 40
North Madison ch..... 2 13
Mt. Zion ch..... 1 00
Prairie Vine ch..... 3 60
West Point ch..... 3 35
Orland ch..... 2 62
Richmond ch..... 25 00
Westport ch..... 12 65

ILLINOIS, $509.51.

Chenoa ch..... 10 00
Chicago, Calvary Miss., Harlem, for sup. Robert Harper, M.D..... 2 00
Berwyn J. Jacobson..... 1 00
Alton ch..... 126 95
Kemper ch..... 2 56
Mt. Pleasant ch..... 2 06
Piasa M. E. Ladies' Miss. Circle..... 88
Unity S. S..... 1 00
Mason City ch..... 15 16
Normal ch..... 2 00
Tremont ch..... 5 75
Sidell ch..... 6 25
Diamond Springs ch..... 1 85
Ray Pigg..... 10
Salem ch..... 60
Batavia ch..... 8 05
Highland Park ch. Y. P. tow. sup. Carvoore Y. Mundu, care Rev. J. E. Clough 5 00
Hyde Park ch..... 26 50
Irving Park ch..... 32 50
Lily Lake C. E..... 10 00
Morgan Park S. S..... 18 60
Normal Park ch..... 43 85
Wheaton, Y. P. sup. Ong. nat pr..... 13 30
Bethel ch..... 1 00
Antioch ch..... 75
Forest ch..... 1 00
Ten Mile ch..... 2 50
Town Mt. ch..... 1 00
Union ch..... 1 35
Franklin Asso. coll..... 1 93
Bradford, Mr. Haymon 2 00
Kankakee ch..... 11 59
Gilead ch..... 1 00
Goshen ch..... 1 00
Paradise Union S. S..... 2 06
Lee Co. Union S. S..... 55
Berwick ch..... 17 00
Chillicothe, Rev C. W. Safford tow. sup. n. pr., care Rev. J. M. Foster, China..... 5 00
Osceola ch..... 11 00
Mt. Zion ch..... 50
Payson ch..... 15 35
Pittsfield, Rev. T. C. Coffey.. 1 00
Rockford, State-st. ch..... 15 00
Carthage S. S..... 15 32
Raritan ch..... 2 00
Pleasant Hill S. S..... 90
Mrs. E. Carpenter..... 3 00
A friend..... 50
Bethel ch..... 1 00
Springfield ch..... 23 28
Bethel ch..... 35
Clarksville ch..... $7 90
" S. S..... 1 73
Enon ch..... 6 06
Harmony ch..... 1 00
Martinsville S. S..... 2 25
" Y. P..... 2 00
Crab Orchard ch..... 1 35
Hurricane, Mrs. C. C. Johns.. 30
Williamson Asso. coll..... 1 43
Chicago, Bohemian S. S..... 4 60
" Pilgrim Scand. Mrs. Ulbe for Africa..... 1 00
Morgan Park, Dan., a friend for Rev. C. Nelson, Africa.. 5 00

IOWA, $332.22.

Marion, 1st ch., for sup. Coco, care Rev. A. V. B. Crumb.. 10 00
Malvern ch..... 20 00
Des Moines, Mrs. M. A. Morse for India..... 1 00
Homer ch..... 4 50
Churdan ch..... 8 25
People's ch..... 20 12
Centreville Asso. for Ahbodeh, care Dr. Bunker..... 37 00
Mt. Pleasant ch..... 4 00
Cascade ch..... 10 00
Jessup B. Y. P. U..... 2 50
" Rev. W. M. Simmons.. 2 50
Cherokee ch..... 2 50
Missouri Valley ch..... 4 05
Sioux City, Immanuel ch..... 5 75
" " Calvary ch..... 5 00
Sheldon ch..... 13 30
Sac City ch..... 2 42
Harlan, Dan. ch., for Rev. C. Nelson, Africa..... 7 90
Cuppys Grove, for Rev. C. Nelson, Africa 25 00
Humboldt ch..... 11 25
Livermore, B. Y. P. U..... 3 00
" ch..... 1 00
Renwick ch..... 17 59
Rockford ch..... 5 00
New Hartford, Rev W. E. Adams..... 15 00
Emerson ch..... 2 00
Tabor, Rev. W. H. Curtis..... 2 00
Maquoketa S. S..... 9 50
Forest City, Swede, for Edla Abbiah, care Rev. W. R. Manley..... 30 00
Des Moines, Sw. W. S..... 18 25
Swea, Mrs. Mason..... 1 00
Des Moines, Forest-ave. S. S. Birthday Soc..... 11 57
Bethesda ch..... 19 27

MICHIGAN, $27.95.

Romeo ch..... 5 25
Oakland ch..... 7 18
Atlas, add'l..... 37
Grand Blanc ch..... 5 00
Croswell ch..... 2 00
Marlette ch..... 4 00
Worth, B. Y. P. U..... 40
Rives Junction ch..... 3 75

MINNESOTA, $106.89.

Lake City, Mr. and Mrs. C. J. Erickson..... 25 00
Fish Lake, Sw. ch..... 3 50
Isanti, 1st Sw. ch..... 2 08
Lincoln, N. Swenson..... 5 00
Hallock, Mrs. Sten..... 50
Cokato, a friend..... 5 00
St. Paul, 1st Sw., Freda and Eva Swenson..... 2 50
Harris, H. B. Johnson..... 20
Berwyn, Ill., a friend..... 7 00
Clear Lake, Mr. and Mrs. Larson..... 5 00

Center, Rev. D. Wil-	
	$6 25
is, Calvary, Mrs. V.	
r Koria Pixley, care	
E. Clough	25 00

SCONSIN, $55.56.

Karl A. Mueller	1 00
h	2 45
ch	5 00
1st ch.	8 80
	11 10
S	1 31
, Tabernacle Boys'	
ights	3 40
field ch.	7 50
an., Jens Jenson, for	
Nelson, Africa	10 00
Dan. S., for Rev.	
n, Africa	5 00

SSOURI, $133.11.

Foreign Board of	
	128 11
B. Y. P. U., for	
Harper, M.D	5 00

ANSAS, $166.34.

ch	3 15
h	2 50
	2 25
lley ch.	1 70
, Rev. A. D. Lewis,	1 00
	3 50
	50
	1 50
	2 45
S. S	3 56
ch	5 36
ch	1 25
ch	3 00
	5 50
	1 00
h	90
er ch	1 00
re ch	65
h	2 50
ch	60
Y. P. S	1 25
Y. P. S	3 69
ch	1 00
	1 00
	75
y, 3d ch	1 00
C	2 00
ch	3 00
ove ch	1 37
	25
Rev. S. J. Minard,	
	10 00
ch	50
. Kilmer	50
Floyd	50
	5 58
	2 55
n F. Boyle	10 00
ch	10 00
	4 41
h	4 32
	57
	87
re ch	1 67
	25
ale ch	92
	1 32
	3 17
ch	7 00
S. A. Hoover	2 00
ch	62
ch	1 12
ch	4 50
n ch	50
	25
. S. ch	1 00
Floral ch	$2 70
Wichita, West Side	11 70
" 1st ch., Mrs. Lane	50
Fairview ch	2 20
" " Mrs. H. H. Hulbert,	1 00
Little Walnut ch	1 50
Indianola ch	1 50
Pleasant Valley ch	5 00
Augusta ch	4 08
Udall ch	76
Pleasant Vale ch	1 00
Hill City ch	1 30

NEBRASKA, $151.06.

Ashland ch	1 75
Weeping Water ch	8 15
Wabash ch	3 00
Manley ch	3 50
Nebraska City ch	22 75
Carroll ch	95
Omaha, Calvary ch	56 50
" Beth Eden	15 00
" South ch	4 25
Silver Creek ch	7 78
Tekamah ch	6 25
Marietta ch	3 49
Stromsburg ch	1 25
Estina ch	3 39
Mead, E. Johnson	1 00
" Rev. A. L. Bayne	1 75
Omaha, South ch	4 82
" " S. S	48
David City ch	5 00

COLORADO, $18.82.

Delta ch	10 00
Trinidad ch	8 82

CALIFORNIA, $53.10.

Oakland, 1st ch. Y. P. S. C. E.,	5 00
" 10th-ave. ch. Y. P. S. C. E	1 10
Oakland, 23d-ave ch	25 00
Armona ch., F. R. McFee, tow. sup. n pr., A Soo, care Rev. J. W. Carlin, China	15 00
Middletown, Miss Ruby Dearborn	1 00
Floreston, Miss Lillian Merrill	1 00
Floreston, Miss Lillian Merrill and Mrs. J. W. Smith, for sup. n. pr., Lick Chang, care Rev. W. Ashmore, Jr., China	5 00

OREGON, $20.

McMinnville College Miss. Soc	7 50
Portland, Calvary ch., Rev. J. O. Burroughs and wife, tow. sup. n. pr., A He, care Rev. J. W. Carlin, China	12 50

NORTH DAKOTA, $4.00.

Jamestown ch	4 00

SOUTH DAKOTA, $6.21.

Aberdeen B. Y. P. U., for Teo, care Dr. Bunker	5 21
Orleans, N. P. Vih	1 00

MONTANA, $3.00.

Great Falls, Sw. ch	3 00

OKLAHOMA, $22.55.

Cheyenne ch	1 00
Harmony ch	20 00
Sibley, Annie Hansbrough	90
Blackwell, Mrs. J. B. Beattie,	50
Cash	15

CANADA, $10.30.

Oshawa, B Y. P. U., tow. sup. Robert Harper, M.D.	$5 00
No. Pinnacle Assembly, P. Q. for med. work of Rev. Geo. A. Huntley	5 30
Total	**$6,880 95**

LEGACIES.

Dover, N. H., Betsy Weed Estate	$563 12	
Boston, Mass., Abigail C. Parker Estate	2,000 00	
Provid'nce, R.I., Wm. Olney	853 58	
Library, Pa., Estate Ann Benson	44 50	
		3,461 20
		$10,342 15
Donations and Legacies from April 1, 1897, to Sept. 1, 1897		60,733 72
Donations and Legacies from April 1, 1897, to Oct. 1, 1897		$71,075 87
Donations received to Oct. 1, 1897		48,103 58
Maine		985 21
New Hampshire		538 11
Vermont		334 89
Massachusetts		6,601 75
Rhode Island		1,018 72
Connecticut		997 69
New York		11,096 73
New Jersey		3,344 02
Pennsylvania		4,678 34
Delaware		60 20
District of Columbia		150 00
Maryland		22 35
Virginia		128 50
West Virginia		1,076 97
Ohio		3,744 56
Indiana		773 78
Illinois		2,531 64
Iowa		1,375 64
Michigan		975 87
Minnesota		889 04
Wisconsin		472 34
Missouri		843 98
Kansas		865 86
Nebraska		752 83
Colorado		211 61
California		674 63
Oregon		168 55
North Dakota		164 95
South Dakota		176 98
Washington		123 27
Wyoming		1 00
Montana		78 15
Arizona		31 50
South Carolina		1 08
Tennessee		1 00
Georgia		12 82
Florida		10 00
Alabama		14 54
British Columbia		60 30
Indian Territory		28 30
Oklahoma		38 77
Canada		10 30
Norway		22 00
England		263 25
Burma		266 91
China		60 00
Congo		50 45
Miscellaneous		1170 00
Russia		203 10

HISTORICAL SKETCH

...OF THE **American Baptist Missionary Union and its Missions.**

With Ninety Illustrations.

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FREE.

We direct special attention to the following remarkable statements.



For eighteen years I was not able to do any work, was confined to the house three years, often confined to the bed; took cold on the slightest exposure, eyes were weak and discharged great deal of mucous, was deaf in right ear, suffered intensely with pain in head, had fainting spells, often thought would lose my mind, and was a misery to myself and friends. Eighteen months ago used Aerial Medication, in two weeks hearing was fully restored, Catarrh gradually subsided, and in six months was entirely cured. It has been one year since I used the treatment, the disease has not returned, and I feel like a new person.—MRS. KATE ELLEGOOD, 2221 Walnut St., St. Louis, Mo.



34 years ago I had risings in my ears, had Catarrh 30 years, hearing failed, for many years could not hear loud conversation two feet away, had continual roaring in ears, hoarseness, throat sore and dry, intense pain over eyes and "stopped up" feeling in my head. General health so impaired was not able to work. Used Aerial Medication in '92. It stopped the roaring, pain and soreness, fully restored my hearing, for five years have been free from Catarrh.—WM. F. BOWERS, Howell, Arkansas.

"Whereas I was Deaf, now I can Hear."



At the age of 69, after having suffered from Catarrhal Deafness 20 years, am truly thankful to state that I am entirely cured by Aerial Medication; my hearing, which had become so bad that I could not hear a watch tick, or conversation, is fully restored. I will verify this statement.—WILLIAM RITCHIE, Derby Centre, Vt.

We have reliable assurance that the above statements are genuine and that Dr. Moore is a reputable physician.—*Christian Standard Cincinnati.*

MEDICINES
For Three Months' Treatment
FREE.

This very liberal offer having proved remarkably successful last year, I have decided to renew it, and will for a short time send medicines for three months' treatment free. For question form and particulars, address,
J. H. MOORE, M.D., Dept. B 18, Cincinnati, O.

A GREAT ADVANCE — PASTORS TO THE FRONT

THE result of last spring's campaign for the BAPTIST MISSIONARY MAGAZINE was a large increase of the circulation. This was due chiefly to the pastors of the churches in which clubs were formed at the reduced rate of fifty cents a year in clubs of thirty, or in clubs equal to ten per cent of the church members.

The kindly services of these pastors were highly appreciated. We must

DEPEND ON THE PASTORS

They are the only class whose addresses we have. The BAPTIST MISSIONARY MAGAZINE is profusely illustrated and is attracting wide attention as

A HANDSOME AND READABLE MAGAZINE

Hundreds of testimonials have been received showing that it is placed alongside the popular periodicals in

STYLE, BEAUTY AND INTEREST

Another Campaign is asked for, and let it be *short, sharp and decisive.*

In the month of December let pastors call attention to the MAGAZINE from the pulpit, and appoint some one to receive subscriptions. Hundreds of pastors have done this and clubs have been made up. *Will you push this to success?*

THE MAGAZINE FOR 1898

will be better than ever before. No intelligent Baptist can afford to be without it.

PRICES: — Fifty cents a year in clubs of thirty.

Fifty cents to subscribers in smaller churches in clubs equal to ten per cent of the members.

Sixty-five cents in clubs of ten or in clubs equal to five per cent of the church members.

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In all cases the MAGAZINE is sent to the individual addresses of subscribers.

Address: BAPTIST MISSIONARY MAGAZINE,
Tremont Temple,
BOSTON, MASS.



INDIA'S MILLIONS.—STREET SCENE IN SECUNDERABAD, INDIA

The Baptist Missionary Magazine

Vol. LXXVII. No. 12 DECEMBER, 1897

THE SITUATION IN THE TELUGU MISSION

ALTHOUGH the work of the American Baptist Missionary Union among the Telugus of India reports the largest membership of any of the missions of the Society, there are many circumstances which would show that in spite of the grand success of the work, as far as the ingathering of converts is concerned, the mission still requires arduous and long-continued labors by American missionaries before Christianity can be considered a fully established, self-supporting and self-propagating institution among the Telugus. The chief reason for this is that while the mission itself was begun in 1836, for many years Nellore was the only station of the mission, acquiring by that fact its celebrated title of the "Lone Star." It was not until 1866 that the rapid increase of the mission began with the opening of the station at Ongole, and even in 1877, only twenty years ago, there were but six thousand members in the Telugu Baptist churches. The great majority of the present church members are less than twenty years out of heathenism, and while undoubtedly as a whole true and devoted disciples of the Lord Jesus Christ, yet they are lacking in that matured Christian character which comes not only from a long personal Christian experience, but from long-established churches and the matured Christian graces which grow from the soil of several generations of Christians.

Accordingly, although the converts among the Telugus exceed those in Burma by nearly 20,000, the Telugu churches are far behind those in Burma in everything that constitutes the establishment of Christianity as an indigenous institution among the people. While of the 640 Baptist churches in Burma 441 are self-supporting, only 34 of the 108 among the Telugus are so reported. This disparity is also emphasized by the fact that while the Christians in Burma are fully organized into independent churches, as will be seen in the average number of church members, which is about 40, the great mass of the Telugu Christians are still far from that desirable point, since the average is nearly 540 members to a church. This average number of members in a church would not be a decisive proof of want of

organization in America, but in a mission field like the Telugus, where the 55,000 native Christians are scattered over a territory containing 18,000,000 of people, it is evident that many of these churches must include Christians from widely extended districts, where as a rule anything like organized church life as it is known among us or as it is known in the more compact churches of Burma, is impossible.

The situation in the Telugu Mission, then, is one requiring strenuous efforts to a more complete and independent church organization. The education of young Christians and the children of Christians, to prepare them for the duties of self-support and self-direction, and to train leaders adapted to lead the great multitude of babes in Christ into the mature development of men and women in Christ Jesus, is an urgent need of the mission. When we consider also that nearly all the Christians are from the lowest classes of the people, kept down by the customs and caste of India, to an undiversified sort of toil, it is evident that a great need of the Telugus is education, especially industrial, which will fit them for more diversified and remunerative spheres of labor, and enable them to take their stand as independent men and women among the whole population. Some beginnings in industrial labor have been made at Nellore, and a technical school is proposed at Ongole. Only the lack of funds prevents the immediate establishment of this greatly needed addition to the facilities of the Telugu Mission.

THE ORIGIN OF THE TELUGU MISSION is a remarkable story, and is given in full in the MISSIONARY MAGAZINE for November, 1889. We repeat it in a brief form to refresh the minds of our readers.

Amos Sutton was a street Arab of London, a homeless wanderer, without friends or visible means of support, and notorious for his lawless and daring recklessness. One Sunday while playing "pitch and toss" with boys, a young lady, a Sunday-school teacher, stopped and bade them a cheery good-morning and invited them to go to Sunday-school. At first the boys laughed, thinking it would be a good joke for Pudding Lane boys to wear clean pinafores and help to sing psalms. But after further urging by the teacher Amos agreed to go to Sunday-school once if the teacher would give him a shilling with which to play at "pitch and toss." As it was the only way to get him to Sunday-school the teacher agreed, and in short, he liked it so well that he continued to go and was converted. The young teacher, who was a seamstress, assisted him out of her slender means to acquire an education, and he became a missionary to Orissa. While in India he married the widow of an American missionary, Rev. Mr. Coleman, of Arakan, and in 1835 made a visit to his wife's home in America, being present at the meeting of the Triennial Convention. The singular fact about that meeting was that the convention had a surplus of funds in the treasury, and was looking for a new mission field. Mr. Sutton vigorously pressed the claims of the Telugus to the south of Orissa, and it was resolved to open a mission among them. By this remarkable and romantic combination of providential circumstances our great Telugu Mission was begun.

A NEW MOVEMENT IN JAPAN

THE religious situation in Japan is continually changing and always interesting. The latest movement seems to be in the direction of an ethical development of the ancient Shintu religion. The most advanced leaders of the Japanese have become thoroughly dissatisfied with the moral condition of the people, since the incoming of Western civilization has largely overturned the former ethics, and Christianity has not yet obtained sufficient hold upon the people to supply their place. Under the circumstances it has been proposed by some that the ethics of Christianity should be adopted without its religious features; by others that the Confucian ethics should be introduced and taught to the people. But as a matter of fact the ethical teaching in Japan at the present time is simply chaos. In a review of the religious and moral situation of the people, the *Japan Daily Mail* states that the greatest dissatisfaction exists with the ethical text-books in use throughout the country. They supply the only moral teaching received at school by no less than 3,600,000 pupils, and the books are of the most unsatisfactory and insufficient character. In the emergency which has come upon the Japanese people they have been prepared by incompetent officials, at the instigation of publishers who saw a chance to sell books of this character. The preparation was so hasty that they have undergone a constant revision; the ethical standard has been continually changing, and no one has felt any confidence in principles so constantly varied. The books have no authority in themselves, as not being founded upon any religious basis, and are unworthy for use as books for teaching ethics.

In the recent revival of nationalism in Japan, the strong Japanese feeling has temporarily thrown into disrepute the proposition to adopt the Christian ethics. "Nationalism," says the *Japan Mail*, "at the present moment seems to lead scholarship, and even common sense, captive," and in the efforts to have something which is purely Japanese, many very highly educated Japanese minds are engaged in experimenting with all sorts of creeds and philosophies, and with the natural result that they are not able to come to any satisfactory conclusion. The Christian papers of Japan do not fail to call attention to the fact that Christianity is not opposed to Japanese patriotism, nor does it exalt the life to come at the expense of the life that now is, but the strong trend of the present movement prevents the people from realizing this truth.

The strongest movement at the present time is a reaction towards Shintuism as a religion and Shintu ethics. It is claimed by the *Japan Times* that the minds of the Japanese are so strongly rooted in the Shintu belief that they declined to receive even Buddhism, except as a graft upon the ancient religion, and only as it would accommodate itself to the Shintu religious forms; and as no similar compromise on the part of Christianity is possible, it has little hope of success in Japan. The *Daily Mail* rightly calls attention to the fact that this conclusion is inconsistent with the whole history of moral progress, and that there is hope, in spite of the present tendencies in Japan, that Christianity will ultimately dominate in morals and religion.



AMERICAN BAPTIST MISSION, NALGONDA, INDIA

RAINS HAVE BROUGHT RELIEF we are glad to say, to nearly all the portions of our Telugu Mission field, in which drought and famine were threatened. There are still a few places in which there is more or less scarcity and suffering, but it appears that no general appeal for famine relief will be necessary at the present time. May it be that it shall never again be necessary. As the means of communication and methods of agriculture improve in India the probability of famine is continually lessened.

THE RIOT AT PODILI, INDIA, in which Rev. Alfred C. Fuller was attacked by a mob while returning to his home from the magistrate's office, has been fully described in preceding numbers of the MAGAZINE. Our readers will be glad to learn that the case was promptly and energetically taken up by the government officials, and in spite of some delays incident to the operation of the Indian laws, has been carried through to a conclusion. It was tried at Ongole by the collector of the Nellore District, the highest official in that region. The natives brought forward sixty-one witnesses, one of whom testified that Mr. Fuller had with him fifty Christians, while he had only four companions. In spite of this false testimony offered by the heathen, the collector convicted thirteen of the rioters, as we are informed by Hon. Robert O. Fuller, of Cambridge, the father of the missionary, who received a telegram to that effect dated at Nellore, Oct. 27. Doubtless this swift and rigorous dealing with this matter will act as a strong deterrent upon the wrath of the heathen. The lives of the missionaries and the native Christians would not have been safe if this outrage had been suffered to go unpunished.

This whole matter has been a severe trial to Mr. Fuller, and his health has suffered much by the strain which he has endured for many months, but we are glad to know that he has been sustained by the Spirit of the Lord and cheered by the sympathies and aid of the missionaries, especially of Mr. and Mrs. Levering, so that he has not broken down under his trials. It will probably soon be necessary for him to return to America for a season of rest, to regain his strength before resuming his missionary labors.

THE BAPTIST MISSIONARY CALENDAR OF PRAYER is now ready; price twenty-five cents. It is handsomer than ever. Send twenty-five cents to Mrs. H. N. Jones, Harrison Building, Philadelphia, Pa., for a sample copy and the liberal offers for clubs.

A TELUGU BAPTIST HOME MISSION SOCIETY was formed at the first meeting of the Telugu Baptist Convention, held at Ramapatam in August. Four hundred rupees were subscribed, and it was voted to send two native missionaries at once to the Chenchus, an aboriginal tribe of people numbering about six thousand, living in the hills of the Nellore and Kurnool districts. This is the first movement of the Telugu Baptist churches toward missionary work for others, and is a gratifying and encouraging exhibition of growth in self-dependence and strength of Christian purpose.



BAPTIST MISSION HOUSE, KANIGIRI, INDIA

A CONFERENCE OF CONGO MISSIONARIES was held at Ikoko in August. Twelve members of our Congo mission were present. The fact that this gathering was possible shows how the appliances of civilization are advancing into the interior of Africa. Rev. Joseph Clark, the missionary in charge at Ikoko, writes that these twelve missionaries represented an average service of thirteen years on the Congo, and eleven children in Europe or America that were born on the Congo, and are now all doing well. This would seem to indicate that the Congo is not such a deadly place for white people as it has sometimes been represented to be.

THE BAPTIST ACADEMY, TOKYO, JAPAN, has met with a crisis; the old rented building in which it was temporarily housed was unroofed by a high wind Sept. 9. The scholars had no occasion to call for "more light," but the school was compelled to seek other quarters. A place has been found, but it is exceedingly inconvenient and unsuitable. What the academy needs is a new home of its own, adapted for its purposes. Real estate is high in Tokyo, and getting higher. The present is the time to act.

THE FIRST LEGAL MARRIAGES of natives on the Upper Congo occurred at the end of last July. A recent change on the laws having made it possible for poor people to be legally married by the state, Rev. Joseph Clark of Ikoko, Lake Mantumba, sent five couples to be married by the state officer at Irebu. They were provided with certificates free.

THE STIRRING NEWS FROM UGANDA, Central Africa, intimation of which was received by cable, is confirmed by communications in the *Church Missionary Intelligencer* for November. King Mwanga fled from his capital, and organized a rebellion in Budu, another part of the country. There has been a strong reaction against the control of the country by the Protestants and the English, and the king, who has been secretly treacherous, became afraid of receiving punishment for his sins and tired of control, so he has raised the standard of rebellion against the English authority, with the twofold object of killing all the missionaries and Christians, and driving out all the Europeans. The English officers acted promptly and sent a force against him with Maxim guns. There was great danger for a time, as if the first battle had been won by the king, the whole country would have been unsafe for Europeans; three-fourths of the people would have joined his standard. The only ones who could be relied upon to fight him were the Protestant Christians, and nearly all those were called to go and fight against the king. The churches were for the time being almost deserted, but fortunately at the first battle which was fought, a decisive victory was gained by the Soudanese and natives, under the leadership of the English officers. The Maxim guns made havoc of the forces under the king, and, as one of the native messengers said, "The dead were as the sand upon the lake shore."

Perhaps another attack may be made by the king, but his prestige is gone; the victory will doubtless remain with the English, and the country will be safe again for missionary work. The history of the mission in Uganda has been a succession of thrilling episodes.

"A CONCISE HISTORY OF MISSIONS," by E. M. Bliss, D.D., editor of the "Encyclopedia of Missions," has just been published by the Fleming H. Revell Company. By its title, its scope, its plan and its purpose, it invites comparison with Dr. George Smith's "Short History of Christian Missions," published by T. & T. Clark of Edinburgh. Of the two books Dr. Clark's has a much fuller discussion of the principles of missions and the early and mediæval development of the Christian church. Dr. Bliss, while not ignoring these topics, gives his book chiefly to setting forth the facts and methods of modern missions. The former is more scholarly but the latter will be found more practical for ordinary use in mission study and reference. In some respects the two volumes supplement each other, and it is quite evident that Dr. Bliss had it in mind to supply the defects of the Scottish publication as a practical book of reference. His work is an extremely handy book of reference on missions, and the low price of seventy-five cents brings it within the reach of all.

FIRE AT KITYANG, CHINA. We regret to learn by a letter from Rev. J. Speicher that a fire on Aug. 31 nearly destroyed his house at Kityang. Only two rooms are left which can be used. The mission work at Kityang has given much encouragement, but this disaster will oblige Mrs. Speicher to leave the station temporarily, leaving Mr. Speicher to carry on the work as best he can with crippled resources and in straitened circumstances. A new house is needed at once at Kityang. Who will furnish the money to build it?

PERSONAL. — A party of missionaries sailed from Philadelphia Oct. 16, consisting of the following: Rev. Robert Harper, M.D., Mrs. M. B. Kirkpatrick for Namkham, Burma, Miss Carrie E. Putnam for Moulmein, Burma, Miss Margaret M. Sutherland and Miss Lillian Eastman for Bhamo, Burma, and Miss Cora Spear for Mandalay. — Rev. Frank Peterson, District Secretary of the Missionary Union for the Northwestern District, requests that his address be changed to 711 Lumber Exchange, Minneapolis, Minn. — Mrs. Laura Crawley and Miss Annie E. Hopkins, of Moulmein, Burma, have returned to America. — Rev. F. W. Stait and wife have gone to India, to enter the mission work at Podili in the Telugu field. — Miss Annie L. Crowe recently sailed from England to join Mr. and Mrs. Adams in the mission work at Hanyang, China. — Miss M. A. Whitman, of Tokyo, Japan, arrived at San Francisco Nov. 4.

THE AMERICAN BAPTIST PUBLICATION SOCIETY has just issued an excellent book for the missionary department of Sunday-school libraries, "Carnico, the Little Indian Mexican Captive," by Miss A. M. Barnes. Price seventy-five cents. The books for the young which our Publication Society is now sending out in rapid succession are admirable in material, makeup and matter. They leave nothing to be desired. The Society has also issued a revised and enlarged edition of Dr. C. C. Bitting's pamphlet on "Bible Societies and the Baptists." This is the only form in which the various relations of Baptist to Bible translation, publication and distribution is told in one volume, and the book forms a valuable addition to our denominational historical literature. Price ten cents.

THE NEW UNITED STATES TARIFF LAW is somewhat complicated in its provisions regarding personal baggage, and we give an abstract for the special benefit of missionaries returning to America. Personal baggage is limited to "wearing apparel, articles of personal adornment, toilet articles and similar personal effects in actual use." All such articles purchased in this country and taken abroad can be brought back free of duty if properly identified to the satisfaction of the customs officials. Such articles *if purchased abroad* can be admitted free only when they accompany the owner. If the owner has resided abroad for two years or more the value of personal effects admitted free is not limited; otherwise all over one hundred dollars in value of personal effects purchased abroad will be subject to duty. Books printed entirely in a foreign language are admitted free.



STEAMER "BELGENLAND" LEAVING PHILADELPHIA
WITH MISSIONARIES FOR INDIA

"Bear me on, thou restless ocean,
Let the winds my canvas swell;
Heaves my heart with warm emotion,
While I go far hence to dwell.
Glad I bid thee,
Native land, farewell, farewell."

SAILING OF MISSIONARIES FROM PHILADELPHIA

REV. FRANK S. DOBBINS, DISTRICT SECRETARY

ON Saturday, Oct. 16, 1897, at one P.M., the American Line steamer, the "Belgenland," pulled out into the Delaware River at Philadelphia, bearing in full sight of hundreds of Baptist friends on the pier-head, six of our missionaries just starting for Burma: Rev. Robert Harper, M.D., a graduate of Woodstock College and of the Detroit Medical College, Miss Cora E. Speer, of Indiana, Miss Margaret M. Sutherland, of Wisconsin, Miss Lillian Eastman and Miss Carrie E. Putnam, of Burma, and Mrs. M. B. Kirkpatrick, of Philadelphia. It is the first time within the recollection of those present that a party had sailed from Philadelphia for our foreign field. The farewell service at the First Baptist Church was largely attended and of deep interest.

Among the hundreds who thronged the steamer and the dock were many pastors, some of whom had come from far out of town to be present. In a quiet spot on the dock prayer and song and kindly greetings were mingled. Mr. Dobbins, the District Secretary, presided. Dr. Wayland compared the sending of the "Indiana," with her cargo of wheat for the Russian famine sufferers, to this freight of those bearing the Bread of Life. Rev. Wm. Carey Calder, who with his wife — a daughter of the late Dr. Benjamin Griffith — long to be at work in Burma, assured the missionaries of the hearty welcome awaiting them in Burma. Dr. Wyeth, Dr. J. B. Gough Pidge (Mrs. Kirkpatrick's pastor), Rev. R. F. Y. Pierce and others participated. Mrs. H. N. Jones for the Woman's Society gave the farewell greetings. Then with many a tearful handshake the company sent forward the missionaries on their journey, as John says, "after a Godly sort." Mrs. Kirkpatrick leaves her two boys, aged about eleven and fourteen, at the Home for

Missionaries' Children in Newton Centre, not to see them again until they are young men grown. Dr. and Mrs. Kirkpatrick and the children, too, make the sacrifice willingly for Christ's sake. Who could refuse the alabaster box? Among the bystanders were Miss Slater and Miss Fay from Burma, each accompanied with a Burman woman. Mrs. C. H. R. Elwell, also of Burma, was present. Miss Goddard, who goes westward in a few weeks to join her father and mother in Ningpo, China, likewise was present. The Secretaries of the home and the state mission societies were among those who laid aside everything to be at this farewell. Take it all in all, it was great occasion for Philadelphia Baptists, and, with a little more experience in caring for departing missionaries, such farewell occasions will greatly deepen the zeal and interest in missions. Philadelphia Baptists are readily brought together, and it is easier than in any other great city in the country to secure a large and enthusiastic gathering in the interest of missions, like that on the wharf this day. Philadelphia Baptists hope that many more such missionary parties may sail from the City of Brotherly Love.

THE MEANING OF THE MAGAZINE

AS to the "Magazine," I have long wondered how pastors could do without it. I am amazed at the statement of a District Secretary that out of one thousand pastors on his field only seventy-five take the "Magzine." *That goes far to explain the heavy debt.* If they knew the value of it to themselves and their churches (to say nothing of the cause) they surely would not deprive themselves of so great a benefit. I have taken the "Missionary Magazine" for forty-five years and have ever found in it joy, comfort, inspiration, stimulus, and strength.

How could it be otherwise when it brought me into fellowship with such men as Judson, Boardman, Kincaid, Mason, Bronson, Brown, Dean, Clough, and Ashmore, and such women as the Judsons, Ingalls, Fields, Carpenter, and others? Some of these I have never seen, but their words, borne from afar on the pages of the "Magazine," have stirred and cheered my heart and sent me to my knees in prayer and into my pulpit on fire with missionary interest. And so their tales of triumph in Christ, their accounts of conversions, baptisms, and revivals, their revelations of the darkness and degredation of the heathen, their reports of toils and perils and pains for Christ's sake have confirmed faith, rejoiced the heart, stirred up sympathy, and spurred on to help.

As a preacher and pastor I have found some of my best illustrations of Divine grace, best examples of heroism and martyrdom, best evidences of Christianity, and best "cases of conversion" in the foreign field.

The "Magazine" has been my right hand in stirring up and keeping alive the missionary spirit in the churches I have served. and calling out the contributions of the Lord's people. I am not a pastor now, but I feel that I must have the "Magazine," and if I get too poor to take it I will *beg* it.

C. A. VOTEY.

THE FIRST TELUGU BAPTIST CONVENTION

REV. W. L. FERGUSON, RAMAPATAM, INDIA

THE first annual meeting of the above-named body should have been held in Secunderabad, Deccan, last January, during or at the close of the Annual Conference of the Telugu Mission; but the limited accommodations of our Secunderabad compound and, more than all, the prevailing high prices of food-stuffs in the bazaars, made the holding of a Telugu Convention impracticable at that time. Accordingly the Conference voted to request the Convention to meet in Ramapatam in August. This meeting has just been held, having begun on the 28th, and extended through till the night of the 30th of August.

The gathering was not so large as many of us had hoped it might be; but it was fairly representative. Delegates regularly elected by the churches, and bearing credentials, to the number of about one hundred, were present. Only about twenty of our missionaries could be in attendance, owing to the press of work in their stations and upon their fields. Brothers Hopkins, Newcomb, Kurtz and Stanton have for some time been engaged in famine relief, and Mr. Manley was just opening works about ten days prior to the Convention. Brothers Fuller and Levering were looking after the interest of Podili, and the remainder of the force was detained by high waters, sickness, and general business.

The Convention opened with a stirring devotional meeting, whose theme was the "Holy Spirit." Then came the election of officers: Mr. A. P. Veraswamy, of Bangalore, Chairman; and Mr. G. P. Samuel, of Ramapatam, Clerk. Delegates presented their credentials, were assigned special seats in the front of the chapel; letters of greeting from the churches were read, and a Constitution and By-Laws for the governing of the body were presented, amended, and discussed in a businesslike and thorough manner. The missionaries for a greater part of the time simply looked on; but whenever the wrong track was about to be taken, offered their advice and uttered their warnings. Once or twice the body got into deep water, imagining that it could legislate certain things; but despite the slips and somewhat numerous parliamentary tangles, the result may be said to be very creditable to our Telugu brethren. I am sure it rejoiced the missionaries' hearts to see the brethren taking hold of their own affairs and making an attempt to solve some of the problems connected with them. If mistakes were made, they were of such a nature as usually attend the young when they are coming into the consciousness of the possession of power.

Among the topics discussed were: "The Filling of the Spirit," "How to Improve the Native Churches," and "Self-support." The open discussion of the last-named subject was decidedly animated at times. On Sunday Mr. D. Nursiah, of Nellore, preached a very practical and helpful sermon, and in the evening Mr. Bullard presented, by the use of maps and a short sermon, the religious condition of the world. An especial appeal was made for the fishermen along the coast of the Bay of Bengal, and for the *Chentsuvarn* living in Cuddapah and other districts to the west and north. Steps were taken for the formation of a Telugu Baptist Home Mission Society, and a considerable sum was pledged to carry on the first year's operations. It is proposed to send out two evangelists the present year, and to perfect the organization of the Society at the next meeting of the Convention.

Let not this action be misconstrued by anyone. It does not mean that missionary work among the Telugus where we are already operating is in any sense diminishing, or in need of less hearty sympathy or support than formerly; it does not mean

that the native churches have cut loose from missionary aid or control; it does not mean that they are strong and henceforth need nothing. It simply means that the Telugu churches are making a beginning in home missions. The more intelligent of the brethren are coming to see that the shortest way to self-support and self-governance is through the medium of helping others. If the church becomes self-propagating, in proportion as it is composed of regenerate and spiritual men in large numbers, will it be strong? There are many perplexing questions yet to be wrought out in connection with the work in India; shall we not hope that the Telugu Convention and this infant society may help in the final solution?



A TELUGU CONGREGATION

SPECIALLY SUPPORTED MISSIONARIES

THE Church Missionary Society of England has gone farther than any other in the plan of sending out missionaries supported by themselves or by their friends independent of the general funds of the society. The *Church Missionary* gives the following report of the present state of this movement: "Of the 63 (excluding wives) sent out since May 1, 4 are honorary, one partly so, and offers have been made for the support of 52, leaving only 6 to be a charge on the ordinary funds of the society. The total number of missionaries on the roll for whom special provision is thus made is 305, of whom 188 are men and 117 women. Individual friends are responsible for 94, parochial and other associations in England and Ireland for 87, the Gleaners' Union and its branches for 43, various county organizations for 11, the Dublin University Fuh-Kien Mission for 8, other bodies of friends for 30, and Colonial Associations for 32. Besides the 305, offers are to hand for the support of 18 others, making a total of 323. The mission fields to which the missionaries thus supported are attached are the following: Africa, 80 (West Africa, 23; East, 57); Mohammedan lands, 23; India, 96; China, 73; Japan, 28; Canada, 5."

THE PASSING OF THE FAMINE

REV. W. A. STANTON, KURNOOL, INDIA



REV. W. A. STANTON

WE understand now better than ever before that Old Testament scene of the Prophet Elijah and King Ahab and the assembled multitudes hurrying to their homes, while the heavens grow black with clouds and the land is filled with the "sound of abundance of rain."

The June rains came in scanty showers. Week after week went by and no rain. Crops began to wither and dry up. It seemed as if our hopes were to be dashed to the ground, and the terrible outlook of another year of famine stared us in the face. People flocked in crowds to the relief works. Not a work was being carried on with less than ten thousand people employed. The outlook was gloomy in the extreme. Even with money to buy it, grain cost like gold. The last date for rain, according to Hindu calculation, had come and gone. "The fatal three years' famine is upon us," was the despairing cry of all.

Then the whole scene changed. Man's extremity proved to be, as ever, God's opportunity. He, in whose hand are the clouds, rolled them up black with moisture and bade them pour out upon the parched and withered land their life-giving treasures.

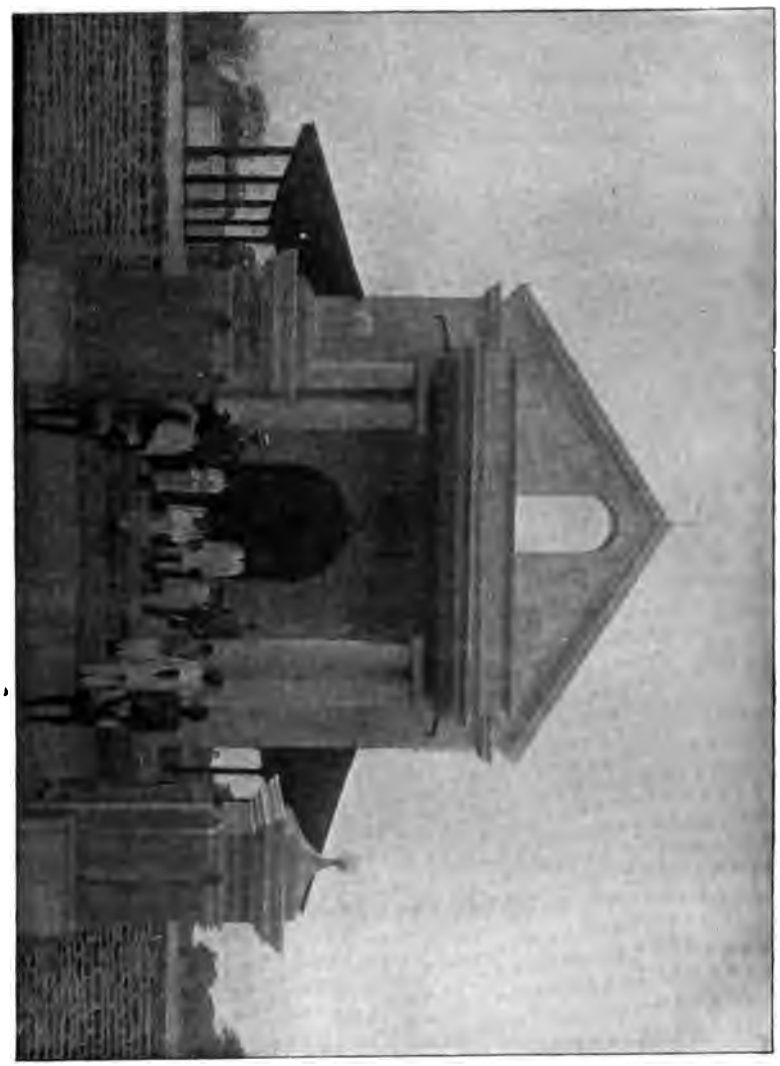
The sound was like music to the hungry and despairing people. We realized anew the wealth and power of God. Down came the rain in mighty torrents. Tanks were filled in a night. Dry beds of long empty streams rolled full with boisterous, rushing torrents. With open mouth the parched land drank in the refreshing waters and the heart of nature was glad once more. That was the last week in July. Through all of August up to the present time the glorious rains have continued, and we take courage and go on in the name of the Lord.

But I am not writing this simply to tell you that the famine is over, but rather to show what new labors have fallen upon us by reason of its end. I am speaking of course just for Kurnool, our own district. Conditions vary so greatly that what I am going to say may not apply at all to other parts of India.

During the famine government has been most active and energetic in opening relief works for the poor people. All who wished to come for the small wages offered were free to come. The wages was not sumptuous it is true. If it had been government would have had the whole population of India on its hands. It was famine wages. But it was calculated on the basis of what a man could eat. Thus, with every rise of grain there was a corresponding rise in wages. On this basis a working man received a certain wages, a woman a trifle less, a nursing mother considerably more, a boy of twelve as much as a full-grown man, children above seven three-quarters wages, and those below seven were sent to the kitchen. Thus whole families could come and every member earn something. In this way by the splendid work of the government during the long, weary months of the famine, when the poor people if left to themselves would have perished in frightful numbers, they were kept alive, and comparatively few I suppose, here in our district at least, have died of starvation.

Then the rains came. That meant seed sowing. But where was the seed? People who for the last six months have been going

to famine relief works earning barely enough for daily food, are certainly in no position to buy seed grain, neither will any one give us a loan. The timidest man on the face of the globe, I suppose, is the Hindu money-lender. In famine time he simply closes up his shop and waits in fear until good times come. No amount of rain will stir him. Not until the crops are harvested and he sees the stacks of new grain will he open up business again. Government realized this condition of things, and since the rains have come has been distributing with lavish hand money for seed grain and for oxen, in cases where they have died during the famine.



ROGERS GOSPEL HALL, KURNOOL, INDIA

But government is not so successful in this department of work, which is peculiarly open to fraud. It is difficult to find out in a certain village who are the ones really in

need of this aid. And then, some headman in the village must speak for the poor people. And after the official has gone he is sure to come around and demand his commission, which usually is about one-half of the original sum.

Being on tour among the people we saw these things and heard the cries of the poor people whose lands were lying waste for lack of seed grain. Just about that time our MISSIONARY MAGAZINE came to hand, and in looking through the list of donations we saw contributions for the famine sufferers in our case from many givers. We made up the total, and found that it came to about one thousand rupees. We were delighted and overjoyed and thanked God for putting it in the hearts of Christian people at home to send us help just at that time. We were further cheered by a letter from the *Christian Herald* of New York, stating that they had cabled five hundred dollars to us for famine relief. We started out at once on tour and began our work. We have not given money, for that is subject to so much abuse. We have opened an account with some grain dealer in the village, and he has given them the amount of seed grain prescribed. Our preacher has seen the grain measured and sown in the fields, so that we are sure that every measure of grain given has actually been sown. We have not confined our operations to our Christians, but have given to all classes. The only condition we have made has been that they should be poor. Only those with from one to ten acres of land and who were absolutely unable to get the seed grain from any other sources, have been aided. Even with all this care many have been turned away from sheer inability to give more. With the one thousand rupees that kind friends sent us from home we have distributed seed grain in about thirty villages, to more than five hundred persons. More than sixteen hundred acres of land have been sown with seed and are now waving with splendid crops. Two thousand measures of Indian maize and more than ten thousand measures of rice have been given as seed grain.

I wish I could tell the effect of all this on the poor people. They say, "God has sent us the rain, and now God has sent us the seed. Your God is the only God, and your religion is true." They can understand a deed like this, and they say that a religion that does such deeds as this is true. The people have been greatly stirred in heart by your kindness, and we believe and pray that a larger door will be opened for the gospel, and that the kingdom of God will come with power on this Kurnool field before many days. To the poor we gave of every caste, and it is the poor we want. Love alone can break down the hard barriers of caste and bring all the poor into the one fold of the one Shepherd. To all kind friends who sent the help we would send the heartfelt thanks and most affectionate salaams of all the Telugus who have partaken of your bounty, and pray God's richest blessing upon you.



LIFE AMONG THE TELUGUS—II

REV. A. A. NEWHALL, NEW ORLEANS, LA.

LET us now take a look at the Telugu people. Here are some faces and costumes; how do you like them? You cannot judge of their color, but it is, generally speaking, a coffee brown, though for some reason not quite clear to anybody; some classes are a good deal lighter than that,



A COMPANY OF TELUGUS

and some are as dark as an African negro. But their features, you will notice, are neither those of the African nor of the Mongolian, and if it were not for their color many of them would be easily taken for Europeans. After getting well acquainted with them you may find yourself forgetting their color and their peculiar dress, and beginning to trace resemblances to friends at home.

Their dress I have called peculiar. It consists of from one to three pieces of cotton cloth, usually without seams, wound loosely around the body. A man, when fully dressed, wears, hanging widthwise from the loins, six yards of plain white cloth, so wound around the legs as to resemble loose pantaloons. Above this he winds a cotton sheet about his shoulders, and about his head he winds six yards more of thin, narrow cloth, or "mull," into the form of a turban. The shoulder cloth has in many places, under European or Mohammedan influences, given place to a jacket, longer or shorter according to fancy or rank, and the lower cloth to pantaloons. On the feet some classes wear sandals and some thick-soled slippers turned up at the toes. A Telugu woman's dress consists of a single

piece of cloth, nine or ten yards in length, wound partly into the form of a skirt and partly into a covering for the shoulders, leaving an end hanging behind, which can be easily drawn up over the head. Besides this there is usually worn a short waist, whose short sleeves, right shoulder and back are often ornamented with neat patterns, wrought with silk and beads and even jewels. Here, too, European influences have led to the adoption, occasionally, of some modifications of the native costume. Children of both sexes are seldom encumbered with any clothing before they get to be five or six years old.

The elaborateness of the dress depends upon the station and wealth of the wearer. Those natives who have been much in the service of Europeans acquire a fondness for cast-off European clothing. It would seem a natural thing to bestow such articles freely upon one's servants, but the grotesqueness of the combination, when the housemaid parades about the drawing-room in a flounced and ruffled skirt, or the table servant makes his appearance, before invited company, wearing in place of his white coat one of master's fine shirts with the flaps dangling outside, is rather dampening to one's generous impulses.

Another and very striking peculiarity in the dress of the Telugus is the abundance of jewelry with which they bedeck themselves. Men as well as women wear it, and the latter are sometimes hung with it in every available spot from head to foot, or if not they would be if they could get it.

Not having any savings banks until the British government of late years provided them in their postal service, and money lending being confined mostly to a special class of merchants, the Telugus, like all the Hindus, if they do not hoard up coin by concealing it in the earth about their houses, invest their earnings in jewelry. Gold, silver, copper and lead, precious stones and glass, pearls, shells, ivory and choice woods are all brought into requisition, and great skill is displayed in their manufacture, considering the rude tools with which they work.

This jewelry is distributed liberally all over the person, men using it more sparingly than women and children. The hair, ears, nose and neck, arms, wrists and fingers, waist, ankles and toes are all supplied with one or more pieces for each locality. If nature does not provide a convenient support an attaching place is made artificially. The nose is pierced as well as the ears, and not only the under lobe of the ear but the rim all around is perforated. A mere puncture is not sufficient for the lower hole, but successive pegs of increasing size are inserted to stretch it, and afterwards springy coils of bamboo wood, until it gets large enough to admit an eyelet-shaped jewel, which is sometimes an inch or more in diameter. The sight of this mutilation of the ears and nose, differing as it does only in degree from that practised in Christian lands, is usually sufficient to cure an European missionary of any lingering fancy which may exist for pendent jewelry.

The traveler's first impressions on finding himself in a community of Telugus is quite bewildering. He seems to have been transported to another world, sights and sounds are so entirely different from anything ever before experienced. Some of the street scenes of an average Hindu city are well described by a modern poet in the following lines, which might have been written truthfully of Madras:

"Forth fared they by the common way afoot,
Mingling with all the Sakya citizens,
Seeing the glad and sad things of the town;
The painted streets alive with hum of noon,
The traders cross-legged 'mid their spice and grain,
The buyers with their money in the cloth,
The war of words to cheapen this or that,
The shout to clear the road, the huge stone wheels,

The strong, slow oxen and their rustling loads,
The singing bearers with the palanquins,
The broad-necked hamels sweating in the sun,
The housewives bearing water from the well,
With balanced chatties, and, athwart their hips
The black-eyed babes; the fly-swarmed sweet-meat shop,
The weaver at his loom, the cotton-bow



BAPTISM AT RAMAPATAM, INDIA

Twanging; the millstones grinding meal, the dogs
Prowling for orts, . . .
The blacksmith, with a mattock and a spear
Reddening together in his coals, the school,
Where, round their Guru, in a great half-moon
The Sakya children sang the mantras through
And learned the greater and the lesser gods."

— SIR EDWIN ARNOLD.

Many of their movements and ways are strangely the reverse of our own. They are accustomed to passing each other on the left. One motions another to come by lifting the hand, with the palm outward, throwing it forward and downward, and to motion one away they throw the back of the hand forward and upward. A gentle twist of the head to one side indicates assent, while dissent is indicated by rapid little shakes from side to side. They push the needle, often draw the saw and plane, and drive a screw (of native make) by turning it to the left. A garment with sleeves is drawn on to the left arm first. House servants persist in dusting before they sweep. A polite Hindu will, before entering your door, remove his shoes, but enter and sit with his turban on. But, with all their peculiarities, one cannot help being favorably impressed by their pleasant faces, respectful conduct and a degree of refinement in their manners which most foreigners are quite unprepared to find among the heathen.

As to moral qualities it is difficult to characterize the Telugus. They are curious mixtures of the good and the bad. Their politeness often degenerates into gross flattery; their desire for the "favor" of their superiors often leads them into excessive faithfulness for a season, only to be followed by the sudden commission of some great dishonesty; while generally appreciative of favors, they often exhibit a surprising degree of ingratitude. The average heathen Telugu is truthful only when it is for his interest to be so, and not always so then, and since the introduction of European wines and liquors intemperance prevails to an alarming extent.

A PROPHECY

REV. J. HEINRICHS, RAMAPATAM, INDIA

COMPARISON, though not always, is frequently odious. The heart of many a missionary has been saddened by unjust comparisons drawn between the Christians in western lands and those in oriental countries. Hence it is not the purpose of these lines to make comparisons, but simply to record the conviction that both individual Christians and the churches of this country generally possess elements which betoken a glorious future. The future state of the Christian church in India will not be modelled after the pattern which the occidental church has assumed, but will conform more to the original ideal as found in the New Testament.

Each land and people have their idiosyncrasies, and there is a complexion of the Hindu character which, having entered into the composition of the Christian church, will produce this promising future. A great many truths, such as that of a supreme and omnipotent God, the Trinity, incarnation or *avatar*, anticipation of a new era or golden age, the idea of sacrifice as an atonement for sin and others are incorporated in the Hindu system of religion and philosophy. If these truths rise to live again in their regenerated and glorified state they will adapt themselves to the new circumstances of the time, and the old environments will and must be thrown away. Hence we may expect from this intensely metaphysical and speculative, yea, and religious people, a valuable contribution to Christian theology some day. The Hindu mind may not be especially emotional, and Hindu Christians will therefore, perhaps, never distinguish themselves by writing and singing hymns such as will touch our hearts, but who will deny that there are other elements which will amply compensate for this deficiency and also redound to the praise of God?

There is no more charitable nation in the world than this people. Even in their heathen state, their deep poverty frequently "abounds to the riches of their liberality." Some facts which have come to our observation during this time of financial stringency at home and of extreme scarcity, if not famine, in this country, have touched and cheered our hearts, and they argue well for the future. If such things can be done in a dry time what may not be accomplished in a green season? The wealth of India has not yet been touched by Christianity. So far only one of the numberless princes of this fabulous land has believed, but already the gospel is permeating the masses and working its way upwards to the higher castes. The time will yet come when we shall have not only an indigenous Christianity in India but a self-propagating one, and one that will do credit to the Master of missions.

It may be asked, What is your reason for such sanguine hopefulness? It is not my intention to elaborate all the causes, but simply to cite a few instances of our Christian's implicit faith in God and prayer which have come under my own observation, and which prove that the Christianity at home and abroad is essentially one, and that the one Spirit is producing this result here as well as there. Faith is the key that will unlock that promising future, and among the many other excellent qualities of the Hindu this faith will rouse the country for Christ.

Two weeks ago Mrs. Heinrichs was very ill and utterly unable to attend to her work in the boarding school and compound. One evening after prayer meeting one of the seminary teachers with his wife insisted on seeing her. The request being granted, he told her that they had made her a special object of prayer that evening, and that she would be better the next day. She was then lying absolutely helpless in bed, but the next day my wife recovered and moved

about for the first time, and today she is as hale and hearty as ever.

This happened soon after the intelligence of Dr. Jewett's death had reached us. No one of our native brethren seemed more



THE TAJ MAHAL, AGRA, INDIA

affected by this news than Brother Daniel, the teacher in question, because he regarded Dr. Jewett his father in the faith. I cite this instance to corroborate what has been said concerning Dr. Jewett's being pre-eminently a man of faith and prayer. While Daniel was yet a heathen lad he had heard that a white man had come to Ramapatam, whereupon he left his native village and out of curiosity came here and followed Dr. Jewett wherever he went. One evening Dr. Jewett saw this boy standing by him at the seashore to get a glimpse at him. A conversation ensued which ended in both bowing their knees in the sand and by Dr. Jewett offering this lad in faith to God, and with prophetic instinct consecrating him to His service. Truly, the fathers of our mission built wisely when they laid its foundations in faith, "and by it he, being dead, yet speaketh."

It is generally known by this time that the famine which is ravaging some parts of India now and which threatened also the Telugu country, has been graciously averted. But it is not so generally known what causes have produced this result. When this calamity was staring us in the face the Christians all over our mission banded themselves together to pray for rain. The monsoon, which was due the middle of October, did not set in until the end of November, thus giving us all ample opportunity for the exercise of faith. Repeatedly did I hear our brethren speak on James 5:18 in our prayer meetings during this time, and in Ongole the Christians gathered daily and prayed again and again, "and then the heavens gave rain, and the earth brought forth her fruit." So we shall have no famine in the Telugu country, though severe scarcity bordering on it, exists in some parts.

The above brings to mind a remarkable experience which the writer had when in charge of Ongole in 1891. The southwest as well as the northeast monsoon had completely failed, and we were facing a most serious problem that year. The middle of October passed and no indication of the longed-for rains. Tanks and rivers and many wells were already dry, and the re-

maining few fast drying up. Deputations from all over the then undivided Ongole field came pouring into the station every day asking for help and famine allowance. November came, and still no sign of rain. This was the touring season, so we decided to go out and see for ourselves whether the distress was really so acute, and if so, try and exhort the people not to lose their faith in God. On the 8th of November we reached Darsi. On our approach to the village we were met by large numbers of people who called our attention to the withered crops and the desolate condition of the country. We invited them all to come to the meeting in the tamarind grove, where our tent was pitched, the next day, which was Sunday. Word had been sent to all the Christians in the neighborhood to meet with us that Sunday morning. Several hundred came, and with them a large number of Hindus and Mohammedans. The sermon under the trees over, we continued in prayer, the subject for consideration being, "According to your faith be it unto you," and the object prayed for was rain. And while we were thus sending our petitions heavenward the answer came in repeated peals of thunder. I shall not attempt to describe the feelings that came over us that hour, or the fervency with which the Christians prayed in the presence of the heathen and the gladness which took possession of us as the rain began to descend, at first in a gentle shower and then in a downpour until our tent was thoroughly soaked through and further touring out of the question. Over an inch of rain must have fallen for several miles around, for the Podili tank, about twelve miles distant, received a supply of several feet of water that day. The next morning as we were getting ready to return to Ongole the *gramam-munsiff* (village judge) *kurnam* (accountant) and several other officials and influential *ryots* (farmers) came to implore us not to go away so soon; they wanted more rain, and their gods could not help them in their distress as our God could. When we had to leave they asked us whether more rain could be expected, and how they must go about to get it. They were, of course, directed to pray to and believe in the true and living God, who alone can hear and answer prayer. On our second and last visit to Darsi thirteen persons professed their faith in Jesus, but the above-mentioned officials were not among them.



MISSION HOUSE, ALLUR, INDIA

DISTRIBUTING TRACTS IN BURMA

REV. L. H. MOSIER, PROME.

AFTER all these years of work by different missionaries there are still many people in the Prome district who have never read a tract nor heard the gospel presented.

INCIDENTS OF THE WORK.

Shwedoung, eight miles south of Prome, is the second city in size in my district. An annual eight-day *pwe* (theatre) is held there in December. I commenced my jungle work by hiring a native house for a month in that city and distributing tracts within a radius of four miles. I hoped for great opportunities to preach to large companies, the most of whom would be somewhat prepared by having read the tracts distributed. I was disappointed, for there were no large crowds. The first day a few bazar stalls and two or three gambling stalls were set up across the road from Shwey Byoung Byoung, the pagoda near which we were living; these increased daily, but there was no perceptible increase in the number of worshipers until Sunday, the sixth day. There were two *pwes* nightly, although Buddhism as well as Christianity forbids such things. The rent for the gambling and bazar stalls was paid to the ruler of the *pwe dau* and he likewise hired the theatrical troops and the athletes who gave an exhibition nightly at nine o'clock.

WANTS TO BE YOUNG AGAIN.

One zealous Buddhist more than sixty years old prayed all night soon after our arrival. Wondering whether he was really one of the seekers after God who will be saved without Christianity, I said to him: "You prayed all night; did you pray for us?" "No," he shouted, "I prayed for myself only and not for any one else." During the conversation he confessed that he had been a zealous Buddhist all these years for nothing, as he knew nothing of his fate after death. I tried to find out if he was hungering and thirsting after righteousness, he replied: "I want but one thing; I want these white hairs to become black; I want to be fourteen years of age again."

PREACHING TO PRIESTS.

In the vicinity of the city are many pongyi Kyoungs (priests' houses). When distributing tracts I go very rapidly. A boy came running after me from the Nga Su Kyoung saying his pongyi called me. I refused to stop then but made several visits to the Kyoung later, in response to his note asking me to come and converse with him and bring tracts for his pupils. This priest was a fat young priest; his former teacher, an old man, has retired to the Shwey Nat Doung jungle, four miles south of Shwedoung. When he was in the city he sent me a similar note inviting me to his Kyoung with tracts for his pupils. We gave our Sundays and the days of the *pwe dau* to preaching. As there were no multitudes to preach to I visited the Kyoungs and preached to some of the priests. Though speaking with the utmost plainness I did not forget the courtesy due the priests in their own Kyoungs. They saw that I believed the truths preached by me, and that I was thoroughly in earnest in desiring the salvation of themselves and their people, but nevertheless I have been greatly astonished at the way in which they receive my plain talk.

TOO LAZY TO WORK.

To the fat young priest, in response to his statement that he was an example of a case in which Buddhism had made a good man out of a bad boy to offset my citation of cases in which belief in Christ had made bad men to become good men, I replied: "Nonsense, pongyi, you live here in the Kyoung, do nothing, people call you *pāyä* (God) say *ǫo dau* (a term harmonizing with the *pāyä*) they must worship when they come before you and must feed and clothe you;

if you want people to think you are good, *twet* (start, that is, leave the Kyoung) work for your living; preach against sin; bestow favors upon those that hate you; dress like an ordinary citizen; nobody will call you *pāyā* if you do this; all people will be sure that you are a good man, that you've been born again.

He said: "If I stay here I get these robes and my food; if I *twet* will you feed and clothe me?"

I replied, "Yes, pongyi; I understand that it is different with pongyis than others, being very hard for them. If there should be evidence beyond doubt that you have truly repented and become a true disciple, I will help you until you can get work to support yourself."

He said: "I do not want to work, I am too lazy to work." In all my talks with him he never showed the slightest sign of anger, but sometimes listened with an amused smile at my earnestness and plain way of speaking and at other times with an expression of serious interestedness.

CHANGED HIS OPINION.

When we made Shwe Nat Doung the centre of our tract distribution, the old man, his former teacher, greeted us with the utmost friendliness, made no attempt to dispute anything, asked me one night to shoot him a pigeon, ate the same and pronounced it good, offered to show me where I could shoot deer near his Kyoung, invited my Burmans and said to them that he knew not why it is that whereas formerly he hated Christians, having previously abused and spit upon pastor Ko Nyo and pastor Ko Chin; now he is glad and it gives him a pleasant feeling to meet Christians. Afterwards as I was preaching in a desolate place several miles from Shwe Nat Doung, a newcomer to whom my listeners tried to explain about us, said: "O yes, I know, the Shwe Nat Doung pongyis praise this doctrine and pronounce it good."

I was talking with another pongyi at twilight one evening and he said: "Slowly, slowly, teacher." I said: "Yes slowly, slowly, but I suppose it takes fifty years for this doctrine to become accepted by the Burman race. You will die before that time arrives, and if you wait you will be lost; I want *you* saved."

A pongyi named U Thu Tak was very friendly to us, having previously heard much of the doctrine from others; he received my preachers well and sent an invitation for me to come and see him. He listened to me for an hour or two, allowed me to pray at closing and then treated us to refreshments.

Many other pongyis have listened to my preaching. They are afraid to have prayer offered to the living God in their Kyoungs, but I prayed with the young Nga Su pongyi.

AFRAID OF THE GAMBLERS.

Speaking with the pongyis about the gambling, theatricals, etc., at their *pwe daus*, they pronounced it bad and said, "I preach but I get not." I said: "No, pongyi, you recite your law at funerals and on Sabbath days. If all the pongyis in the city should unanimously forbid these things and should reprove the gamblers as I do, they would not dare come and you would stop it; you should go to them and rebuke them."

U Thu Tak replied: "If I should do thus, they would stone me in the road." I said: "Let them stone; are you not a teacher of the law? Are they not your race? They are not my people, but I reprove them. If you must suffer for doing this work, then suffer." He could only confess his inability to do so.

As all Burmans acknowledge gambling to be bad, no one attempts any justification of it when I reprove them. From the outset, when passing the gambling stalls, I occasionally said to the gamblers, "You are not good," and to the young men, "not good, hell see" (a common Burman expres-

sion meaning that what is being done, leads to hell).

STONED.

On Sunday evening we assembled in a zayat, sang and preached until bricks, some of which struck the roof and some of which entered the zayat, quickly dispersed our audience. There was nothing left for me to do but go home after shouting, "This is Buddhism; is it good?"

The next evening not thinking it wise to hold another meeting, I sang before each of the gambling stalls, "Repent, repent, ye of many sins; why hasten ye to death. Without God, without law, without forgiveness of sins ye are lost."

They were evidently displeased and uncomfortable but offered no word of remonstrance and no personal violence, though I moved about freely among the people. The next day most of them changed their scene of operation to the other two pagodas, where they would no be subject to annoyance from either missionary or pongyi.

At the beginning of the *pwe dau* I had twenty copies of a challenge to the pongyis to meet me for religious discussion at any time and place they might choose, either before the multitude or in some Kyoung, written and delivered to as many Kyoungs, but they did not respond at all. The incidents of my stay at this city furnished me strong arguments which I have not been slow in using in my preaching ever since, to show the deadness of Buddhism as compared to the living gospel of the living Savior.

While there Mrs. Mosier and Mah Thet Pu taught the children to sing "Come to Jesus" and other songs, giving a picture tract to each who learned the song. Many learned it so that when I passed through the town afterwards, the children on seeing me would sing the first line. I myself distributed tracts each morning and sometimes evenings.

My satisfaction with my plan increased to the end. I have sent a wave of light over that section of the country, Christianity having been thought and talked about, for a time at least, by everybody.

BUDDHISM DECLINING.

To the most boastful pongyi, U Tha Ri, whom I have met I said: "Pongyi, Buddhism is decreasing; it will d e and pass away."

He replied, "I know it. Buddhism will pass away. It is even now grown small." The country is full of doubt about Buddhism and the conviction that there is a living, eternal God, and a willingness to listen to the preaching of Christianity is taking the place of the former allegiance to Buddhism. A man said to me, "I like this. Myself and kindred do not drink nor gamble, we all wish to enter and will follow you wherever you go, to India or to whatsoever place it may be."

I replied: "You may follow, but at your own expense."

To show the superiority of Christianity is easy enough, but to cause an anxiety on account of their own sins, which shall lead them to desire to find one before whom they may confess and implore forgiveness, seems impossible. "'Tis easy to conquer the intellect, but the heart remains untouched."



TOKYO BAPTIST ACADEMY

THE work of the winter term has been so much interrupted that it has not been altogether satisfactory. On account of the death of the empress dowager, and the regulations of the mourning period, several days were lost in January and February, besides the regular national holidays.

However, we ought to be grateful for many blessings. We have had an attendance of the same number (twenty) as last term. On account of an unusually severe winter there has been a great deal of suffering from colds and fevers; once, indeed, we were dangerously exposed to small-pox, but were wonderfully preserved from an epidemic.

The principle of self-support has been maintained, so that several have been refused admittance on account of lack of work.

Books for the library have been received from Rev. and Mrs. L. C. Rowe, of Saxton's River, Vt.; Mr. D. O. Arnold, of Chicago; an unknown friend, who sent a full set of the new and valuable "American Commentary on the New Testament;" and Prof. J. W. Stearns, of the University of Wisconsin, Madison. The last-mentioned sent not only a great many of the latest and best school-books, but also a copy of Webster's International Dictionary. We are now waiting for some kind friend to make the academy a donation of a first-class encyclopedia. Who will take the hint?

We are, however, especially thankful for our spiritual blessings. A visit from Mr. John R. Mott, of the Young Men's Christian Association, was very helpful and inspiring, and led us to reorganize the association in the academy along the lines of the World's Christian Students' Federation; so that we are now in close touch with Christian students not only in Japan, but also in other parts of the world.

We are also rejoicing over the first-fruits of the work of the students in our preaching-station. A man about fifty years old dropped into the reading-room one evening to read the daily paper, and then picked up some tracts, which aroused a desire to know more about the new teaching. He was gradually led along and carefully instructed by students, and has recently been baptized by Professor Topping, who at the same time also baptized two of the students. A little while before that Mr. Fisher had baptized one of our day pupils, son of his evangelist; and since that another of our scholars has asked for baptism. Without counting the latter, seventeen of our students are Christians (sixteen Baptists). Of the regular faculty, all except one are Christians; and of the occasional instructors all except the lecturer on law are Christians. We have every reason, therefore, to be thankful for God's blessings.

E. W. CLEMENT.

WHEN YOU RENEW YOUR CLUBS for the MAGAZINE, will you kindly arrange so that the money and names shall be forwarded all together? This will save much trouble to the subscribers and to the subscription clerk of the MAGAZINE.

LETTERS

ASSAM

DEATH OF MRS. MUNGER

TURA, Aug. 20, 1897.

The past few months have seemed to be full of strangeness; the weather, the season, the great earthquake, with its continued smaller shocks and roars, even to the present — now ten weeks since the great shock — all tend to give a strange atmosphere and an unnatural feeling.

Last week we were shocked by the sad tidings that Mrs. Carvell had been called to heaven, leaving her husband and Mr. and Mrs. P. E. Moore in their out-of-the-way station to work on without her. It had been more than ten years since our missionary force in Assam had been broken by death.

But yesterday again our Heavenly Father reached down his arms and took Mrs. Munger from our little circle at Tura. Words cannot express the mingled sensation of surprise, loss and loneliness. She had been in Tura but nine months, but she had endeared herself to all of us, and had raised in us the hopes of having a most efficient worker for the salvation of souls among these Garos and for the upbuilding of character among their Christian young men and women. She was a woman of unusually clear thought, keen perception and logical judgment. With these were blended the graces of ladylike refinement, gentleness of character and Christian love. She was a woman upon whom her husband could but lean; her insight, her judgment and her Christian uprightness made her opinion and advice seem a necessity. In everything but physical strength and nerve power to execute, she was qualified to manage a household, to care for her beloved, to encourage, to comfort, and in a land like this, and for a work like this, to more than double her companion's usefulness.

We had the pleasure of spending weeks on the seas in her company, but only the best of qualities were discovered. The voyage seemed to improve her health; she was not at all seasick, and had been growing stronger since her arrival here, so that she was in much better health and strength than when in America last year. Her illness was short, her death unexpected and sudden, seemingly caused by an unchecked course of malarial fever.

The nine months here were months of planning and of learning, not only the language, but to love the people for whom she has given her life. And although she had as yet been unable to come much in contact with their lives they had learned to love her.

She leaves a sweet and beneficial remembrance, not only with her dear ones, husband, father and mother, brothers and sisters, with her school and college-mates, with the pupils of her schools, with the students of the colleges of Iowa, where she labored for two years as State Secretary of the Young Women's Christian Associations, but with the missionaries, the native Christians and some of the heathen of this benighted land.

Our prayers go up for those friends at home whose lives have been entwined with hers. May the Lord bring manifold life out of this death which "is sown in weakness," to be "raised in power."

M. C. MASON.

REV. S. W. RIVENBURG, M.D.

KOHIMA, July 1, 1897.

THE past quarter has gone quietly and happily away. Our health has been excellent, and work performed along the old lines with more than usual joy. Two have been baptized and others "almost persuaded." The immediate outlook seems brighter than ever before to me.

A DEGENERATE PEOPLE

A GREAT number of Miris from far and near come to us for medicine. In fact they are ready for anything if we would only leave them unmolested in their many sins. The opium-eaters abound in this neighborhood, and this drug deadens their minds to all that is good. Like the habitual drunkards, their greatest anxiety is summed up in "where shall I get more?" They frequently sell their own daughters into a life of shame solely to get this fearful thing. Three generations ago their fathers punished those found guilty of any act of unchastity by speedy death. But since they have been under the influence of Hinduism they have learned to wink at such sins. And yet the worldly in our own country try to defend that religion.

Pathalipam. JOSEPH PAUL.

THE EARTHQUAKE AT TURA

The work of our field has been heavy upon me today. In most of our Christian villages the religious interest has greatly increased, and among the heathen the conviction that the Christian's Bible is to be trusted, is increasing, and large numbers are attending services at Christian villages, where they can, others are calling urgently for instruction. We pray for and expect new converts to be gathered. At one place where the people were very much interested, where large numbers were holding meetings, and a good number professed faith but had not been baptized, the whole village, in fact, three villages, have been destroyed by the earthquake. A river was dammed and the water turned from its course, and the waters covered not only the cultivated fields but the villages. They report the water as still flowing over the place, from twenty-five to thirty feet deep. The people escaped to the mountain and for a time lived in booths in the jungle, and now they are scattering to other towns as they can, so that the place is entirely lost. At last reports hundreds of heathen were listening to the gospel with much interest.

The mission is still housing the government officials; little is being done to restore the place. The authorities are seriously discussing the removal of the station, but as yet without any definite idea of where to. This will seriously affect us.

As I write the earth shakes so as to make it difficult to write. It is four weeks today since the great quake, and we have not been free of shakes but an hour or two at a time since. Night and day the shocks occur, but rather of less frequency. Last night and today, however, they seem rather heavier than for some days before. These shakes are all the time weakening the buildings, and the houses now seem very sensitive to the shocks. M. C. MASON.

AFTER THE EARTHQUAKE

OUR three mission bungalows and our chapel and the compound well are all demolished by the earthquake. The schoolhouse and the press-house are also very much injured. We have but shared the common lot of those in Gauhati who lived in brick houses. A very large share of the native population who lived for the most part in bamboo and reed houses have fared almost as badly. I am much more fortunate than many of my neighbors, in that I have a cook-house and a stable still standing. I am at present living in my cook-house (when it is not more comfortable here under a big mango tree). I take my meals with the Burdettes in their tent.

We have at last finished digging out from the ruins of our fallen bungalows whatever could be saved, either of our personal property or of old building material. I have saved the most of my books, though some of them are in a sorry condition; practically all my clothing, bedding, etc.; enough crockery for a lone man who must live in camp-fashion any way; three chairs, one or two cheap tables of sorts; a sewing-machine, which is perhaps not past being repaired; some other (broken) furniture; a large looking-glass and a lamp. And now what to do with all these things and where to bestow all my goods becomes an embarrassing question. My house (cook-house) is much too full for comfort or for artistic effect in arrangement.

Gauhati. C. D. KING.

AMONG THE MIKIRS

(Since the receipt of this letter the sad news of the death of Mrs. Carvell has been received.)

Our bungalows were injured but little by the severe earthquake that visited the greater part of Assam June 12. Inside our bungalows things were in one confused mass, yet strange to say, though things were churned about a good deal, but little damage was done. I think the things we shall miss the most are our American lamps; not so much their value in dollars and cents is taken into consideration, but the comfort of a good lamp.

The effects of the earthquake will not be felt very severely by the Mikir people. It is true that many of their villages have had nearly all their houses leveled to the ground, but a Mikir house is not a very extensive affair. In the fall of it there is but little danger of anybody being hurt, and can be rebuilt at small cost.

There is another side that is brighter than the picture of destruction. Many of the Mikirs have been greatly frightened by the earthquake. Caused by fear many have asked very serious questions, to which we could give the best of answers. The following are some of the questions: Does God have power over all things? Are Christians afraid of death? Why are not Christians afraid of death?

J. M. CARVELL.

GOOD NEWS FROM NORTH LAKHIMPUR

Pleasantly and quietly everything has gone along here the past three months, and the hand of the Lord has been manifest in many ways. We are studying Hindi every day, and it is a great joy to me that I am able to preach some. Forty-one have been baptized, making fifty-six for the first half of this year. These people are now singing the praises of Jesus, and learning from his word that which will enable them to grow in his grace. If Christ shall come soon, these people will be ready to meet him. Should He tarry, here will develop one of the bulwarks of the Kingdom of God.

A church was organized at Hulmari where eight of these were baptized, and eighteen of them are from a village where we had no Christians before. What the Lord is going to do here we cannot tell; but what he is doing now is to us greatly cheering, and to these ransomed souls it is life from the dead. When the darkness rolls back the blessed light comes in.

The past few months have brought to the tea-gardens in this part an unprecedented number of coolies. They have swarmed up here to us. Of course it is of God's ordering that we are here to give them the word of life, and we will gladly do it to the best of our ability. One morning on the road I met two hundred, all Santals, and all coming to one garden. We need more native preachers, need several dozen. Had we them, much could be done. As it is now with our few, we see a little done. Unless it be that the Lord will raise up some preachers we see no hope of having any, and we feel constrained to cry unto him.

JOHN FIRTH.

ON THE NAGA HILLS

IN the Ao country the whole field is apparently whitening to the harvest. At Molung the good work is going on with increasing power. Men in middle life and older, who formerly scarcely ever attended chapel, are now constant at the regular services, and confessing Christ as their Savior and God. Young people are crowding into the kingdom eagerly. On Sabbaths, out of service time, the village rings with Christian songs. Some of the near villages are feeling this influence. Throughout the tribe the good seed has been sown; what we need is the spirit in power.

Impur. E. W. CLARK.

BURMA

RANGOON BAPTIST COLLEGE

RANGOON, Sept. 6, 1897.

YESTERDAY I baptized fourteen of our boys; one was baptized before, and several are on trial and will be baptized if they approve themselves as true believers. We had a blessed feast in the observance of the Lord's Supper, when the hand of fellowship was given to the new members. I was deeply interested also, in passing around among the classes in the Sunday-school, to observe the close attention given to the lesson and the ready answers of the pupils.

L. E. HICKS.

AFRICA

PROGRESS AT BANZA MANTEKE

THE Christians here have been told of the financial difficulties, and they are making greater efforts towards self-support. If they continue to increase their contributions as they are now doing we shall soon be able to do with smaller appropriations. The total amount of native contributions since Jan. 1 is over two thousand francs. All the outstations are built by the natives at their own expense.

We are having more blessings than ever, and the work is extending so rapidly that it is quite a struggle to keep up with it. We have had more baptisms within the last few months than we have ever had in the same time before. If we continue as we are going this will be our greatest year. If you put a light to the dry bush grass the fire is soon beyond all human control, carrying everything before it and illuminating the country for many miles around. So it is with the gospel here. Mbonzo, that turbulent chief who burned the preacher's house down and did so much damage to the work here, has now become as gentle as a lamb, and has been asking me to baptize him for more than two months. He seems a changed man, but experience proves it wise to wait from six to twelve months before baptizing converts. Another chief would not mind being a Christian, but objects to baptism. That ordinance is a good test of humility as well as of faith. The number of schools and scholars continues to increase rapidly.

HENRY RICHARDS.

ABSTRACT OF PROCEEDINGS OF EXECUTIVE COMMITTEE.

MEETING OF OCT. 11, 1897. FOURTEEN MEMBERS PRESENT.

A COMMUNICATION from Rev. Timothy Richards, giving further information regarding his plan for Christian literature for China was received, and an appropriation of $500 was voted to the Christian Literature Society for China.

Robert Harper, M.D., of Detroit, Mich., was introduced to the committee, and gave a statement of his Christian experience and call to missionary work. He was appointed a missionary of the Union and designated to Moné, Upper Burma.

The resignation of Rev. W. H. Cossum, formerly a missionary in Ningpo, China, was received and accepted.

MEETING OF OCT. 25, 1897. FOURTEEN MEMBERS PRESENT.

A communication was received from a conference of the missionaries on the Congo, held at Ikoko, Lake Mantumba, Upper Congo, on Aug. 4, 5, 6 and 7. Present, Messrs. Harvey, Frederickson, Sims, Banks, Billington, Moody, Hall and Clark. Dr. Sims acted as Chairman of the meeting, with Rev. Joseph Clark as Secretary. The conference gave full and prolonged consideration to the condition of the mission on the Congo, and submitted to the Executive Committee suggestions as to the conduct of the mission, including changes in stations and missionaries; and a resolution was passed that from Oct. 1, 1897, the Congo Mission be placed upon the same basis of administration and finance as now obtains in the Asiatic Missions of the American Baptist Missionary Union. The plan submitted by the conference of Congo missionaries was approved by the Executive Committee, and adopted as the plan for administering the Congo Mission.

Permission to return to the United States was granted to Rev. W. S. Sweet, of Shaohing, China, and Rev. C. H. Finch, M.D., of Suichaufu, China.

Notice was received by the committee that a large number of volumes from the library of the late Honorary Secretary, Rev. J. N. Murdock, LL.D., had been presented to the library of the Missionary Union by his son, Harold Murdock, Esq., and the cordial and hearty thanks of the committee were directed to be extended to Mr. Murdock for his valuable gift.

MEETING OF NOV. 8, 1897. THIRTEEN MEMBERS PRESENT.

The Treasurer presented a financial statement showing a falling off in donations and legacies, as compared with last year, to the amount of $8,352.75.

Rev. Eric Lund, missionary in Spain, was introduced to the committee and gave an interesting account of the condition of the mission work in that country.

Mr. J. Harvey Randall of Leo, Jackson County, Ohio, was introduced to the committee and gave an account of his Christian experience and leadings towards missionary work. A portion of Mr. Randall's support is pledged by the students of Brown University, of which he is a recent graduate. Mr. Randall was appointed a missionary of the Union and designated to the Baptist College in Rangoon, Burma.

As it had been found impracticable to carry out at present the plan for a Union Secretary for the Missionary Union and Home Mission Society in the New York district to fill the vacancy, Rev. Charles L. Rhoades of Stamford, Conn., was appointed Secretary of the Southern New York District until June 1, 1898, and he will enter immediately upon his labors.

Permission was granted to Rev. J. Heinrichs, President of the Theological Seminary at Ramapatam, India, to return to America for the health of his family, and Rev. W. L. Ferguson was appointed trustee of the seminary in place of Rev. A. Friesen, who is in Europe.

Rev. W. W. Cochrane, of Namkham, Upper Burma, was transferred to the station at Thibaw in the Shan States.

Mrs. Mary M. Rose, widow of Rev. A. T. Rose, D.D., was appointed a missionary of the Union for the special work of training Pwo Karen women in Rangoon; and Rev. D. A. W. Smith, D.D., Rev. Walter Bushell and Rev. C. A. Nichols were appointed a Committee of Consultation in regard to the training school under the care of Mrs. Rose.

PROGRAM FOR MONTHLY MISSIONARY MEETING

1. Service of Song.
2. Scripture and Prayer.
3. Singing.
4. The Origin of the Telugu Mission, p. 620.
5. The Riot at Podili, India, p. 622.
6. Rains Have Brought Relief, p. 622.
7. A Telugu Baptist Home Mission Society, p. 623.
8. Singing.
9. After the Earthquake, p. 644.
10. Among the Mikirs, p. 644.
11. Good News from North Lakhimpur, p. 645.
12. On the Naga Hills, p. 645.
13. Prayer.
14. Fire at Kityang, China, p. 625.
15. Progress at Banza Manteke, p. 645.
16. Singing.
17. The Baptist Academy, Tokyo, Japan, p. 623.
18. A Conference of Congo Missionaries, p. 623.
19. The Stirring News from Uganda, p. 624.
20. Offering for the Missionary Union.
21. Doxology and Benediction.

DONATIONS

RECEIVED IN OCTOBER, 1897.

MAINE, $200.41.

Farmington ch.	$17 00
Freeport ch.	5 00
Kennebunk ch.	2 00
Hancock Asso. per W. H. Rice, Treas.: Hancock ch. $1.60, Penobscot ch. $3.20, W. Sullivan ch. 40c., Tremont ch. $1.84, E. Lamoine ch. 20c., Lamoine ch. $5.90, Northeast Harbor ch. $3.60, North Sedgwick ch. $6, W. Ellsworth ch. 80c.	23 54
Jay ch.	3 00
Jefferson, 1st ch.	20 00
South Paris ch.	10 10
Lewiston, Miss G. Webster	1 25
Harrington Y. P. S. C. E. tow. salary Willie L. Clark, care Rev. Jos. Clark, Congo	15 50
Rumford Falls ch.	2 64
Piscataquis Asso. Ben System	17 45
People's ch. of Dover and Foxcroft	27 81
Skowhegan Mission class of Miss Nash	64
Belfast ch.	4 48
Weld, Mrs. Rosella Lamb, as a memorial of her mother, Elvira Lawrence, widow of Rev. Seth Lawrence	50 00

NEW HAMPSHIRE, $149.50.

Exeter, 1st ch.	25 00
Laconia, a friend, to constitute Lewis N. Wilkins of Milford, Mass., an H. L. M.	100 00
Newport ch.	4 50
Antrim ch.	20 00

VERMONT, $106.49.

Burlington, 1st S.S. for Medical Miss. work in China, under the direction of Rev. Geo. A. Huntley, M.D.	$52 83
North Springfield ch.	9 25
Wallingford ch. tow. salary of Miss C. A. Converse	33 06
West Rutland ch. for same	6 35
W. Pawlet, Rev. G. W. Sherman	5 00

MASSACHUSETTS, $1,593.46.

Cambridge, Broadway Y. P. S. C. E.	7 50
Cambridge, 1st ch.	72 00
Malden, 1st ch. Y. P. S. C. E. tow. salary Rev. J. E. Cummings	50 00
Danvers, a friend	3 00
Dighton, 1st ch.	1 00
" S. S.	75
" B. Y. P. U.	3 15
Salem, 1st ch.	200 00
Boston, Clarendon-st. Y. P. S. C. E. tow. salary Mr. Thos. Hill and wife, Africa	125 00
Boston, Warren-ave. ch. Y. P. S. C. E.	5 39
Boston, Ruggles-st. ch. B. Y. P. U., for Mrs. W. A. Hall's use at discretion	25 00
Boston, Tremont Temple ch. Miss. Con. coll.	34 97
E. Boston, Central-sq. S. S.	4 81
" " " Y. P. S. C. E.	3 08
Gloucester, Chapel-st. ch.	10 79
Framingham, 1st ch.	32 70
Dedham, 2d ch.	27 54
Milford, Pine-st. ch.	11 74
Watertown, Mrs. H. H. Bartlett	25 00
West Somerville ch.	48 85
Somerville, Union-sq. ch.	5 65
Whitman ch.	25 00
Clinton, a friend, for mission work in India	200 00
Savoy, 1st ch.	$3 50
Haverhill, 1st ch.	24 31
Allston, Brighton-ave. ch Y. P. S. C. E., tow. sup. Kinkano, care Rev. S. W. Hamblen	12 50
Allston, Brighton-ave. ch.	111 00
New Marlboro ch.	2 45
Springfield, Carew-st. ch., a friend	1 95
Rockland ch., Mrs. Eliza Avery	3 00
Cliftondale ch.	6 30
Holyoke, Endeavor Chapel Y. P. S. C. E., tow. salary Rev. F. H. Eveleth	25 00
Manchaug ch.	2 10
N. Middleboro ch.	1 45
Hyde Park, 1st ch.	20 00
Swansea ch.	4 50
Chelsea, Cary-ave. Y. P. S. C. E.	2 50
Winchester, 1st ch.	10 00
Charlestown, 1st ch.	30 20
South Hanson ch.	5 50
" " S. S.	4 00
West Boylston, 1st ch.	12 63
Chelsea, 1st ch., tow. sup. Siah Oung Bong or Um Paw, care Rev. W. F. Thomas	50 00
Newburyport ch.	35 93
Marshfield, 1st ch.	9 00
Spencer, 1st ch.	7 00
Amesbury ch.	33 00
Wakefield ch.	50 00
" a friend, for sup. nat. pr., care Rev. F. Kurtz, India, in addition to other appropriations	50 00
Adams, 1st ch.	14 66
Worcester, Lincoln-sq. Y. P. Miss. Soc., for sup. students in Burma Theo. Sem.	8 00
Lawrence, 1st ch.	33 81
Everett, 1st ch. Y. P. S. C. E.	11 00
Springfield, State-st. ch.	85 25

RHODE ISLAND, $336.05.

Providence, Broadway ch.	$36 40
" Manton-ave. Cha'l	3 60
" Cranston-st. ch.	19 43
" " Y. P. S. C. E., tow. sup. Saw Koo Keh, care C. H. Heptmstall,	10 00
Providence, 1st ch.	57 63
" Stewart-st. ch. Y. P. S. C. E., tow. sup. nat. pr., care Rev. A. Bunker, D.D.	25 00
Providence, Central ch.	19 11
Newport, 1st ch., third quar. coll.	22 62
Newport, Central ch.	49 70
" " " Y. P. S. C. E. for sup. nat. pr. Dzintsing-fong, care Rev. W. H. Cossum	12 50
Block Island ch.	3 80
Central Falls, Broad-st. ch.	10 10
Quidnessett ch.	66 16

CONNECTICUT, $175.14.

Hartford, Mrs. Maria M. Perry	5 00
Hartford, South ch. for quar. ending Sept. 30	40 00
Hartford, Memorial ch.	4 00
" Suffield-st. Y. P. S. C. E.	5 00
Deep River ch.	64 14
Norwich, Central ch., for mission work, care Rev. G. H. Brock	50 00
Brooklyn ch.	5 50
South Colebrook ch.	1 50

NEW YORK, $1,353.56.

Millerton S. S.	$8 00
Mt. Morris ch.	40 00
New York Central S. S., tow. salary of Chinese missionary, Po Jeng Seng at Swatow, care Rev. W. K. McKibben	16 50
New York, 1st Sw. ch., for sup. nat. pr., care Rev. Jno. Newcomb, India	33 35
New York, 16th Y. P. S. C. E., of which $25 is for sup. nat. pr., Ko-Thahoh, care Rev. H. P. Cochrane; $25 for nat. pr., care Rev. G. W. Taft; $25 for nat. pr., care Rev. W. H. Cossum	75 00
New York, Geo. B. Forester, tow. the erection of the Hospital Building in China for Rev. Geo. A. Huntley, M.D.,	25 00
New York, Alexander ave. S. S., for sup. nat. pr., Ko Sheve Min	50 00
Brookfield, 1st ch.	6 94
Rochester, Park-ave. ch.	19 83
Jamestown, Sw. ch.	10 00
Buffalo, Delaware-ave. ch.	37 50
Brooklyn, Hanson-pl. ch., for missions in Japan	125 00
Brooklyn, 1st ch.	78 88
" Tabernacle ch., E. P. Brook, special for hospital and dispensary, care Rev. G. A. Huntley, M.D.	3 00
Brooklyn, T. B. Freese, for do.,	1 00
" Anon, for do.	54
" Spencer C. Hoag, for do.	25 60
Oswego, 1st Y. P. S. C. E., for sup. Ha-lo-ai	10 00
Mt. Vernon, a friend.	10 00
" " "	6 00
Amsterdam, 1st ch., to apply on salaries of Li Coo, Pai Law, Thah-Hai and Man-Wee, care Rev. A. V. B. Crumb, Burma	13 10
Sing Sing, Centennial Star ch.,	$00 50
Corning, 1st ch., cash	26 60
" " Y. P. S. C. E.,	21 72
Brooklyn, E. D., 1st ch. S. S.,	8 69
Shenandoah ch.	4 00
Spencer ch.	55 10
" Y. P. S. C. E.	10 75
Lester Shire, Oakdale S. S., tow. nat. pr., care Rev. G. H. Brock, India	7 80
Eden ch.	3 00
Yorkshire Centre ch.	7 75
Wales Centre ch.	1 50
" Y. P. S. C. E.	3 67
Holland ch.	4 00
Hamburg ch.	2 50
Alden ch.	50
Buffalo, Michigan-st. ch.	1 00
" Glenwood-ave. ch.	5 17
Genoa ch.	3 00
Scipio ch.	6 00
Sennett ch., add'l	2 00
Union Springs ch.	17 50
Weedsport ch.	16 37
Throopsville S. S.	1 52
Frewsburg Y. P.	5 50
South New Berlin ch.	10 12
Coventry ch.	5 00
New Berlin ch.	5 00
Milan S. S.	1 25
Hancock ch.	35 98
Attica ch.	22 10
" Y. P. S. C. E., tow. salary of Rev. M. C. Mason	13 00
Warsaw Y. P. S. C. E., tow. sup. V. Jacob, care Rev. J. Heinrichs, India	7 00
Cohoes, J. H. Wilson, tow. sup. nat. pr., care Rev. E. W. Kelly, Burma.	25 00
Hudson River North B. Y. P. Asso'l Union, add'l tow. salary of Rev. A. F. Groesbeck, China	200 00
Madison B. Y. P. U. Asso'l Union, tow. sup. Chee Ka, care Rev. J. W. Carlin, D.D.,	38 12
Cazenovia, 1st ch.	12 63
Little Falls ch., add'l	6 00
Mendon ch.	1 25
Pittsford ch.	36 00
Oneida ch.	46 89
Cooperstown ch.	28 11
Rensselaerville ch.	2 30
Macedon ch.	4 55
" S. S.	2 34
Williamson ch.	6 29
" Y. P. S. C. E.	2 50
" Wom. Soc.	10 00
West Walworth ch.	1 00
Marion S. S.	20 35

NEW JERSEY, $432.54.

New Brunswick, Livingston-ave. ch.	
Jersey City, Miss Eva Palmer, for sup. of nat. helper, care Rev. A. V. B. Crumb	6 25
Berlin Y. P. S. C. E., nat. worker, care Rev. W. M. Upcraft	7 50
Moorestown ch.	38 00
Atlantic City ch.	50 00
Camden, 1st Y. P. S. C. E.	4 34
" Tabernacle ch.	8 75
Flemington ch.	138 00
Atlantic Highlands, 1st Y. P. S. C. E., for Sau Hai Der	20 00
Keyport ch., Int. Leg.	54 48
" "	27 75
Trenton, Central Y. P. S. C. E., for Palipati Jacob, care Rev. W. A. Stanton	12 50
Cape May, 2d ch.	7 55
" " C. H., B. Y. P. U., nat. pr., care Rev. C. L. Davenport	9 12

PENNSYLVANIA, $612.63.

Pittsburg, Fourth-ave. S. S.,	$27 84
Philadelphia, Chestnut Hill, Rev. R. M. Hunsicker and wife, tow. sending Robert Harper, M.D., to the foreign field	50 00
Pittsburg, Shady-ave. Y. P. S. C. E., for work in Japan	1 00
Lehigh-ave. ch.	1 00
Newtown ch.	5 00
Haddington ch.	50
Rev. C. F. Winbigler, for Ler Plau, care Dr. Bunker	6 50
A Christian steward	100 00
Trinity ch. B. Y. P. U., special nat. pr., care Rev. A. E. Seagraves	33 00
Lehigh-ave. Y. P. S. C. E., nat. pr. or work, care Rev. L. W. Cronkhite	28 94
Montgomery ch.	70 00
Spruce-st. ch.	14 03
New Tabernacle S. S. class, No. 6, for nat. pr., care Rev. L. W. Cronkhite	12 50
Gethsemane ch., King's Daughters, nat. pr., care Rev. L. W. Cronkhite	15 00
Falls of Schuykill S. S.	10 00
Macedonian ch.	1 00
Fiftieth ch.	1 00
3d ch., Germantown ch. in pt.,	11 64
Jenkintown, Farther Lights, India sufferers, care Rev. W. R. Manley	13 67
Green Ridge, Willing Workers, nat. pr., care Rev. W. A. Stanton	6 00
New Castle ch.	5 90
Auburn ch.	2 00
Wyalusing ch.	9 00
Dimock ch	7 00
Gibson and Jackson ch. Y. P. S. C. E.	5 00
Memorial, Altoona Y. P. S. C. E., student Rangoon Theo. Sem.	15 00
1st ch., Norristown	1 00
Phœnixville ch.	54 75
" S. S.	10 50
Springfield S. S.	1 12
Cambridge ch.	21 03
Bethel ch.	4 90
East Mahoning ch.	5 00
Georgeville ch.	1 50
Picture Rocks S. S.	3 03
Lehman ch.	4 30
1st ch., Erie	15 00
Wylie-ave. Br. S. S.	5 23
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	$202 86

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January 1897

The Baptist Missionary Magazine

Sarah L. Rees
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Volume LXXVII Number 1

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